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THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

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on 18 July, 2018

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

47205

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

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No. 20. *January* *1880.*

PROSPECTS OF THE ROMAN-URDU SOCIETY.

At the commencement of a new year our readers will perhaps think it our duty to note the progress that our Society has accomplished in the past, or is likely to achieve in the immediate future. We cannot announce or promise rapid and brilliant success. In some respects we have fair ground for congratulation. In forming our Society we were partly influenced by a fact which had forced itself on our notice in various instances, and which has been a feature in the movement from its very beginning: the acceptance of our principles by wholly independent and isolated observers in different parts of the world—observers whose training and experience are various, and whose opinions on other matters are very divergent.

This feature of the Roman-Urdú movement is as noteworthy now as in previous years.

On the other hand, the spread of our views during the past fifty years has always been marked by *extreme slowness*, and we do not expect to see any great change in this respect for some years to come. Our opponents may, if they please, take this admission as a confession of weakness. We would simply remind them that the strongest forest trees are generally those whose growth is the slowest.

The number of members on the Society's List at the present moment is ninety-two. It was larger, but we have

removed the names of those who appeared to have no intention of paying their subscriptions.

The work which we have done during the year may be thus stated—

(1.) We have published the Journal of the Society with regularity, and have laid before the public a definite outline of our scheme.

(2.) We have adopted a provisional transliteration key, and have induced the Managers of the *Civil and Military Gazette* Press to add a complete set of transliterating type to their previous stock.

(3.) We have induced one of the vernacular newspapers to publish a portion of its weekly issue in the Roman character; and the general correctness with which these "Extras" are now printed is evidence of the facility with which the character can be used by an educated Native of India after a few months' practice.

(4.) We have established a small depôt of Roman-Urdú books at the stores of the Lahore Co-operative Society.

So far we have done well; but in the following respects our success has been less than we anticipated :—

(1.) Although we have received encouragement from distant and unexpected quarters, many nearer home, on whose assistance we counted, have disappointed us. The great majority of the missionaries in Northern India are practical supporters of the Roman alpbabet, but the number who have joined our Society is small. Similarly, many civil officers in various departments of Government favor our reform, but have not taken the trouble

to send us their names and subscriptions. Our meetings at Lahore have not been well attended ; and the assistance we have received from our supporters has fallen short of our expectations in some other respects.

(2.) There has been great delay in publishing the Arabian Nights and the Rusúm-i-Hind : the two Urdú books with which we hoped to commence our transliterating work. We believe, however, that Messrs. Allen and Co. now have the Arabian Nights in the press.

(3.) The action of the Panjáb Government has been adverse to us. His Honor's remarks on the subject were not wholly unfriendly, but they have hampered the action of the Education Department, and they have been construed by the native population of the province in a sense unfavorable to our cause.

The removal of transliteration from the School Examination Scheme was a still more serious blow. The lever with which we had begun to work was suddenly taken from us. Had the rules remained as they were there would have been a growing demand for Roman-Urdú books ; and in the course of three or four years the province would have been supplied with a numerous class of intelligent Roman-Urdú writers.

As to the future we hope to continue the publication of the monthly Journal during the ensuing year, and to offer our readers more papers of general interest than previous numbers have contained. In publishing the Journal our first object is necessarily to advocate the views which our Society was formed to spread ; but we have another object as

well, and that is to supply this part of India with a monthly periodical, in which papers of every kind with the exception of religious controversy and party politics may appear. We submit that North-West India ought to have a periodical of this kind. Articles in a daily newspaper are rarely preserved, and the number of valuable contributions thus lost to Indian scholarship must be considerable. On the other hand experience has proved that ordinary Indian monthlies have very short life: they want backbone. Now, our Journal having definite principles to advocate, and definite work to do, has plenly of backbone. It only needs a small staff of occasional contributors on miscellaneous topics to give it a more varied and attractive character.

In the Roman-Urdú portion of the Journal we shall confine ourselves to the "Ikhwán us safá," of which 200 separate copies will be published (in book form) as soon as our transliteration is complete.

At an early period we hope to publish a reprint of some of the past papers of the Journal as a convenient resumé of our arguments and proposals. We shall then address Government on the subject of our Society's work; and our future action, so far as popular education and immediate transliteration are concerned, will necessarily depend on the reply we receive.

We would, however, remind our readers that the continuance of the Journal as a monthly publication depends on *them*—not on Government. If those who can afford it will give us pecuniary support, and if others will lend us—what is still more valuable—the assistance of their pens, the Journal will take the position which we wish it to acquire: we shall then be able to wait composedly for more energetic measures till Government comes round to our views. On the other hand if members of the Society fail to assist us in

maintaining the Journal, we shall be compelled, at the end of this year, to change its character, and thenceforward shall content ourselves with a bare statement, quarterly or six-monthly, of the progress made by the Roman character.

During the ensuing year there will be occasional meetings of the Society at Lahore, but we shall not attempt to hold them every month: they will be duly notified by advertisement in the *Civil and Military Gazette.*

Mr. PEARSON ON PRIMARY EDUCATION IN INDIA.

We reprint an article by Mr. Pearson, which appeared in the October number of the *Calcutta Review.* The view of primary Indian education which Mr. Pearson takes has already found advocacy in these columns, though it is probable that his remarks will not receive the approval of *all* the members of our Society. The present writer's experience of the results of our educational efforts (in all but the higher class schools of the province) is similar to Mr. Pearson's. He has found that these schools turn out a certain number of boys who gain a livelihood by their literary education, such as it is; but apart from these cases, the use made of their education by the generality of boys who leave our village schools is almost "nil." The writer has made frequent enquires on this point: he has made such enquiries with reference to several vernacular schools during the past few days, and the result, so far as he can ascertain, is always the same. The boys who fail to get clerkly employment make no further use of their clerkly training. The less advanced forget reading and writing altogether; the remainder can stumble through a Persian sentence when it is put before them, but *as a matter of fact they never do read.*

It is altogether different with primary education in England.

In the first place such education in England is intimately connected with the *religion* of the country. One obvious object which educators of the English masses have in view, is to enable those masses to read the Bible or other religious books. Even those who would exclude such books from State endowed schools, regard it is one of the objects of education to create a *capacity* for reading of this as of other kinds. Our vernacular education in India has no such tendency : the Bible is not accepted by the Indian masses, the Hindú and Sikh Scriptures are in characters which are not generally taught in our Government schools ; and the art of reading, or reciting the Qurán, is acquired by a training altogether different from that which those schools afford.

Secondly, in England we educate the masses because they are our *rulers*, and the masses themselves find in political life one of their greatest incentives to self-instruction. Next to the religious books to which we have already referred, the cheap newspaper press is the most valuable coadjutor of the elementary school. In India, on the other hand, who is bold enough to advocate universal suffrage, and who has ever seen one of the middle or lower classes—apart from professional munshís—reading a vernacular newspaper.

Thirdly, popular education in England is intimately connected with trade and commerce. Many of the boys of our lower middle classes are educated at so-called "commercial schools ;" and in any case an English tradesman expects that his son's education at school will be of some use to him subsequently at the desk or behind the counter. Not so with our primary education in India : we teach our Indian boys in Persian, but the whole mercantile population of the country rejects that character and adheres with quiet perti-

nacity to the more distinct though slow and multiform Hindí.

As Mr. Pearson observes "school influences can never be more than a small proportion of all the factors in the character of a cultivated man," what practical policy are we to deduce from Mr. Pearson's argument? The logical conclusion would seem to be the closing of *all* our village schools. There are boys enough in the towns to supply the "magistrates, lawyers, physicians, engineers, and writers" whose education Mr. Pearson is willing to maintain. We would not push our conclusion to this extreme. But we maintain that the money spent on a *considerable number* of these worthless schools should be held available for more interesting and profitable educational experiments.

Mr. Pearson himself does not make this suggestion. The tendency of his article is rather to discourage *all* educational enterprise. He says "we have constantly to bear in mind that we shall never accomplish by a stroke of the pen what can only be the result of evolution;" again—"to change the mind and manner of life of a nation by direct interference is a different and much harder task. It might be thought an impossible one, only that some people seem to undertake it with a light heart."

Possibly our readers may think that members of the Roman-Urdu Society belong to this "light-hearted" class. Whether this be the case or not, the position that we take is this—

(1.) While we agree with Mr. Pearson that the efficacy of educational institutions must depend greatly on the "evolution" of the community to which they are applied, we maintain also that that "evolution" is itself to an equal extent the out-

come of definite educational influences : the beginning and progress of which can be traced.

(2.) By such educational influences we do not mean the construction of colleges or the multiplication of schools, so much as the application of other educational reforms which are *self-acting* as soon as they are fairly started : reforms that act as a *ferment* in the community to which they are applied. The preaching of a new religion may be and often has been one of the strongest of such influences, an individual book may be such an influence, the discovery of printing in the fifteenth century was such an influence, the study of English literature by advanced Anglo-Indian students *is* such an influence at the present time, the application of the Roman alphabet to the oriental languages is a reform of this kind. Definite action by the Governments of India is required before the application can be made, but once fairly started the reform may be left to "evolve" its own results. In the history of a nation it matters but little whether those results are fully developed in one century or in two.

PRIMARY EDUCATION IN INDIA.

It sounds like a truism to say that the business of a school is to train children for the parts which they will have to play in the world as men and women, yet owing to the complications and uncertainties of the problem, a good deal of educational energy is constantly wasted in beating the air. In India we approach questions of this kind with peculiar advantages and a still larger share of special difficulties. Here we are less hampered by obsolete traditions and

vested interests, but, on the other hand, institutions imported by a foreign aristocracy are necessarily less suited to the people than such as have been developed by circumstances. Besides, those minds which are strong on the critical side, are apt to be slow in action. The ardent philanthropist and the man of bold speculative genius, who indulges in the dreams of Alnascher, carry the multitude with them, while the man of thought merely shakes his head and shrugs his shoulders.

It is the object of this paper to discuss an elementary principle of education which seems unaccountably to have slipped out of sight and yet is of much practical importance everywhere: but especially in India, the principle, I mean, that schools are not so much a cause as a consequence of civilisation.

The theory of popular education upon which the Indian Government has acted is well expressed in a recent report—"I conceive that the principal objects of popular education should be so to train the mental faculties that any duty undertaken in after life may be carried on with intelligence; to impart information that will prove of practical use in years to come; so to train the eye and the taste that the most humble may derive pleasure from beauty in nature and art; to train the moral feelings so that the schools may turn out good men and good citizens; and lastly, by inculcating the importance of cleanly habits and the necessity of pure air and water, and the observance of elementary principles of hygiene, to develope a healthy body." (Punjab Education Report, 1877-78).

Such are the advantages which we of the educated classes feel that we owe to our education, and similar blessings we would gladly, as far as possible, bestow upon the people of India; but society is too strong for the schoolmaster. You

may train a child in the way he should go; you cannot send him forth as an apostle of progress to revolutionize the world, or even raise him much above the level of his fellows. And for this reason, that the lessons learnt at school are for the most part unprofitable, except so far as they fit into the life which follows. The boy whose eye and taste were trained at Eton, feels the benefit of his education when he visits Switzerland and Rome years afterwards, but the zemindar who has been taught the "elementary principles of hygiene" in the village school, will drink out of a cattle-pond to the end of the chapter. This is the teaching of experience, and it was to be expected. For, granted that in early youth the mind is easily moulded, and that the impressions made at school are as lasting as any other, yet it must be remembered that the time spent in school is only a fraction of the boy's life, that his teacher and school-fellows are themselves rude rustics, and that much of the work is a mere mechanical exercise, having little influence upon the feelings and intellect. Or, suppose that England were conquered by a nation in which culture had advanced as far beyond Europe as Europe is beyond India, is it conceivable that an enlightened despot might so improve the curriculum of Harrow and Rugby that our sons would be entitled to regard us as barbarians? Of course not, because school influences can never be more than a small proportion of all the factors in the character of a cultivated man.

Some years ago there was much discussion in India whether education should follow vertical or horizontal lines. In both cases the object was ultimately to educate the masses, but the party of "horizontal extension" thought it possible to proceed by direct means, while the advocates of "downward filtration" held that the masses could best be reached through a cultivated upper class. Perhaps both parties included per-

sons who were not quite sincere in their professions. Public opinion demanded some kind of faith in education, and those who feared that the higher culture would produce only rebels and atheists, saw no harm in the three R's., while their opponents saw no use in them.

Nevertheless an earnest effort was made in the North-West Provinces, and afterwards in the Punjab, to raise the condition of the agricultural class by education. It was evident that the Indian peasant was very ignorant, and it was feared that, through his ignorance, he was rapidly being eaten up by his natural enemy, the money-lender. Such a prospect might well cause anxiety to statesmen whose philosophy was wider and deeper than that of the Deserted Village, and it seemed not unreasonable to anticipate that if the zemindar's sons were sent to school and taught as much of reading, writing, and accounts as would enable them to manage their own affairs, they would be in a better position than their father to fight the battle of life. Accordingly an extensive system of village schools was organised, and has been in operation for many years. In some respects a fair degree of success has been achieved, for prejudices have been removed, and, in many parts of the country, although not universally, boys of the agricultural class accept education very readily. Still the object of the scheme can hardly be said to have been attained. For in truth the tiller of the soil is as ignorant, and as much at the mercy of the capitalist, as ever. Usually, in a school intended for the agricultural class, the most intelligent and successful among the scholars are those very *banyas* whose wits were too sharp before, and who now employ against the zemindar the weapons which were forged for his protection.

Then, if the agricultural element is fairly represented, as is sometimes the case, it will be found on enquiry that the

student's object is anything but to follow his father's business. An appointment of some sort is desired in which literary qualifications may be turned to account, and if the boy leaves school without prospects of such employment, the parents are disappointed and cry out that their son has been ruined. Of course a considerable proportion of the boys who have attended school for various reasons are forced to drive the plough or mind the shop after all, and it is their case which for our present purpose is specially interesting. It is clear that the people themselves do not recognise the value of a school education for the purpose of circumventing the *banya*, or in the way of culture apart from direct uses. And this is a point on which public opinion is likely to be right. For men are prejudiced against reforms before experience, but are not usually blind to the advantages which they enjoy. When, therefore, men who attended school as boys declare that their education has been of no use to them, it behoves us to listen more respectfully than to the prophets of evil who thwarted the scheme when it was new. Next, if it is admitted that education in India is directly useful only to those whose work is more or less of a literary nature, what importance are we to attach to culture apart from attainments? This side of the subject has been touched upon already, but it is worth while to discuss it in more detail. For with respect to what we may call the uneducated classes the indirect benefits of schooling are all that can be pretended.

Let us leave out of the question for the moment the case of all clerks and munshees, letter-writers, letter-carriers, &c., who of course must get a literary education somewhere. I go into a prosperous village, or small town, where there has been a school for the last twenty or thirty years. I see from fifty to a hundred boys of various ages at their lessons, and, on the whole, making a fair use of their opportunities.

I question the headman of the place and the schoolmaster about the results of education.

"Why do those boys come to school?"

"With the hope of getting employment."

"How many boys have got employment within your recollection?"

"Four or five, or a dozen, or fifteen."

"That is to say not more than one or two in the year?"

"Yes."

"What becomes of the rest?"

"They go back to the shop or the fields."

"Do they ever read or write, or in any way make use of their education?"

"Never."

"Do they think that they have got any good by their education?"

"None whatever."

Now, am I to suppose that these young men who were once at school, but now have forgotten everything, were so trained that, to repeat the words of our quotation, any duty undertaken by them is carried on with intelligence; that the information acquired by them at school is now of practical use; that they are able to derive pleasure from beauty in nature and in art; that they are better men and better citizens than the men of neighbouring villages in which there is no school: and that, from cleanly habits and the observance of elementary principles of hygiene, they have developed a healthy body?

For my own part I find it impossible to believe anything of the kind. No doubt some traces of the school remain here

and there, but nothing to justify the outlay in time, labour, and money which is implied in the maintenance of a Government school. It is not enough for you to tell me that the teaching in your school has tendencies in the direction which has been pointed out. I require tangible evidence that the promised good has been accomplished.

I can admit that the shopkeeper, or ploughman, who has been to school, will be likely to talk to me rather more intelligently than his fellows who have not had the same advantage ; but till I see that he lives and does his business in a better way than his neighbours, I shall not be satisfied that the game is worth the candle. A century or two ago popular education was a thing unknown ; not because philosophers in former times were incapable of grasping the idea, but because the time had not yet come. Some teaching the masses had chiefly through the ministers of religion, but literary pursuits were confined to certain classes. Gradually, as civilisation advanced, books and newspapers multiplied, till at last in Europe and America they are within the reach of every one. Simultaneously the means of education have been increased, but it was no more possible to anticipate modern culture in the Middle Ages by instituting a system of popular instruction, than it would have been to construct ironclad steamers and monster guns before the battle of Trafalgar. In some things no doubt we are wiser than our fathers, but let us not flatter ourselves that if we had lived in their time we could, with our present knowledge, do their work better than they. For the most part our advantage over them is in the development of society since their time ; and in India we have constantly to bear in mind that we shall never accomplish by a stroke of the pen what can only be the result of evolution.

We can maintain order, reform the law, build railroads, and dig canals. We can train up lawyers, doctors, and clerks :

and there is reason to hope that a well governed country will necessarily improve morally and intellectually; but to change the mind and manner of life of a nation by direct interference is a different and much harder task. It might be thought an impossible one, only that some people seem to undertake it with a light heart, as the French rushed into their last war.

The fact is that, notwithstanding the progress which has been made in all departments of thought, we are sadly deficient, as J. S. Mill pointed out, in applying the Socratic method of examination to our opinions.

Nine men out of ten scarcely venture to think how much of the religion which they profess may be true; and in questions of education, a servile copy of something which is in fashion at home is held to suffice, and the Indian undergraduate is at one time trained in Milton and Shakespeare, at another in chemistry, and next, perhaps, will be put through a course of leaders from *The Times*. It would be far better to abandon experiments of this kind and to use direct means to definite ends. Society in India has need of the services of magistrates, lawyers, physicians, engineers, writers and others, who form an educated class. Let the State, if necessary, provide for these persons the education which they reqiure, and which will of course be partly general and partly professional. All should learn to read and write, and whatever else is requisite for persons of that class, and without which they are placed at a disadvantage among their fellows. There is no need to define: the standard varies at different times and in different countries, and it is fixed, not by the schoolmaster but by evolution. It is the business of the schoolmaster to take the measure of society, not to mould it according to his fancy, although of course his work is an important element in the evolution of society. The mistake which men make is this:

they say, let us teach physical science—that will free the mind from superstition; or let us teach poetry—that will refine the taste; or let us teach hygiene—that will convince people of the mischief of their uncleanly habits. The answer to all this is, "Cast not your pearls before swine." The mind of an English gentleman is enlarged and refined by studies such as these, because he himself has a profession, or mixes with those who profess cultivation of this kind; and his training at school and college is in close connection with the pursuits of the life which follows. But who would think of maintaining that a course of Plato and Aristotle is essential for the right education of a draper's assistant, or algebra for that of a washerwoman? The absurdity is obvious here, and it is equally so to any one who looks into the matter when an education suited for an educated class is proposed as a means of quickening progress in a people not yet ripe for civilisation of the higher sort. Within the limits prescribed by circumstances, no work which Government has undertaken in this country can be more important than that of education; and it is a work which will constantly increase. The character of a vast hierarchy of native officials and an equal number of persons engaged in business, will depend much upon the fidelity with which our public schoolmasters discharge their duties. But the notion that the common people can be raised by forcing the children to pass through public schools is condemned both by theory and by experience.

C. PEARSON.

THE FIRST JESUIT MISSION TO THE EMPEROR AKBAR (WITH SOME ACCOUNT OF FATHER AQUAVIVA'S LIFE AND DEATH).

(Continued from our December number and concluded).

These changes in the King's mind, which gave rise one day to hopes of his conversion, only to be crushed the next, kept the Provincial in suspense for a year, when, seeing that these two men were spending their labors in vain, while in any other nation of barbarians their services would be of great benefit to the Faith, he wrote to recall them to (Portugese) India, provided that their return appeared good to themselves, and would not offend the King. But it appeared to them that their sojourn had not been altogether in vain; and though the pains bestowed upon this barren and wild soil had hitherto been productive of little else than thorns of suffering for the present and flowers of hope for the future, still at times these hopes appeared so promising —not only those given by the good disposition of the King but also those of other benefis to the faith,—that if only one came to fruition, all this long waiting, and all they suffered, would have been well expended. What these good results were to be, the expectation of which induced them to remain, we learn from a letter of Father Ridolfo, dated April, 1582, to his uncle Claudio (who had already succeeded Mercuriano in the generalship of the company). He says—(1) "The King gives us better hopes than ever of wishing to know the Law of God. (2) We hope that the second son of the King, called Pahari, aged 13, who is learning Portugese, and with it the things of the Faith, and who shews great affection for them, will profit by them, as he is a youth of great genius and of good natural disposition;

Father Monserrate was his teacher and now I am. (3) We have discovered a new race of Gentiles beyond Lahore towards the Indus, called Bottan : a race very well disposed and given to pious works. They are white men, with no Moors among them ; and we think that if two Fathers of apostolic fervor were sent to them, a great harvest would be the result.* (4) There is an old man here, father to the King's secretary, to whom he trusts in legal matters : this old man has given up the world and devotes himself to the contemptation of divine things, and has given us great hopes of his conversion. (5) The country where we now are is the *true* and *proper* India, the rendezvous of other parts; and now that the company has put its foot here, and has been so well received by the King and his son, it would be a pity to leave it until all the means in our power have been tried to effect the conversion of the *terra firma* of India : that which has been accomplished hitherto having been done on the coast only."

But, besides these reasons, there was another, and a greater than all, which was this : the King was about to send an embassy to the Pope, the King of Spain (to whom the crown of Portugal had fallen after the death of Cardinal Don Henry) and to Father Aquaviva, general of the society. The nominal ambassador was one of the principal courtiers, but the secret of the embassy was with Father Monserrate, whom the King wished to send with him to the Court of Rome to make known there his real intentions with regard to the introduction into the Mogul Empire of the preaching of the Faith. Nor was this a mere device to keep the Fathers quiet by promises which never took effect : for in a few days this intention was carried out, and the ambassador and Father

* It is difficult to offer a conjecture as to this Gentile race. Possibly the people of Kafiristan are referred to. *Editor, R. U. Journal.*

Monserrate, provided with all they could want, set out on their journey. When, however, they arrived at Goa, it did not appear expedient to the Viceroy to let them take passage for Europe immediately, whether because there was but one vessel bound from Portugal or for some other private reason. Be that as it may, they never got off, for while they were waiting the arrival of other vessels on which they might start for Europe, there arrived from the Moguls (by what trickey is not known) letters with intelligence of alarming events; that everything was upset by a rebellion of the Cambay people, the King killed in battle, or near death, overcome by grief. All was false; the King well, and the kingdom safe. But the ambassador either really giving credence to the news, or pretending to do so, immediately turned round, left Monserrate in Goa, and betook himself to the Court.

Meanwhile, Father Ridolfo, who was left alone by the departure of Father Monserrate, remained one year longer in the service of the King. Of his manner of life during this time (as well as of his blessed death not long afterwards), we have a description from the pen of a good man to whom, on his return to Goa, Ridolfo opened his heart. "Father Ridolfo," says he, "during the three years that he lived at the Court of the Mogul, but especially during the last, lived the life of a hermit. He ate sparingly and fasted often, and subjected his body to every kind of mortification; offering all to God that he might enlighten the darkness of the King and people. His chief study was that of the sacred Scriptures, and the remainder of his time was spent (he never went out unless sent for by the King) partly in the study of Persian and partly in prayer. Most nights he went upon the roof of a building in sight of the heavens, and there continued in prayer from the setting until the rising of the sun. Thus, upon his return to

Goa, he appeared as if he had come, not from a Court, and a country of Moors and idolators, but from the noviciate and the Spiritual Exercises." Father Ridolfo, however, finally arrived at the conclusion that it was useless to expect the conversion of the King, or the fulfilment of the promises he had made us to the building of churches, and the giving a free field for the preaching of the Gospel. The barbarian, notwithstanding his professions of attachment to Father Ridolfo on account of the Father's virtues and the innocent manner of his life (professions which went so far that he would not consent to his leaving him to accompany the ambassador to Europe, although he knew that one of the three to whom he was sending letters and requests was the uncle of Ridolfo), still would not follow his advice as to a change of life, nor his reasons for a change of faith. Nay, on his return from the expedition against his brother, being relieved from all anxiety as to the stability of his power, he put into effect a scheme which he had long nourished secretly in his heart. This was to become *himself* the founder and head of a new religion formed of various doctrines: taken partly from the Qurán, partly from the writings of the Brahmins, and partly also from the Gospel, as appeared best to him. For this purpose he convened a general council, to which were invited all professors of knowledge and captains from all the cities around. Father Ridolfo alone was excluded, as, from previous experience, the Emperor knew that he could not expect him to be otherwise than openly hostile to his sacriligious intention. When they were assembled around him, he addressed them thus, in the style of a crafty and knavish politician—"In a state governed by one head it is a bad thing to have the members disunited and repugnant to each other. Look at the discord caused by the diverse laws observed in the Mogul Empire: laws not only different from but opposed

to each other, so that there are as many factions as there are religions. It is, therefore, necessary to reduce them to one, but one in which all shall be included, with the great advantage of not losing what is good in any one, but of gaining what is better in others. This will conduce to the glory of God, the peace of the people, and the safety of the realm : therefore let every one say what appears good to him ; I (the Emperor) will not move further in the matter." All present, but specially the captains, or men of war, who had no other God and no other law but the King and his pleasure, with one voice replied that he who was by dignity and genius nearest to heaven, should give to the whole empire gods, ceremonies, sacrifices, mysteries, precepts, solemnities, and all that was necessary for a true and perfect religion. The King then sent an old Shekh to publish everywhere that, in a short time, the law to be professed by the whole Mogul Empire would be sent forth from the Court ; that all were to prepare themselves, whatever it might be, to esteem it as the best, and to receive it with reverence. Immediately, people began to see the first effects of this new religion to the detriment of Mahometanism. Because, as the Saracens were more in number than any other sect, it was necessary for the sake of equality to depress them, and on the contrary to exalt the Gentiles, who were kept down by them. Therefore, under penality of the gallows, he prohibited the slaughter of cows (which are held sacred by the Brahmins). Then he had taverns opened everywhere, and the laws against drinking were repealed. No one henceforth was to call his children by the name of Muhammad : those who already had that name were to change it, and it was to be mentioned no longer ; no new mosques were to be built nor old ones restored. After this, the people had all manner of games, spectacles, and public rejoicings, which lasted for fifteen

days. *What* God was to be worshipped by these rites he did not determine, probably (from what was afterwards seen) because he desired, as Emperor, to be considered also the God of the Mogul Empire. Anyhow, he soon arrogated to himself the power of working miracles, but only for the good of his subjects; and found faith not only in the populace but also among the grandees, who are wont to flatter their rulers for their own greater gain. The sick sent to him to ask for health: and when by nature or the arts of medicine any were cured, they procured absolution from their vows by an offering which was graciously received by him. He, nevertheless, according to the ancient custom of the Moguls and Persians, worshipped fire and the sun; and as to the latter, said, that it was man's most worthy intercessor with God. Thus he lived (whether as atheist or idolator was never well known) for twenty-two years, until he died of poison in October 1605,* in the sixty-fourth year of his age and fiftieth of his reign.

These impious follies (with the exception of the working of miracles and destruction of mosques, which took place later) commenced while Father Ridolfo was at the Court; and yet Akbar never relaxed in his demonstrations of affection and respect to him, and listened willingly to the Father's reproaches on account of his evil deeds: trying to make him believe that the novelties instead of injuring would be beneficial to Christianity, which would never have taken root in the Mogul Empire whilst the Moors were so powerful. And if in order to destroy not only the law, but the very name of Muhammad, he granted some privileges to the Hindús, that was to retain them in allegiance; otherwise they would league with the Moors, and without miraculous support, it would be impossible to resist the rebellion of two such great powers.

* This rumour of poisoning was probably in fact without foundation.

The fact, that he had made over Pahari, his heir to the empire, to the Father to be educated in the faith, showed that this was his (Akbar's) intention. Father Ridolfo, however, paying more regard to the deeds than to the words of the perfidious Akbar; and now more than ever convinced that his remaining longer in the Mogul Empire would be to betray the faith owed to his superiors, who only permitted him to stay, while there were hopes of the conversion of the King, wrote to the Provincial of India, who shortly sent him orders to return, and also letters to the King begging him to let the Father go. So one day, when he was received with special favor by the King in a full darbár of princes and nobles, the Father seized an opportunity and asked for permission to return to Goa, at the same time thanking the King for his past favors. The King refused, as was to have been expected ; but what was remarkable was that all present at the time, chiefly Mahometans, and some of them Mullahs—enemies ofthe faith and of Father Ridolfo, now, as if of one accord with the King, begged him affectionately not to allow such a worthy man to depart from the Court either now or later on.

Such is the power of virtue and the amiability of innocence to conquer hatred and to make itself admired even among those who do not possess it! But this did not affect Father Ridolfo's resolve, nor did the King's refusal to receive the other Fathers offered in exchange by the Provincial have any effect, nor the appeal of the King that the Father would have to give account of his (the King's) soul to God. At last seeing that Ridolfo was bent upon obeying his superiors and leaving him in spite of all, the King gave his consent though most unwillingly; making him promise either to return himself as soon as his superiors would allow it, or if they refused this, to use his influence in getting others sent in his place. He then wished to honor him, and to show him a

parting act of kindness, by presenting him with a gift in gold and jewels worth several thousand sendi.

But Ridolfo, retaining only what was necessary for his journey to Goa, returned the rest: saying that he had arrived poor, and yet that he was richer in declining that gift than if he had carried it with him; but the King might do him a favor which he would esteem more than the gift of a kingdom, if he would let him take back to Goa a family of Muscovites—father, mother, two sons, and a few of their servants, who had been kept in Fatahpúr for several years as slaves, and who from being among the Moors had retained little more than the name of Christian. The King (although the Queen Mother objected to it strongly) gave them to him, and these souls were the treasure he took back with him from the Mogul Empire to Goa, where he arrived in May 1583, after an absence of three years and a half.

Father Ridolfo's return to Goa was the cause of great rejoicing among his brethren, who received him as one risen from the dead; far from what they knew of the Moguls, they had had very little hope of ever receiving him alive. But the fact which was a cause of joy to the brethren was one of grief to Ridolfo, who, after having had the crown of martyrdom hanging over his head for the last three years, imagined that he had lost it by his own fault. He had been in daily peril of his life from the hands of the Moors on account of his abuse of Muhammad in the discussions with them. And when he was ill on his way to the Indus, it was a marvel that, being alone as he was and depending for every thing on strangers, he had not been poisoned or killed in some other way. His return therefore to Goa was a source of great affliction to him, as he feared he was not deemed worthy of the crown of martyrdom. But God who had not allowed him to merit the desired crown

in the Mogul Empire, gave it to him at Salsete when and where he least expected it.

He arrived, as we have said, at Goa at the beginning of May 1583, and had hardly been there more than two months when he was called to find in Salsete,* in one week, that martyrdom which he sought in vain during the three years of his residence in Akbar's Court. The Provincial of India, Father Vincenti, wishing to establish Christianity in this province on a firmer basis, and to multiply conversions, appointed Ridolfo, on account of his apostolic zeal, as head of all the communities there. He wished to conduct him there himself, and they set out together on the 8th July ; but Vincenti was only able to proceed as far as Chorâo, when he got an affection of the eyes which compelled him to return to Goa. He then sent Father Alfonso Paceco (who had formerly been the Rector at Salsete, and was acquainted with the customs of the people) to take his place with Father Ridolfo.

Ridolfo's first step was to convene a conference, which was attended by the vicars of the different Christian settlements, at which they held a general confession and renewed their vows. A great part of the night was spent in considering the best means for bringing the remainder of the Gentiles to the knowledge of God and to the love and profession of the Faith.

* This is not the Salsete near Bombay, but a district bearing the same name which lies to the south of the Island of Goa, and forms a part of the Portuguese territory. The Jesuits had begun their labors in Salsete about the year 1560, and in the course of their propaganda had used most violent measures to extirpate idolatry. In 1579 the persecuted Hindus sent an agent to plead their cause at Lisbon ; and he would probably have obtained some concessions in favor of his co-religionists, on the representation that their various pujas were not idolatrous ceremonies at all, but mere civil customs ; but Father Paceco, a Jesuit from Goa, happened to be at Lisbon at the time, and his influence induced the King (Philip II) to reject the petition. This incident was followed by a rebellion in Salsete, and that again by an invasion by 'Adil Shah, the ruler of Bijápur. On the conclusion of peace with Bijápur the Jesuits and their partisans again found themselves strong enough to burn temples and to destroy idols ; and in one instance they outraged the prejudices of the Hindus by the slaughter of a cow at one of their sacred places. It was at this juncture that Father Ridolfo was sent to Salsete.

And as the previous Viceroy had given them a commisson to build as many churches as they could in Salsete, to accustom the people to the sight of Christian ceremonies and to induce them to come to baptism; it appeared best to begin in Coculin, a neighbourhood inhabited by obstinate idolators, who had been the ringleaders in all former revolts for the destruction of churches and the extermination of the Christians, but who were now apparently submissive and humble.

From Coculin they intended to pass on to other villages, and to plant the cross in every one. They first, however, visited the villages where there were Christians already, and Father Paceco distributed money to the poor. The following Sunday Ridolfo preached in the church of Rachol to the Portuguese and the natives of the place, and invited them to be present the next day at the planting of the cross in Coculin. At Orlin, in the evening, the people were similarly invited, and the following day the Fathers, with about 70 followers, started for Coculin, viz. five of the society : Fathers Ridolfo Aquaviva, Alfonso Paceco, Antonio Franceschi, Pietro Berno, and Francesco Aragna, together with two Portuguese laymen, Gonzalo Rodriguez, notary of the captainship of Rachol, and Domenico d' Aghiar ; the remainder being natives. The previous day one of the Fathers had sent to have a small arbor of trees erected as a protection against the heavy rains and the heat of the sun, and to this they all repaired.

As they approached Coculin they were surprised by the appearance of a strange being, a man of small stature, entirely naked, who came rushing to meet them, shaking his arms and head (according to the custom of idolatrous fakirs when inviting the devil to possess them) and uttering words which the Fathers could not understand. This man was the principal author of their death : he was a priest, named Pondu

Naik, so much esteemed by all, that no one, great or little, ever undertook anything without consulting him. He was behaving in this manner, partly in worship of the devil and partly to incite his followers against the Fathers, upon whom he was calling down the vengeance of the Idols destroyed a few months before. While the Fathers were reciting a portion of their daily prayers, they sent to the village officials of Coculin to ask them to come to their aid, and to give them leave to build a little better shelter in which they might rest when on future visits to the place. The barbarians having heard before of the approach of the Fathers, concluded that they had, as their immediate object, the building of a church and the celebration of the Divine Mysteries.

On receipt of the Fathers' message they sent to Ambeli, Assalona, Veli, and other neighboring villages, equally obstinate in idolatry, to invite the inhabitants to assemble for the defence of their idols and for vengeance on the Christian priests. Accordingly some of them assembled at Coculin, all armed and ready to put the Fathers to death. In the meantime, while the rest were assembling, a principal Naik, named Calgo, chief of the village headmen, presented himself to Ridolfo and, traitor as he was, with soft words thanked the Fathers for coming, and excused the fact of there being no one to receive them on the plea that the land was in commotion, and that they were all quarelling among themselves; adding that while the Fathers were breakfasting at their ease he would collect the people to receive them. Father Ridolfo hearing of their alledged discord offered to arbitrate between them, but the Traitor replying that that would be a greater undertaking than it seemed, departed.

In the meanwhile, the Fathers, the two Portuguese, and a few Indians (the rest having gone away to cook their frugal meal of rice) seeing a smooth piece of ground

near the ruins of a temple, began to measure the circuit, saying what a good place it would be for a church. There were three idolatrous peasants near, who had been sent as spies, and who, the instant they heard the word "church," turned and went back to the place where they were waited for. In the meanwhile Rodriguez de Sai, a native Christian, having made a rough cross of two pieces of palm wood and stuck it upon the hut of bushes in which the Fathers were, called out to the peasants, as they were going away, and showed the cross to them with demonstrations of joy. This act cost him his life, for the idolators (to whom the spies recounted all they had seen and heard) were already assembled to the number of about thirty, in an enclosure beneath a covering of bushes.

From this enclosure there now proceeded a frightful screaming, sometimes of one, sometimes of many voices, so that one of the Fathers having asked (not without a secret suspicion of that which afterwards happened) what was the cause of so much noise, Rodriguez jokingly replied, "it is the devils who are assembling to run away in search of other countries." But another of the party, who had gone out to see, brought back a different report. It was the naked fakir who was engaged in an incantation of some kind, and exclaiming that the demons wanted the sacrifice of those five cocks (thus he called the Fathers, because cocks were the victims that they used to offer to their idols in Coculin).

"Let us kill," he screamed. "These sorcerers come here to erect churches and to say mass, or they will chase away our Gods and make us all Christians like the other people of Salsete."

Thus he spoke, and the others after him were invoking the devil and brandishing their swords, and calling out for

the death of the Fathers. At this moment, a Naik of the country came and warned the Fathers, advising them to make their escape as fast as possible, but the advice came too late to be of any avail. The Fathers had only just turned and gone about twenty paces towards Cincinin (a place near the border, whence they might have got to the other side of the river), when they saw some of the Indians who had come with them from Orlin, rushing towards them, crying out in terror and alarm, while behind them came rushing out of the enclosure some thirty idolators, headed by the naked fakir who was throwing dust in the air and animating his companions. At the same time other bands of natives came from all sides; two hundred from behind a hillock, and a troop from the Goa road, headed by two young men with dishevelled hair like the fakir. Altogether, about a thousand rushed upon the Fathers: they were all armed, some with swords, some with axes, some with spears, but the greater number with bows and arrows. Gonzalo Rodriguez, the Portuguese notary of Rachol, seized his musk et and would have killed the foremost barbarian, but Paceco rushed up to him and said, "No, Signor Gonzalo, we have come to do them good, not to kill them." And Father Ridolfo, turning to the Christians who were with him, said to them, as well as the tumult would allow, "Let us cheerfully give up our bodies and souls to God, since we can neither resist nor escape." Meanwhile Paceco, going towards the barbarians and stretching out his hands to them in sign of peace—a sign well understood by them, said to them in their own language. "Don't be afraid of us;" he would have continued, but in an instant the swords of the barbarians were on him and his companions. Father Ridolfo might indeed have escaped had he not refused the offer of an Indian who begged him, while there was yet time, to take his horse and flee; but Ridolfo having come from Europe to Asia to seek martyrdom was

not likely to flee from it now. So thanking the good Indian for his offer, he begged him to give his horse to some other among the Fathers, and he himself stood still, calmly awaiting the arrival of the barbarians, who, after wounding and hacking him in several places, finally put him to death. His dying words are said to have been, "*Paratumcor meum, Deus et paratum collum meum Deus cordis mei.*"

In one way or another the fathers were all hacked to pieces, and the body of Father Berno was mutilated after death.* The Portuguese notary, Gonzalo Rodriguez was also killed, together with fourteen of the native Christains : two of them Brahmins by birth ; and of the remainder who escaped a great many were wounded. The next morning their bodies were dragged with ropes and cast into a hollow like a well, full of water from the recent heavy rains, so that should the Viceroy or the Fathers send to have their remains removed to Goa they might not be able to find them. A heap of branches was thrown upon them, so tha should the bodies rise to the surface they might not be visible. These events took place in the year 1583 on the 5th of July old style, or 25th July according to the new style then recently introduced.

Information of the massacre was taken by some of the fugitives to Margao that same night, and the priests there sent word immediately to the Provincial at Goa. The grief of the Fathers at Goa on hearing of the catastrophe was great, though not unmixed with joy at the thoughts of some of their order having been chosen to receive the crown of martyrdom. They did not rest, however, until they had recovered the remains of their poor friends, which after some difficulty they accomplished. They buried

* This was the priest who had polluted one of the sacred places by the slaughter of a cow.

them in the church of Rachol, where they remained for fourteen years, when the Visitor of the Society thinking that they would be safer at Goa, had them removed there and buried them with great pomp and solemnity in the Church of St. Paul. The murderers were punished by the Goa authorities. The village of Coculin eventually accepted the Christian religion, and the memory of the Fathers was cherished on the scene of their martyrdom.*

The news of Father Ridolfo's death was received with great sorrow and grief in Akbar's Court by the King and all his courtiers. The respect in which his memory was held induced the King to apply for other Fathers of the company who might be like him; and led to the establishment of the permanent mission in North India.

The memory of the Father was specially dear to Prince Pahari, who continued to the end of his days to call him to mind with exclamations of affection and respect.

SELECTIONS FROM "THE LIGHT OF ASIA."

BUDDHA TAMES A WILD HORSE BY KINDNESS.

"Bring an unbroken horse, and let men see
"Who best can back him." So the syces brought
A stallion, dark as night, led by three chains ;
Fierce-eyed, with nostrils wide and tossing mane ;
Unshod, unsaddled, for no rider yet
Had crossed him. Three times each young Sâkya
Sprang to his mighty back ; but the hot steed
Furiously reared and flung them to the plain
In dust and shame. Only Ardjuna held

* This part of the Protuguese territory is now entirely Christian.

His seat awhile, and bidding loose the chains,
Lashed the black flank and shook the bit, and held
The proud jaws fast with grasp of master-hand ;
So that in storms of wrath, and rage, and fear,
The savage stallion circled once the plain—
Half tamed; but sudden, turned with naked teeth,
Gripped by the foot Ardjuna : tore him down.
And would have slain him ; but the grooms ran in,
Fettering the maddened beast. Then all men cried,
"Let not Siddârtha meddle with this Bhût,
"Whose liver is a tempest, and his blood
"Red flame." But the Prince said, " Let go the chains :
"Give me his forelock only." Which he held
With quiet grasp, and speaking some low word,
Laid his right palm across the stallion's eyes,
And drew it gently down the angry face,
And all along the neck and panting flanks.
Till men astonished saw the night-black horse
Sink his fierce crest, and stand subdued and meek,
As though he knew our Lord and worshipped him.
Nor stirred he while Siddârtha mounted : then
Went soberly to touch of knee and rein
Before all eyes ; so that the people said,
"Strive no more, for Siddârtha is the best."

BUDDHA'S WEDDING.

Therefore the maid was given unto the Prince
A willing spoil. And when the stars were good—
Mesha, the Red Ram, being Lord of Heaven—
The marriage feast was kept, as Sâkyas use :
The golden gadi set, the carpet spread,
The wedding garlands hung, the arm-threads tied,
The sweet cake broke, the rice and attar thrown ;
The two straws floated on the reddened milk,
Which, coming close, betokened "love till death;"
The seven steps taken thrice around the fire,
The gifts bestowed on holy men, the alms
And temple offerings made, the mantras sung,
The garments of the bride and bridegroom tied.
Then the grey father spake, " Worshipful Prince,
"She that was ours henceforth is only thine;
"Be good to her, who hath her life in thee."

Wherewith they brought home sweet Yasôdhara,
With songs and trumpets, to the Prince's arms,
And love was all in all.

SONG OF THE DEVAS.

We are the voices of the wandering wind,
Which moan for rest and rest can never find ;
Lo ! as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.

Wherefore and whence we are ye cannot know,
Nor where life springs nor whither life doth go;
We are as ye are, ghosts from the inane.
What pleasure have we of our changeful pain ?

What pleasure hast thou of thy changeless bliss ?
Nay, if love lasted, there were joy in this.
But life's way is the wind's way ; all these things
Are but brief voices breathed on shifting strings.

O Maya's son ! Because we roam the earth
Moan we upon these strings ; we make no mirth.
So many woes we see in many lands,
So many streaming eyes and wringing hands.

Yet mock we while we wail, for, could they know,
This life they cling to is but empty show ;
'Twere all as well to bid a cloud to stand,
Or hold a running river with the hand.

But thou that art to save, thine hour is nigh.
The sad world waiteth in its misery,
The blind world stumbleth on its round of pain ;
Rise, Maya's child ! Wake ! Slumber not again !

We are the voices of the wandering wind :
Wander thou, too, O Prince, thy rest to find ;
Leave love for love of lovers for woe's sake,
Quit state for sorrow, and deliverance make.

So sigh we, passing o'er the silver strings,
To thee who know'st not yet of earthly things ;
So say we ; mocking, as we pass away,
These lovely shadows wherewith thou dost play.

BUDDHA'S FIRST KNOWLEDGE OF SUFFERING AND DEATH.

These had they passed,
When from the roadside moaned a mournful voice:
"Help, Masters ! Lift me to my feet ; oh, help;
"Or I shall die before I reach my house !"
A stricken wretch it was, whose quivering frame,
Caught by some deadly plague, lay in the dust,
Writhing with fiery purple blotches specked;
The chill sweat beaded on his brow, his mouth
Was dragged awry, with twitchings of sore pain;
The wild eyes swam with inward agony.
Gasping, he clutched the grass to rise, and rose
Half-way—then sank, with quaking, feeble limbs
And scream of terror, crying, "Ah the pain !
"Good people, help !" Whereon Siddârtha ran,
Lifted the woful man with tender hands.
With sweet looks laid the sick head on his knee;
And, while his soft touch comforted the wretch,
Asked, "Brother, what is ill with thee ? What harm
"Hath fallen ? Wherefore cans't thou not arise ?"
"Why is it Channa, that he pants and moans,
"And gasps to speak and sighs so pitiful ?"
Then spake the charioteer: "Great Prince ! This man
"Is smitten with some pest ; his elements
"Are all confounded ; in his veins the blood,
"Which ran a wholesome river, leaps and boils
"A fiery flood ; his heart, which kept good time,
"Beats like an ill-played drumskin, quick and slow.
"His sinews slacken like a bowstring slipped ;
"The strength is gone from ham, and loin, and neck,
"And all the grace and joy of manhood fled :
"This is a sick man with the fit upon him.
"See how he plucks and plucks to seize his grief,
"And rolls his blood shot orbs, and grinds his teeth,
"And draws his breath as if 'twere choking smoke.
"Lo ! now he would be dead, but shall not die
"Until the plague hath had its work in him:
"Killing the nerves which die before the life.
"Then, when his strings have cracked with agony,
"And all his bones are empty of the sense
"To ache, the plague will quit and light elsewhere.

"Oh, sir! It is not good to hold him so!
"The harm may pass, and strike thee—even thee."
"But, spake the Prince, still comforting the man,
"And are there others are there many thus?
"Or might it be to me as now with him?"
"Great Lord!" answered the charioteer, "this comes
"In many forms to all men; griefs and wounds,
"Sickness and tetters, palsies, leprosies.
"Hot fevers, watery wastings, issues, blains,
"Befall all flesh and enter everywhere."
"Come such ills unobserved?" the Prince inquired.
And Channa said, "Like the sly snake they come
"That strings unseen: like the striped murderer,
"Who waits to spring from the Karunda bush,
"Hiding beside the jungle path; or like
"The lightning, striking these and sparing those
"As chance may send."
"Then all men live in fear?"
"So live they, Prince!"
"And none can say, I sleep
"Happy and whole to-night, and so shall wake?"
"None say it."
"And the end of many aches,
"Which come unseen, and will come when they come,
"Is this, a broken body and sad mind,
"And so old age?"
"Yea if men last as long;
"But if they cannot bear their agonies,
"Or if they will not bear, and seek a term;
"Or if they bear, and be, as this man is,
"Too weak, except for groans, and so still live,
"And growing old, grow older, then what end?"
"They die, Prince"
"Die?"
"Yea; at the last comes Death,
"In whatsoever way, whatever hour.
"Some few grow old, most suffer and fall sick,
"But all must die—behold, where comes the Dead?"

Then did Siddârtha raise his eyes, and see
Fast pacing towards the river brink a band
Of wailing people, foremost one who swung
An earthen bowl with lighted coals, behind
The kinsmen, shorn, with mourning marks, ungirt,
Crying aloud, O Rama, Rama, hear!

" Call upon Rama, brothers. Next the bier,
Knit of four poles with bamboos interlaced,
Whereon lay, stark and stiff feet foremost: lean,
Chapfallen, sightless, hollow-flanked, agrin,
Sprinkled with red and yellow dust—*the dead*:
Whom at the four-went ways they burned head first.
And crying Rama, Rama! carried on
To where a pile was reared beside the stream;
Thereon they laid him, building fuel up.
Good sleep hath one that slumbers on that bed!
He shall not wake; for cold albeit he lies,
Naked to all the airs—for soon they set
The red flame to the corners four, which crept,
And licked, and flickered, finding out his flesh
And feeding on it with swift hissing tongues,
And crackle of parched skin, and snap of joint,
Till the fat smoke thinned and the ashes sank
Scarlet and grey, with here and there a bone
White midst the grey—the total of the man.
Then spake the Prince: " Is this the end which comes
" To all who live? "
" This is the end that comes
" To all " quoth Channa; " he upon the pyre—
" Whose remnants are so petty that the crows
" Caw hungrily, then quit the fruitless feast.
" Ate, drank, laughed, loved, and lived, and liked life well
" Then came—who knows?—some gust of jungle wind,
" A stumble on the path, a taint in the tank,
" A snake's nip, half a span of angry steel,
" A chill, a fishbone, or a falling tile,
" And life was over and the man is dead;
" No appetites, no pleasures, and no pains
" Hath such; the kiss upon his lips is nought,
" The fire, scorch nought; he smelleth not his flesh
" A—roast, nor yet the sandal and the spice
" They burn; the taste is emptied from his mouth
" The hearing of his ears is clogged, the sight
" Is blinded in his eyes; those whom he loved
" Wail desolate, for even that must go,
" The body, which was lamp unto the life,
" Or worms will have a horrid feast of it.
" Here is the common destiny of flesh:
" The high and low, the good and bad, must die."

Bism-Illáh ir-raḥmán war-raḥím !

IKHWÁN UṢ-ṢAFÁ.

Díbácha.

Sipás i be-qiyás us wájib ul-wajúd ko láiq hai, jisne ajsám i mumkinát meṉ bá-wajúd i waḥdat i hayúlá ke mukhtalaf ṣúrateṉ bakhshíṉ, aur máhíyat i insání ko jins wa faṣl se tarkíb dekar har ek fard ko 'alaḥda 'alaḥda quwwateṉ 'aṭá kíṉ. Ḥamd i be-ḥadd wáste us kháliq ke sazáwár hai jisne nau'i insán ko nihán-khána i 'adam se 'arṣa-gáh i wajúd meṉ lákar tamám makhlúqát par martaba faẓílat ká bakhshá, aur wajúd i bashar ko zewar i nuṭq se árásta karke khil'at 'ilm ká pahnáyá. Insán i ẓa'íf ul-bunyán kí kyá ṭáqat ki uskí ni'mateṉ ká shukr bajáláwe ? aur qalam i shikasta raqam meṉ kitní qudrat ki is 'uhde se bar-áwe ?

Abyát.

Bhalá ḥamd uskí ham se kab adá ho ?
Jaháṉ qáṣir zubán i anbyá ho
Yaháṉ sab 'arifán i bazm i idrák
Nahíṉ kahte haiṉ ghair az ma-'arafnák,
Phir is mumkin ne kab yih 'aql pái
Ki wájib tak kare apní rasái
Bhalá insán meṉ itná hai maqdúr
Ki howe ḥamd uskí ise maḥṣúr.

Darúd i ná-maḥdúd wáste saiyid ul-mursalín khátim ul nabíyín Muḥammad Muṣṭafá ke láiq hai, jisne gumráhoṉ ko wádí i ẓalálat se nikál-kar manzil i hidáyat par pahuncháyá, usí ke sabab hamne har ek ummat par bamújib i áyat i karíma "*kuntum khaira ummatin*" ke martaba faẓílat ká páyá.

Abyát.

Muḥammad sarwar i kaun o makán hai
Muḥammad peshwá i ins o ján hai
Isí se 'áṣiyon kí hai shafá'at
Wuhí hai ḥámí i roz i qayámat.

Ṣalát wa salám uskí ál wa aṣḥáb par, jinke sabab dín wa islám ne quwwat pái, aur unhon ne hamko ráh hidáyat kí dikhláí!

Ba'd iske 'áṣí sarápá mu'áṣí Ikrám 'alí yih kahtá hai, ki jab main bamújib ḥusn i ímá i janáb ṣáḥib i námdár 'álí manzilat wálá iqtidár, ḥikmat men tamám ḥukamá i zamána se bartar, dánáí men a'ql hádí i 'ashar khudáwand i atnimi Mistar Abráham Lákaṭ ṣáḥib bahádur dám iqbálahú ke aur mu'áfiq ṭalab i akhí wa ustází janáb bhái ṣáḥib qibla Maulawí Turáb 'alí ṣáḥib dám zillahum ke shahr Kalkatte men áyá aur rahnumuí i ṭála' se ba'd ḥuṣúl i sharf i mulázimat ke maurad 'ináyat wa marḥamat ká húá; az bas ki ṣáḥib i mauṣúf ko kamál parwarish manẓúr thí, Sarkár Kampaní bahádur men naukar rakhwákar apne pás mut'aíyan kar liyá. Ba'd chand roz ke ba-istiṣwáb i janáb i ṣáḥib i 'álí shán, zubda i dánáyán i rozgár, sar-daftar i 'uqalá i 'álí miqdár, mudarris i Hindí Kaptán Ján Wilyam Ṭelar ṣáḥib bahádur dám daulatahú ke farmáyá, ki risála i Ikhwán us-ṣafá ki insán wa baháim ke munáẓire men hai, tú iská zubán i urdú men tarjamá kar, lekin niháyat salís ki alfaẓ i mughlaq us men na howen, balki istiláḥát i 'ilmí aur khuṭbí bhí iskí ki takalluf se khálí nahín hain qalam andáz kar, sirf khuláṣa maẓmún munáẓire ká cháhie. Ráqim ne bamújib farmáne ke faqaṭ ḥáṣil maṭlab ko muḥáwira urdú men likkhá, khuṭbon ko nikál ḍálá aur aksar istiláḥát i 'ilmí ki munáẓire se unko 'iláqa na thá tark kín, magar bá'ẓe khuṭbe aur istiláḥát hindse waghaira ki aṣl maṭlab se mut'alliq the báqí rakkhe. Fil wáqa' agar is risále kí ṣan'at wa rangíní par nigáh kí jáe to har ek

khuṭba iská ma'dan i faṣáḥat hai aur har har fiqra makhzan i balágḥat, harchand ki 'awám un-nás ẓáhir 'ibárat se iske ṣirf maẓmún munáẓire ká páte haiṇ magar 'ulmá i daqíqa shanás idrák i ma'ání se daqá-iq wa mu'árif i Iláhí ká ḥaqq uṭháte haiṇ. Muṣannifín iske Abu-sulmán, Abul-Hasan, Abú-Aḥmad waghaira das ádmí ba-ittifáq i yak dígar Baṣre meṇ rahte the, aur hamesha 'ilm wa dín kí taḥqíq meṇ auqát apní basar karte ; chunánchi ikáwan risále taṣníf kie, beshtar 'ulúm i 'ajíba wa gharíba un meṇ likkhe, yih ek risálá un meṇ se insánoṇ aur ḥaiwánoṇ ke munáẓire meṇ hai ṭarfain kí dalá-il i 'aqlí wa naqlí is meṇ bakhúbí bayán kíṇ, ákhir bahut qíl wa qál ke ba'd insán ko ghálib rakkhá, aur gharaẓ unko is munáẓire se faqaṭ kamálát i insání bayán karná hai chunánchi is risále ke ákhir meṇ likkhá hai ki jin waṣfoṇ meṇ insán ḥaiwán par ghálib ae wú 'ulúm wa mu'árif i Iláhí haiṇ, ki unko hamne ikáwan risále meṇ bayán kiyá hai, aur is risále meṇ maqṣúd yihí thá ki ḥaqá-iq wa mu'árif ḥaiwánát kí zabání bayán kíjie, taki ghápiloṇ ko uske dekhne se kamálát ḥáṣil karne ke wáste raghbat howe.

Tarjama is risále ká khuláṣa i amírán i ẓul-iqtidár zubda i no-inán i 'álí miqdár, Ḥátim i daurán, Aflátún i zamán sarwar i sarwaráṇ, bahádur i bahádurán, Nawwáb Gavarnar Janral Lárd Minto bahádur dám iqbálahú ke 'ahd i ḥakúmat meṇ ki san Hijrí bára sau pachchís aur 'Íswí, aṭhára sau das haiṇ murattab húá.

Pahli faṣl baní ádam kí ibtidái paidá-ish aur haiwánát ke sáth unke munáẓire aur jinnoṇ ke bádsháh Biurásab ḥakím ke huẓúr unke istighása karne aur us ḥakím ke insán ko buláne meṇ.

Likhne wále ne aḥwál ibtidái ẓuhúr baní ádam ká yúṇ likkhá hai ki jab tak ye thore the, sadá ḥaiwánoṇ ke ḍar se bhág kar ghároṇ meṇ chhipte aur darindoṇ ke khauf wa khaṭar

se ṭíloṉ aur paháṛoṉ meṉ panáh lete ; itná bhí itmínáṉ na thá ki do chár ádmí milkar khetí kareṉ aur kháweṉ, iská kyá zikr ki kapṛá buneṉ aur badan ko chhipáweṉ, gharaẓ phal phalárí ság pát jaṉgal ká jo kuchh páte kháte aur darakhtoṉ ke pattoṉ se tan ko chhipáte. Jáṛoṉmeṉgarmsair jagah meṉ rahte aur garmiyoṉ meṉ sarzamín i sard ká rahná ikhtiyár karte, jab is ḥálat meṉ thoṛí muddat guẓrí aur aulád kí bahutáyat húí tab to andesha dám wa dád ká ki har ek ke jí meṉ samáyá thá bilkul nikal gayá, phir to bahut se qala'e, shahr, qarye nagar basákar chain se rahne lage ; zará'at ká sámán muhaíyá kar apne apne kár wa bár meṉ mashghúl húe aur ḥaiwánoṉ ko dám meṉ giriftár karke sawárí, bárbardárí, zará'at kishtkárí ká kám lene lage ; háthí ghoṛe úṇṭ gadhe aur bahut se jánwar ki sadá jaṉgal bayábán meṉ shutar i be-mahár phirte the jahán jí cháhtá achchhá harásabza dekh-kar charte, koí púchhne wálá na thá, so unke kandhe rát din kí miḥnat se chhil gae, píṭhoṉ meṉ ghár paṛ gae, harchand bahut sá chíkhte chinghárte par yih ḥaẓrat insán kab kán dharte, akṣar waḥahí khauf i giriftárí se dúr dast jaṉgaloṉ meṉ bhágे. Táir bhí apná baserá chhoṛ bál bachchoṉ ko sáth le, unke des se uránchhú hogae, har ek bashar ko yih khayál thá ki sab ḥaiwánát hamáre ghluám haiṉ, kis kis makr wa ḥíle se phande aur jál baná baná unke dar pai húe, is dár wa gír meṉ ek muddat guẓrí, yahántak ki Allah Ta'álà ne paighambar ákhir uz-zamán Muḥammad Muṣṭafà ṣale Allah 'alaih wa álahi wa sallam ko khalq kí hidáyat ke lie bhejá. Nabí bar-ḥaqq ne gumráhoṉ ko sharí'at kí ráh dikhlái, ba'ẓe jinnát ne bhí ni'mat ímán wa sharáfat islám kí pái jab uspar bhí ek zamána guẓrá aur Biurásab ḥakím jinní ki laqab uská Sháhmardán thá qaum i jinnát ká bádshá huá, aisá 'ádil thá ki jiske 'ahd meṉ bágh bakrí ek ghát pání píte the, kyá dakhl ki koí ṭhag, choṭṭá, daghábáz, úchakká, uskí qalamrau meṉ rahne páwe. Jazíra Balásághún nám ki qaríb khatt i Istiwá ke wáqi' hai us shahanshah i ' ádil ká takht-

gáh thá ; ittifáqan ek jaház ádmíyoṉ ká bád i mukhálif ke sabab tabáhí meṉ ákar us jazíre ke kináre já lagá, jitne saudágar aur ahl i 'ulúm ki jaház meṉ the utar kar us sar-'zamín kí sair karne lage, dekhá to 'ajab bahár hai ki raṉg baraṉg ke phúl aur phal har ek darakht meṉ lage, nahreṉ har ṭarf járí ḥaiwánát hará hará sabzá char chuq kar bahut moṭe táze ápas meṉ kaloleṉ kar rahe haiṉ, az bas ki áb wa hawá waháṉ kí nipat khúb aur zamín niháyat sháḍáb thí, kisí ká dil ná cháhá ki ab yaháṉ se phir jáe ; ákhir makánát ṭaraḥ ṭaraḥ ke baná baná is jazíre meṉ rahne lage, aur ḥaiwánát ko dám meṉ giriftár kerke badastúr apne kár wa bár meṉ mashghúl húe, waḥshiyoṉ ne jab yaháṉ bhí súbhítá na dekhá ráh saḥrá kí lí 'ádmiyoṉ ko to yihí gumán thá ki ye sab hamáre ghulám haiṉ, islie anwá' wa aqsám ke phande baná kar ba-ṭaur i sábiq qaid karne ke fikr meṉ húe, jab ḥaiwánoṉ ko yih zu'm i fásid inká ma'lúm húá apne raisoṉ ko jama' karke dár ul-'adálat meṉ ḥázir húe, aur Biurásab ḥakím ke sámhne sárá májará ẓulm ká ki unke háthoṉ se uṭháyá thá mufaṣṣal bayán kiyá, jis waqt bádsháh ne tamám aḥwál haiwánoṉ ká suná wuhíṉ farmáyá ki háṉ jald qáṣidoṉ ko bhejeṉ ádamiyoṉ ko ḥuẓúr meṉ ḥázir kareṉ, chunánchi un meṉ se sattar ádmí jude jude shahroṉ ke rahne-wále ki niháyat faṣíḥ wa balígh the ba-mujarrad i ṭalab bádsháh ke ḥázir húe, ek makán achchhá sá inke rahne ke liya tajwíz húá ba'd do tín din ki jab mándagí safar kí rafa' húí apne samhne bulwáyá jab unhoṉ ne bádsháh ko takht par dekhá du'áeṉ de ádáb wa kurnish bajálá apne apne qaríne se khaṛe húe, yih bádsháh to niháyat 'ádil wa munṣif jawáṉ-mardí aur sakháwat meṉ aqrán wa amṣál se sabaqat legayá thá, zamáne ke gharíb wa ghuraba yaháṉ ánkar parwarish páte the, tamám qalam-rau meṉ kisí zerdast 'ájiz par koí zabardast ẓálim ẓulm na karsaktá, jo chizeṉ ki shara' meṉ ḥarám haiṉ uske 'ahd meṉ bilkul uṭhgaí thíṉ ; hamesha siwái razámandí aur khushnúdí Khudá ke koí amar malḥúẓ i kháṭir na thá, usne

niháyat akhláq se unse púchhá ki " tum hamáre mulk meṉ kiyúṉ áe ? hamárí tumhárí to kabhí khatt wa kitábat bhí na thí, kyá aisá sabab húá ki tum yahán tak pahunche " ?

Ek shakhṣ unmeṉ se ki jahándída aur faṣíḥ thá taslímát bajá-lákar kahne lagá, ki ham 'adl wa inṣáf bádsháh ká sunkar ḥuzúr meṉ ḥázir húe haiṉ aur áj tak is ástána i doulat se koí dád-khwáh maḥrúm nahíṉ phirá hai, ummed yih hai, ki bádsháh hamárí dád ko pahúnche ; " farmáyá ki " gharaz tumhárí kyá hai ? " 'Arz kiyá " ai bádsháh i á'dil ye ḥaiwánát hamáre ghulám haiṉ, in meṉ se ba'ze mutnaffir aur ba'ze agarchi jabran tábi' haiṉ lekin hamárí milkiyat ke munkir. Bádsháh ne púchhá ki is da'we par koí dalíl bhí hai ? kiyúṉki da'wá be dalíl dár ul-'adálat meṉ suná nahíṉ játá. Usne kahá ai bádsháh is da'we par bahut sí dalá-il 'aqlí wa naqlí haiṉ. Farmáyá bayán karo. In meṉ se ek shakhṣ ki ḥazrat Abbás razí Allah anho kí aulád meṉ thá minbar par charhke is khuṭbe ko faṣáḥat aur balágḥat se parhne lagá.

Ḥamd us ma'búd i ḥaqíqí ke láiq hai jisne parwarish i 'álam ke lie 'arṣa i zamín par kyá kuchh muhaíyá kiyá aur kitne asbáb banáe aur insán za'íf ul-bunyán ke wáste kaise kaise ḥaiwánát paidá kiye. Khushá ḥál unká jo uskí razámandí meṉ ráh'áqibat kí sanwárte haiṉ ! kyá kahie un logoṉ ko jo náfarmání karke ná-ḥaqq usse bargashta hote haiṉ ? aur darúd i be-ḥadd wáste Nabí i bar-ḥaqq Muḥammad Muṣṭafà ke sazáwár hai jis ko Allah Ta'álà ne píchhe sab paighambaroṉ ke khalq kí hidáyat ke liye bhejá aur sab ká use sardár banáyá. Tamám jinn wa bashar ká wuhí bádsháh hai aur roz i ákhirat meṉ sab ká pusht-panáh ; ṣalát wa salám uskí ál i pák par jinke sabab dín we dunyá ká intizám húá, aur islám ne riwáj páyá, gharaz har án meṉ shukr hai us ṣani' i be-chún ká jisne ek pání ke qaṭre se Ádam ko paidá kiyá aur apní qudrat i kámila se

usko ṣáḥib i aulád banáyá aur us se Ḥawwá ko paidá karke hazáron insán se rú i zamín ko ábád kiyá, aur sárí makhlúqát par unko sharaf bakhshá, tamám khushkí wa tarí men musalliṭ kiyá ṭaraḥ ṭaraḥ ká pákíza kháná khiláyá, chunánchi áp hí Qurán men farmáyá hai : " *Walan'áma khalaqaha lakum fíhá difun wa manáfi'o wa minhá tákuluna wa lakum fíhá jamálun ḥína turiḥúna wa ḥína tusriḥúna* ;" ḥáṣil iská yih hai ki sab ḥaiwánát tumháre liye makhlúq húe hain, inse fáide uṭháo aur kháo aur inkí khál aur bál se poshish garm banáo. Ṣubḥ ke waqt charágáh men bhijwáná aur shám ko phir gharon men le-áná tumháre wáste zeb wa áráish hai aur ek muqám par yún farmáyá hai : "*wa 'alaihá wa 'alal fulki tuḥmalúna :*" ya'ní khushkí aur tari men únṭon aur kashtiyon par sawár ho aur ek já yún irshád kiyá hai : "*wal-khaila wal-bighála wal-ḥamíra litarkabúhá :*" yá'ni ghore khachchar gadhe iswáste paidá húe hain ki inpar sawárí karo aur ek mauẓa' men yún kahá hai : "*Litastawú 'alà ẓuhurahi summa tazkuru ni'mata rabbikum izastawaitum 'alaihe :*" ya'ní inkí píṭhon par sawár ho aur apne Khudá kí ni'maton ko yád karo, iske siwá aur bhí bahut áyát Qurání is muqaddame men názil hain, aur Taurait wa Injíl se bhí yihí mafhúm hotá hai ki ḥaiwánát hamáre liye paidá húe hain, ba-har ṣúrat ham unke málik ye hamáre mamlúk hain. Jab bádsháh ne ḥaiwánon kí ṭarf mutwajjih hokar farmáyá ki is ádmí ne áyát i Qurání apne da'we par guzránín ab jo kuchh tumháre khayál men áwe iská jawáb do ; yih sunkar khachchar ne zubán i ḥál se yih khuṭba paṛhá.

Ḥamd hai us wáḥid i pák qadím i be-niyáz kí shán men ki maujúd thá qabl i íjád i 'álam ke na zamán men na makán men ek *kun* ke kahne men tamám káinát ko parda i ghaib se ẓáhir kiyá, aflák ko áb wa átish se tarkíb de martaba balandí ká bakhshá ek páni ke qaṭre se ádam kí nasl ẓáhir karke áge píchhe dunyá men bhejá ki uskí ábádí men mashghúl

hoṉ, kharáb na kareṉ, aur muḥáfiẓat ḥaiwánát kí kamá yaṉ-baghí bajá-lákar fáida uṭháweṉ, na yih ki unpar ẓulm kareṉ aur satáweṉ; ba'd iske yúṉ kahne lagá ki ai bádsháh yih áyateṉ jo is ádmí ne parhíṉ in se yih nahíṉ mafhúm hotá hai ki ham inke mamlúk haiṉ aur ye hamáre málik, kyúṉki in áyatoṉ meṉ ẓikr un ni'matoṉ ká hai ki Allah Ta'álà ne unko bakhshí haiṉ, chunánchi yih ávat i Qurání is par dál hai: "*Sakhkhar lá lakum kamá sakhkhar ash-shamsa wal-qamara war-riyáḥa was-saḥába:*" ya'ni Allah Ta'álà ne ḥaiwánát ko tumháre tábi' kiyá hai jaisá ki tábi' kiyá hai áftáb wa máhtáb aur hawá aur abr ko; isse yih nahíṉ ma'lúm hotá hai ki ye hamáre málik aur ham unke ghulám haiṉ balki Allah Ta'álà ne tamám khalá iq ko ásmán wa zamín meṉ paidá karke ek ko dúsre ká tábi' kiyá, isliye ki ápas meṉ ek dúsre se munfa'at uṭháwe aur nuqṣán dafa' kare, pas hamko jo Alláh Ta'álà ne inke tábi' kiyá hai ṣirf iswáste ki fáida inko pahuṉche aur nuqṣán inse dafa' ho, na jaisá ki unhoṉ ne gumán kiyá hai aur makr wa buhtán se kahte haiṉ ki ham málik aur ye ghulám haiṉ; qabl iske ki ye ádmí paidá na húe the ham aur má báp hamáre be-muzáḥimat rú i zamín par rahte the, har ek ṭarf charte, jahán jí chahta phirte aur ek ek apní ma'ásh kí talásh meṉ mashghúl thá, gharaẓ pahár jaṉgal bayábán meṉ ápas meṉ mile jule rahte aur apne bál bachchoṉ ko parwarish karte, jo kuchh Khudá ne muqaddar kiyá thá uspar shákir ho rát din uskí ḥamd meṉ guzárte, uske siwá kisí ko na jánte the, apne apne gharoṉ meṉ chain se rahte, koí púchhne-wálá na thá, jab ispar ek zamána guzrá Allah Ta'álà ne ḥaẓrat Ádam ko maṭṭi se banáyá aur tamám rú i zamín ká khalífa kiyá, jab ki ádmí bahutáyat se húe jaṉgal bayábán meṉ phirne lage phir to ham gharíboṉ par dast i sitam daráz kiyá, ghoṛe, gadhe, khachchar, bail, úṇṭ, pakaṛ kar khidmat lene lage aur we muṣíbateṉ ki hamáre báp dáde ke bhí dekhne meṉ na áí thíṉ ba-zor i ta'addí waqú' meṉ láe, kyá kareṉ? ham náchár hokar jaṉgal wa saḥrá meṉ

bhágc, phir bhí in ṣáḥiboṉ ne kisí ṭaraḥ píchhá na chhoṛá, kin kin ḥíloṉ se phaude aur jál lekar darpai húe ? agar do chár thake maṉde kahíṉ háth lag gae inká aḥwál na puchhie ki bándh chhándh kar le áte haiṉ aur kyá kyá dukh date haiṉ ? 'Aláwa iske ẓibaḥ karná, post khíchná, haḍḍiyoṉ ko toṛná, ragoṉ ko nikálná peṭ chák karná, par. ukhaṛná, síkh meṉ pironá, ág meṉ jaláná, bhúnkar kháná in ká kám hai ; sáth iske yih ki phir bhí rází nahíṉ yahí da'wà hai ki ham málik ye ghulám haiṉ, jo in meṉ se bhágá gunahgár húá is da'we par na koí dalíl na ḥujjat hai magar sarásar ẓulm wa bid'at hai.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س	s
پ	p	ش	sh
ت	t	ص	ṣ
ٹ	ṭ	ض	ẓ
ث	s	ط	ṭ
ج	j	ظ	ẓ
چ	ch	ع	و
ح	ḥ	غ	gh
خ	kh	ف	f
د	d	ق	q
ڈ	ḍ	ک	k
ذ	ẓ	گ	g
ر	r	ل	l
ڑ	ṛ	م	m
ز	z	ن	n
ژ	zh	ghuna	n
		و	w or v
		ہ	h
		ی	y

VOWELS.

ـَ	(zabar or fatḥa)	a
ـِ	(zer or kasra)	i
ـُ	(zamma or pesh)	u
ـَا		á
ـٰ		á
ـِي	(Majhúl)	e
ـِی	(ma'rúf)	í
ـَی	(dipthong)	ai
ـُو	(majhúl)	o
ـُو	(ma'rúf)	ú
ـَو	(dipthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must however remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as zilla' dafa'.

Words having the form جمعہ or دفعہ are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapaid writing—not intended for the press—the apostrophe for ع may also be omitted.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyds Tas-hîl-ul-kalâm.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire, Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS, AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDU JOURNAL.

No. 21. *February* *1880.*

CHINA.

We reprint an article from the *Nineteenth Century* on "The Book-language of China." We do not know enough of the subject to add many remarks of our own, but we may with safety repeat, what has been often said by others, that there is an intimate connection between the Chinese system of writing and the Chinese system of civilization generally. The Chinese writing is based on altogether different principles from the writing of other modern nations; and in like manner Chinese civilization stands by itself, isolated and self-sufficient. Chinese writing is singularly unsuited for the representation of novelties; and in like manner the Chinese as a nation are obstinate and immovable beyond all others.

So far the Chinese may be regarded as less advanced in civilization than our friends the Mahomedans, who have at any rate an alphabetical system at their command, and who (even apart from our Anglo-Indian system of instruction) borrow some little enlightenment from European science.

On the other hand, so far as we can form an opinion, Chinese writing, and with it Chinese civilization, have some advantages which are wanting in the Mahometan world. The Arabic or Persian alphabet consists of about thirty letters, which a foreigner may learn in a week. Chinese writing is made up of forty thousand symbols, which the

same foreigner will not master in twenty years. And yet, if we mistake not, the man who studies book-Chinese for ten years will make more *substantial* progress than the man who studies book-Persian for twenty. The former has to fill an enormous reservoir by pouring water into it from a pint pot: it is tedious work, but the reservoir is a strong one and every pint tells. The latter has pumps to supply his reservoir, but both pumps and reservoir leak, and let the water out as fast as he attempts to pump it in. There are probably bad penmen among the Chinese as among other nations, but block printing is largely used among them, and even in manuscripts it is not, we believe, the practice to write indistinctly, or to slur the symbols together.

It is evident too, from Mr. Giles' paper, that the proportion of ideas to words is much higher in Chinese writing than in Persian. The Chinaman cannot get beyond the tether of his symbols, but at any rate those symbols are the representatives of *sense* rather than of mere *sound*. Referring to official and business documents Mr. Giles tells us that "the lucid expression of the writer's meaning is the sole object of a Chinese despatch." We wish we could say as much of ordinary Persian writing.

When we turn to Chinese writings of higher pretentions to those that affect a literary value, we find it is true: a system of ornamentation which is the source of constant and very serious difficulty. It will however, be noticed that even this complicated and pedantic system of ornamentation is something altogether different from the tedious *wordiness* which disfigures many branches of Persian literature.

The long continuance and the wide extent of the Chinese Empire are chiefly due to its "literary class." It may be doubted if the Chinese literati have any single book equal in authority and influence to the Qurán, and yet as a

governing, civilizing, and unifying power in the state they hold a far higher rank and exercise a far wider and more permanent influence than the qásís and mullâhs of Islâm.

The system of competitive examinations which forms the basis of Chinese bureaucracy is, doubtless, a pedantic one, but it gives the empire a stability which no Mahometan state seems to possess. Such a system of examinations would be utterly impossible in a Mahometan country. Any attempt to establish it would lead to nothing but imposture and confusion. It would be impossible to select a certain and universal standard of literary excellence, and such conflicting standards as might be selected would be altogether isolated from the practical requirements of administrative work.

THE BOOK-LANGUAGE OF CHINA.

For any one to state vaguely that he means to 'learn Chinese' is almost as indefinite as to announce an intention of entering upon a course of 'science.' In the first place, 'Chinese' is often used collectively of the written and spoken languages of China, as if there existed between these two distinct branches of study the same relation that we know to exist between written and spoken French. But the language of Chinese speech is never written down *totidem verbis.** The result of such a process would in Chinese eyes be simply ludicrous; not to mention that for much of the *patois* of China there are no corresponding characters, in which cases it would of course be impossible.

* Except in the case of farces, songs, parts of low-class novels, &c., in which a very near approach is made to the colloqial. The missionaries, too, issue religious tracts in this form; and the Bible itself has been published in the vulgar tongue of more than one province, thus becoming a literary absurdity in the eyes of all educated Chinese.

When a Chinaman sits down to write,—say the evidence of a witness in a court of justice, he does not put on paper what the man actually says, but translates as he goes along the colloquial into the book-language. A foreigner may learn either or both. Stanislas Julien, who never came to China, was an accomplished scholar of the written language, though ignorant of the colloquial ; and many residents at the various treaty ports are able to coverse fluently in the local dialects while totally unable to read a single character. But before proceeding any further with the main object of my investigation it may be desirable to insert just a few remarks on the spoken language of China. To begin with, there are at least five strongly marked dialects, differing so widely one from another as to make them practically, though not really, five separate languages. Natives who speak only their own dialect are as unintelligible to their fellow-countrymen who do not know that dialect as an Englishman and a Russian are mutually unintelligible if neither happens to be acquainted with the language of the other.* It is true that from time immemorial the dialect spoken at court has been recognised as the medium of intercommunication all over the empire ; but it is also true that only those who live within the radius where that form of speech prevails will learn it as their mother-tongue. Pekingese is now regarded as the best 'Mandarin ;' † whereas in former days, when Nanking was the capital, the dialect spoken in and around that city was taken as the official model. Both would be unknown to an inhabitant of Canton.

* Hence the not uncommon phenomenon of an Englishman acting as interpreter between two Chinamen. Sometimes the latter are both able to speak English ; and we were informed only the other day that Chinese educated in Hongkong, for instance, frequently *write* to each other in English, in preference to their own language.

† All officials speak the so-called Mandarin dialect, as also do many of the better class of tradesmen, whose business often calls them to a distance from home.

I must now further warn my readers that although it is not unusual to speak generally of the book language of China, that too is subdivided into several classes, for each of which a certain amount of special training is required. For my present purpose it will be sufficient to keep in view two principal divisions ; namely, the official and business languages on the one hand, and the ornate style of poets, essayists, &c. on the other. From the first of these all flowery or fine writing is rigorously excluded : the lucid expression of the writer's meaning is the sole object of a Chinese despatch, save always in those instances where it may be desired rather to conceal than to make plain. Even then this may be accomplished only by the aid of a grammatical confusion, and not by the introduction of abstruse or uncommon terms. In fact, the tacitly acknowledged rules of Chinese despatch writing accord very much with those once circulated by Lord Palmerston, calling upon all members of the diplomatic and consular services to forward their communications written in a plain round hand ; to avoid treating of two subjects in a single despatch ; to aim at perspicuity above all things ; and never to make use of a foreign phrase when an English one would answer as well. But it is the latter and more interesting division that I now propose to examine—the last refuge of that old Chinese pride and faith in themselves as opposed to the outer barbarian which received a mortal wound at the capture of Peking.*

The once prevalent belief in the great difficulty of acquiring a colloquial knowledge even of a single Chinese dialect has long since taken its place among other historical fictions ;† but it is still admitted on all sides that the written

* By the allied British and French forces in 1860.

† Exclusive of those who make a study of Chinese, there are now to be found among foreign residents in China many who have picked up by ear the dialect of their own locality.

language of China requires nothing short of the devoted energies of a lifetime. Few, however, of those to whom this saying is proverbially familiar, would care to be called upon at a moment's notice to justify the remark. For we see from day to day the ordinary Chinese literate, of say twenty-five years of age, reading with apparent ease any work that chance may throw into his hands: and we know, that up to the age of seven or eight* he was playing about in the streets without educational restraint of any kind. We also know that the habits of idleness contracted thus early in the life of a Chinese school boy make him a very difficult subject to manage when confined in a close room to pore over and commit to memory a number of characters, the meaning of which he is not taught until several years afterwards, and surrounded as he is by a roomful of companions each shrieking out his own lesson almost at the very top of his voice. Add to this the fact that the first thing these boys do on leaving school is to get married, and that their subsequent studies are not carried on in anything like the systematic manner which insures success to candidates for literary distinctions among ourselves; and we shall begin to wonder indeed how it is that fifteen or sixteen years of persevering effort do not yield the same result to a European of average ability, whose advantages of previous training more than outweigh the one disadvantage of beginning later in life.† And that my readers may be enabled to form their own conclusion, possibly a new one, as to the real difficulties of the book-language of China, I have arranged them under the four following headings :—

I. *Characters.*—The first obstacle encountered by students of Chinese is the multiform nature of the written

* Until he reaches this age the Chinese child learns absolutely nothing.

† Few foreigners begin to learn Chinese before the age of one or two-and-twenty: many much later.

symbols. To a beginner who learns his twenty-five characters a day for a fortnight or so, and then finds himself obliged to diminish that number, some part of his time being necessarily devoted to going over the old ground, it seems almost hopeless that he will ever acquire a mastery over some 6,000 or 7,000 of these slippery puzzles.* The more so as in nine cases out of ten the student makes a false start, learning each character by its general form, without relation to any other character, and without analysing the construction of its component parts. By degrees, when much valuable time has been already wasted, it occurs to the more attentive that these apparently fortuitous combinations of strokes fall naturally into certain groups with common elements to each. Later on, it is perceived that each character is divisible into two parts, from one of which the *sound* may usually be predicted even though the character in question has never been met before, and from the other of which may be gained a tolerably accurate clue to the *meaning*.† The difficulty of the problem is thus very much modified: it becomes no longer a question of committing to memory an immense number of separate pictures, but rather of classifying new acquisitions under old phonetic groups in which the radicals play the part of differentiators as regards the sense. It is impossible to give an accurate illustration of this in English: the following examples are the nearest we can get. A schoolboy meeting the word *pliocene* for the first time would learn by two efforts of memory that it was derived from two Greek words meaning 'more' and 'new'; but when subsequently he sees *eocene*, *miocene*, and *pleistocene*, he has only one new word to remember in each case instead of two, the latter half *cene*

* This is about the number required by the student who wishes to be able to read any ordinary Chinese book or document.

† The former of these is generally called the *phonetic*, the latter the *radical*, of a character.

being common to all. In Chinese, however, the only function of the *cene* half, which we will regard as corresponding with the phonetic of a character, is to determine the sound, not of that half alone but of the whole character. The *eo*, *mi*, &c. are the radicals or differentiators, which give the reader a clue to the sense. Again, in Chinese every tree, plant, shrub, &c. is written with either one of the two radicals *wood* or *grass*, the phonetics differing in each instance according to the sound of the character. So in English we have *school*-room, *school*-boy *school*-master, &c., answering somewhat to a group of Chinese characters in which the radical is a constant quantity.

I have no wish to pretend that the acquisition of a large number of Chinese characters is other than a sufficiently difficult task; still, a student gifted with an average memory should be able in five years' study to store up enough to carry him through any ordinary business or official documents, light novels, &c.; and were these characters the sole hindrance in his way, I should be at a loss to understand how it is that the written language of China has so long been regarded as something beyond the powers of an ordinary Englishman.*

II. *Grammar.*—I will take it for granted that my readers know Chinese to be a non-flexional language in the fullest sense of the term. There are no declensions either of substantives, adjectives, or pronouns, and no moods, conjugations, or tenses of verbs, each word being complete in itself and incapable of any modification of form whatever. The syntax of a sentence is, therefore, the only clue to determin-

* In my opinion, Professor Stokes' System of aids to the Memory could never be utilised by the student of Chinese. I venture to say this, not wishing in any way to depreciate an otherwise valuable help, with the merits of which I myself am personally acquainted; but from a desire that no intending learner should quit the main road in search of a short cut, the very existence of which to me seems exceedingly doubtful.

ing the relative value of its units: or, as it has been well put, 'the whole of Chinese grammar depends upon position.' This is the key by which, with proper attention to certain laws, the seemingly tangled skein of written Chinese may be accurately unravelled, and made to yield up a meaning, and *one meaning only*. It is not true that half a dozen different constructions may be placed upon one and the same sentence according to mere fancy; the rules of Chinese composition are, if anything, more stringently adhered to than our own, though, of course, equivoques and ambiguities of speech are not altogether unknown. The responses of the oracle at Delphi have their counterparts in all languages; but it is quite inaccurate to represent that these occur more frequently or are more easily produced in Chinese than in any other language. Where, as occasionally in the archaic style, transposition of words is carried to an extreme limit, it is often very difficult to determine the exact function of each particular word; such transpositions, however, are comparatively rare, and are always based upon some precedent in the classics with which the readers is naturally supposed to be familiar. Thus we heve in Mencius a sentence of four characters arranged as follows:—'To distribute men according to riches.' This means 'to distribute riches according to the men,' and upon such a precedent a modern writer would not hesitate to build a similar phrase which he would expect all educated readers to identify at once. Here the foreign student is again at a disadvantage, for he has never, like his Chinese rival, learned the works of Mencius by heart. The most curious specimen of such transposition ever noticed by myself is the following*:—'Mother served sister-in-law,' as applied to a very virtuous young lady, who, to give the real meaning of the sentence, served her sister-in-law, as if that sister-in-law had been her

* See the *Lia Chaoi*, vol. vii, p. 57, of the usual sixteen-volume edition.

mother.' Yet, strange though it may seem, there is no particular difficulty in this sentence taken where it stands: there is absolutely nothing else which it could mean. However, as we saw just now in the case of characters, so with regard to grammar; its difficulties melt away before a course of systematic study; and thus far in our analysis we are unable to say that there is anything very impracticable in the book-language of China. But now, granting that the student has stored up in his memory a considerable number of characters and is tolerably familiar with the laws of Chinese syntax, it by no means follows that he can understand an essay, a stanza of poetry, or even an ordinary letter. For behind these simpler elements stands a grim spectre, overshadowing the language with its dark, impenetrable wing—the pride and delight of the Chinese pundit, but the source of much despair and hope long deferred to the European learner who would wander at his own sweet will through the grotesquely-arranged garden of Chinese literature.

III. *Ornamentation.*—Chinese prose and poetry alike, to be of any literary value whatever, must bristle from beginning to end with allusions to the events and personages of their own almost immeasurable past. More than this, it is barely allowable to call anything by its right name; some figure of speech or half-expressed quotation—and the more obscure the better—must be called in to do duty in place of the universally tabooed spade. Hence, in the elucidation of a passage written in this peculiar style, the Chinese student of his native tongue has an immense advantage over the European student of Chinese. Given an unfamiliar metaphor, the former is able, in a great majority of cases, either to guess its meaning or at any rate obtain a clue thereto. His mind has been schooled since childhood into a particular attitude, which strikes us

only as being awry. Manners, customs, and folk-lore, which we have to learn, are to him every-day topics of conversation. His familiarity with the great store houses of allusion, the Chinese classics, committed to memory in early life, is such that a well-chosen word or two will always call to mind any passage required for use. Upon these last the poets and essayists of China have ever largely drawn for the means of saying simple things in obscure language; and the greatest of them have, by a power of combining the old in a fresh and original manner, raised their own works to the standard of those from which such quotations may be made, and have thus very much enlarged the field of operations for all those who come after. I shall perhaps give a better idea of this, the marked peculiarity of all Chinese works written with any pretensions to scholarship, by translating a piece of simple English into the form it would assume under the hands of a Chinese artist. Let us take, for example, the following :—

The *divinity* (1) he sits on his *fierce-light* (2) that *glistens* (3),
Fenced in by *whatever-is* (4) *the-hand-that-made-us* (5);
The *king-maker* (6) he sits in his *Englishman's-house* (7) old,
Eyeing (8) his *first-falling* (9) *herring-coloured* (10) *devil* (11).

Which stood originally in the columns of *Punch*.

The king he sits on his throne of gold.
Fenced in by his right divine;
The baron he sits in his castle old,
Drinking his ripe red wine.

The italicised words refer, of course, as follows :—

(1) There's a divinity doth hedge a *king*.
(2) The fierce light that beats upon a *throne*.
(3) All that glistens is not *gold*.
(4) Whatever is, is *right*.
(5) The hand that made us is *divine*.
(6) Earl Warwick, the last of the *barons*.
(7) An Englishman's house is his *castle*.
(8) *Drink* to me only with thine eyes.
(9) The *ripest* fruit first falls.
(10) Is neither fish, nor flesh, nor good *red* herring.
(11) O thou invisible spirit of *wine*, if thou hast no name to be known by, let us call thee devil!

Ridiculous and exaggerated as the above may seem, I can assure my readers that, quantitatively speaking, the picture

is by no means overdrawn. In some of the more laboured Chinese essays almost every word is made to play more or less a figurative part; and many of their most valued works cannot be read, even by scholars, without the commentary by the side. But we will now proceed to examine more closely these difficulties, which I have divided for convenience sake under two sub-heads.

A. *Allusions.*—First of all there is the mythological or historical allusion in its direct form, when the name of the god or hero is actually quoted; in its indirect form, when merely a hint is given as to the identity in question. Of the former, I need only say that to understand each such allusion in its fullest sense implies a knowledge of the history or mythology of China such as few native scholars possess; of the latter, that our own literature presents numerous examples analogous in every respect. For instance, when Milton says—

> Or call up him that left half told
> The story of Cumbuscan bold,

he has said enough for the man of literary cultivation.* So, too, everybody who has read Tennyson's *Dream of Fair Women* knows who is meant by "the morning star of song."† In fact, I am acquainted with nothing in the English language which could be taken as a better specimen of the highest flights of Chinese inspiration than the last-named beautiful poem.

> Morn broaden'd on the borders of the dark,
> Ere I saw her, who clasp'd in her last trance
> Her murder'd father's head,‡ or Joan of Arc,
> A light of ancient France;
>
> Or her who knew that Love can vânquish Death,
> Who kneeling, with one arm about her king,
> Drew forth the poison with her balmy breath,§
> Sweet as new buds in spring.

---

* See *Il Penseroso*. The allusion is to an unfinished poem by Chaucer, subsequently completed by Spenser. See *The Faerie Queene*, Book iv. canto ii. stanza 32.

† Chaucer.

‡ Margaret Roper, the devoted daughter of Sir Thomas More.

§ Queen Eleanor, wife of Edward the First.

Similarly, all readers of Gray know well enough who is meant by 'Nature's darling.' But we must pass on to the second form of allusion, which is really nothing more or less than quotation, though not quotation in the ordinary sense of the term. It has been fully exemplified in the verse which we just now clothed in a Chinese dress, and consists in borrowing one or more words from some passage in the classics or other standard work to represent perhaps the whole idea contained in that passage. We may compare this with our own use of such phrases as 'utile dulci,' which recently appeared underneath a picture in *Punch*. To talk about the 'utile dulci' as we do in common parlance is of course nonsense taken by itself and without the mental reservation of—

Omne tulit punctum qui miscuit [utile dulci].

Two specimens from the Chinese will probably suffice. Let us begin with the every-day book phrase 'He was no doubts old'—meaningless of course to the European reader, but simple enough to any one who recollects that in the *Lun Yü* or *Discourses* Confucius says :—

At fifteen, I was bent on learning.
At thirty, I was fixed [in that determination].
At forty, I had no doubts, &c.

And thus 'no doubts' has come to be elegantly substituted for the coarser expression 'forty years.'

The next example is more recondite, and would be a fair puzzle to any native scholar :—'They began to *moon first* every one they met.' Now the Chinese is a lunar year of twelve months, with an intercalary month in every third year, and there is but one term in the language for both. Thus 'moon first' means first of the moon or month. So much for the mere words, which would avail us little did we not know that in the biography of a certain well known scholar it is related how he and his brother, also a man of high literary repute, were in the habit of going out on the first day of each

month and *quizzing* the people they saw passing and repassing on their way to and from the temples. Hence ' to moon first ' has come to be regarded as a synonym of ' to quiz.'

B. *Figures of Speech.*—Metaphor, metonymy, catachresis, irony, and all kinds of tropes are extensively used in every branch of Chinese literature, always excepting the business and official styles, in which, however, such metaphors as may have become part of the colloquial language do occasionally appear. As I have already observed, the test of a well-written despatch is the ready comprehension of it by the person to whom it is addressed ; whereas an elegant obscurity, arising from an extended use of allusions and figures of speech, is the sole end and aim of the Chinese poet or prose writer. Take, for instance, the word *pai*, ' white.' A ' white business signifies a death or funeral, that being the colour of Chinese mourning garments, just as a ' red business ' stands for a wedding, red being the emblem of joy, the colour of the bride's dress, her bridal palanquin, &c. Again, a ' white man or a white-clothes man ' is a person who has no official status—one of the people, in fact—and who has therefore no right to wear the button and splendid robes of a mandarin. Similarly, a private family is often spoken of as a 'white house.' ' White characters ' are Chinese symbols wrongly written for others of precisely the same sound but of a different meaning ; just as if a bad speller of English were to put ' the air of all the ages ' or ' the misletoe bow.' ' White language ' is a term applied to the local dialects of China, a great portion of each existing only in a colloquial form and having no corresponding characters. To look at a person with ' white eyes ' is to slight or disregard him ; in other words, it is to look at him with the whites and not with the pupils. In the *Life of Yüan Chi* we read that on the occasion of his mother's death two brothers, acquaintances of his, came to condole with

him. The first arrived empty-handed, and was coldly received with the 'whites;' while his younger brother, who had brought with him the usual present, was gratified by a sight of Yüan Chi's 'pupils.' To continue 'to fly white' is to skip a page in reading; 'to eat white' is to batten at somebody else's expense; and 'to take trouble whitely' is equivalent to labouring in vain. 'White sun' and 'white heaven' signify in broad daylight; 'the great white' is Venus; and white preceded by a number generally stands for so many years; *e.g.* 'five whites' = five years, from the anuual occurrence of snow. I have said *generally*, having once met the phrase 'three whites' used for three bumpers of wine, though without any accompanying explanation. And so I might go on giving many other instances of the figurative usage of the single word 'white;' but I shall probably have done enough if I add it frequently appears used as a verb, meaning 'to state,' to 'speak,' the idea involved being the same as that in our own phrase 'to make clear.'

I will now place before my readers an imaginary Chinese letter of the complimentary order, upon the mere substance of which it will not be necessary to dwell, my sole object being that of introducing a few common figures of speech, such as might be met with in any composition of the kind.

FROM A FRIEND TO A FRIEND.

Throughout our long separation, anxiety for your welfare has never ceased to hang around your servant's heart. He thirsts very much to see you again; and now, learning from your jewelled tablet that your chariot has returned to its palatial mansion, he would implore you ten thousand not to be sparing of your jade, but to let your brightness descend upon his rush hut, that you and he may once more talk with fingers beneath the Silver River. Alas! your unworthy menial is drawing near the wood. His hand-the-clothes and his little dog have already prepared for him the planks and robes of old age, and he will shortly be wandering upon the Terrace of Night. He therefore prays you to speedily illuminate his humble abode, and remove the reproach of the autumn fan.

The 'jewelled tablet' is of course the letter previously received by the writer from his friend, and is only one among a host of similar metaphors applied in the same sense. The

'chariot' is the friend himself, and his 'palatial mansion' might very possibly be nothing more than a 'two-pair back,' or rather the equivalent of some such humble *lodging*, as Chinese houses rarely rise more than one story above the ground.* 'Ten thousand' is merely an intensive, answering to 'on no account;' but 'to spare jade' is an ellipsis for 'to spare one's jade footsteps,' the complimentary word 'jade,' or a similar term, being invariably inserted when writing or speaking of anybody else's belongings. Thus, a person's wife is 'the precious lady,' his father 'the honoured venerable,' his son 'the honoured gentleman,' his daughter 'the honoured loved one,' often 'the honoured ten thousand ounces of gold,' as indicative of her great value; and even if a man has the stomach-ache it is absolutely necessary to speak of it to him as his 'worshipful complaint.' I may here mention, *en passant*, that a common nickname for one's own daughter, or girls in general, is 'lose-money-goods,' from the fact that a daughter always carries money in the shape of a dowry from her own to a stranger's family; this process being of course reversed in the case of sons. But to proceed. It is impossible, according to all laws of epistolary and conversational etiquette in China, to address any one but an inferior in the second person. I have put 'your brightness' for the sake of making it clear to the reader that the meaning is 'you;' the original would contain but the single word 'brightness.' The 'rush hut' is of course antithetical to the 'palatial mansion;' to 'talk with fingers' is an elegant expression for playing at chess; and the 'Silver River' is better known to Europeans as the 'Milky Way.' 'Unworthy menial' stands for the pro-

* In Peking care is taken that no one builds his house higher than his neighbour's, lest he should be spying into the adjoining court-yards or small gardens in which the ladies of each family are wont to sit on summer afternoons, sometimes very lightly clad.

noun 'I'; and to 'draw near the wood' is but another form of our own 'one foot in the grave,' the term 'wood,' being used by metonymy for the coffin. This last exquisite figure originated with the philosopher Tso, who wrote the celebrated commentary (*Tso Chan*) on Confucius's great work, *Spring and Autumn* :—'She is twenty-three and I am twenty-five ; and marrying thus, we shall draw near the wood together.' A 'hand-the-clothes,' sometimes a 'hand-the-towel-and-comb,' is a common book term for a wife, from her supposed duties as *femme de chambre* to her husband ; its use, however, is illustrative rather of a theory than of any system actually in practice among the Chinese. So 'little dog' is said depreciatingly of one's own son ; and 'the planks and robes of old age' are the boards* and grave-clothes that will moulder with the body to dust in its last resting-place, 'the terrace of an eternal night.' Death has comparatively few terrors for the peaceable, law-abiding Chinaman who is conscious of no neglect of his country's Gods ; but it is none the less a hateful contingency, in that he is thereby deprived of the light of day, the oft-recurring pleasures of the rice-bowl and the sound of his children's voices. Therefore he veils every allusion to the inevitable hour with some graceful metaphor, investing the circumstances of dissolution with a desireableness not their own. Everything connected with the grave is spoken of as part of an imaginary 'old age,' which two words may be seen conspicuous in the shop-sign of every Chinese undertaker. But though an elderly gentleman views with satisfaction the present of a nice comfortable coffin for himself, or cheerfully accompanies a dutiful son to look at the spot where his own bones will some day

* The Chiense make beautiful coffins ; and as the dead body is kept in the house for many days after death, until an auspicious hour for interment has arrived, it is necessary above all things that the coffin should be air-tight. This is tested by occasionally passing round a lighted candle close to the seams.

repose, yet in conversation he refrains as much as possible from any direct or indirect mention of the great catastrophe.

There remains only the 'autumn fan,' which here stands for any apparent neglect of the writer by his friend, but is a figure of speech usually applied to a deserted wife, who is cast aside, like the fan, when her summer of life is over. *A propos* of which I venture to add the noble Chinese saying that 'the bran wife should not go down from the hall,' *i. e.* the wife who has shared the poverty-stricken days of bran food should not be discarded in the hour of prosperity and wealth. And so I might go on with almost endless instances of quaint metaphors and grotesque images, such as occur at every step in the book-language of China. I will conclude, however, with two curious figures, the latter of which has been, and still remains, an example of how readily mistakes may be made in the interpretation of Chinese, while the first one is cited in illustration of the advantage at which the native stands as compared with the most painstaking European student.

1. 'He was absent about *half a blow*' is a very common book phrase, but not, as a rule, comprehensible at first sight to the foreigner, albeit he sees from the character employed that *blow* is the blowing of the wind. There is an even commoner expression, namely, 'half a meal-time,' which of course needs no explanation; and the two are nearly synonymous. 'Half a blow' means half the time it takes to blow the fire while cooking a meal, one of the functions of the Chinese cook or his mate being to fan the glowing charcoal over which the pot or frying-pan is placed.

2. The second phrase is 'to swallow gold,' which has for many years been accepted without cavil in its literal sense even by such otherwise accurate writers as Williams and Doolittle, and is still generally regarded as a peculiarly

Chinese method of committing suicide. To such an extent does this belief prevail, that a medical man now practising in China has recently put forth a grave dissertation on the consequences of swallowing this metal, which he thinks must be taken in the form of gold leaf; and he has gone so far as to offer his opinion as to the best remedy to be adopted, the same being 'the continuous exhibition of alkalies with demulcent drinks and emetics.' Now, 'to swallow gold' is simply a metaphorical expression for *taking poison*, especially of any such act performed by a mandarin under imperial orders as punishment for unsuccessful military service or some failure of the kind. The revolting necessity was accordingly thus veiled; and so skilfully, that not only Europeans, for whom there is every excuse, but many well-educated Chinese, have come to believe that the phrase is actually based on the positive possibility of poisoning oneself with gold.

HERBERT A. GILES.

EARLY VOYAGES OF DISCOVERY.

We purpose laying before our readers a sketch of the voyages of Portuguese navigators which preceded the memorable enterprise of Vasco da Gama and prepared the way for his discovery of India. The present and our next paper will be devoted to these early expeditions. We shall then give a narrative of Vasco da Gama's voyage itself.

We do not promise much that is new in itself. The ground has been gone over frequently before, and we do not profess to do more than arrange and abridge the accounts of other historical students. At the same time we think that much of our narrative will be new to our readers, or new in its form and arrangement.

There has been much controversy, and there is still much doubt, as to the knowledge possessed by the ancients of distant parts of Africa and Asia. With this we need not trouble ourselves. It is sufficient to note that some remarkable voyages of African discovery had certainly been made in classical times by Egyptian, Carthaginian and Greek mariners, but so far as popular knowledge was concerned, the traditions of these early adventures had faded away long before the period at which our present narrative begins.

We take our readers back to the year of Our Lord 1415 and we would ask them to open a map of Africa, and to use its aid in elucidation of our narrative. At the time to which we refer Cape Boyador, a hundred miles or so beyond the northern boundary of the Sahara Desert, was the extreme limit of European navigation on the western coast of Africa; indeed, for practical purposes such navigation rarely extended beyond Cape Non, the southern limit of modern Morocco The common belief—not merely of the ignorant, but also of scholars and of experienced mariners, represented all navigation beyond Cape Boyador as barred by an ever tempestuous sea, the waves of which rolled mountains high, while in the interior of the continent—south of the Sahara wastes—the scorching heat of the torrid zone—rightly so named—was said to be fatal to all life save that of venomous and fire-eating monsters. It was even fabled that colossal statues erected at this extremity of the navigable world, warned back the foolhardy mariner who might attempt to penetrate beyond.

Of the island groups which lie in the Atlantic, west of Africa—Madeira, the Canaries and Azores—little was known beyond the venerable and poetic fable which represented them under the various names of "Hesperides," "Fortu-

natœ," "Purpurariœ" and "Atlantis" as the abode of the blest." It is probable that this tradition applied more particularly to the Canaries, which are the nearest of these groups to the African coast; and their vicinity to Cape Boyador may be held to accord with the popular belief that the islands of the blest lay at the extremity of the inhabited world.

On the eastern side of Africa, where commerce was in the hands of Arab mariners, "Cape Corrientes" was the limit of all practical navigation, the formidable current which runs before and below that Cape being as serious an obstacle on the eastern side of the continent as the real and fictitious dangers of Cape Boyador were on the other.

Such was the state of ocean navigation at the beginning of the fifteenth century, before the adventurous sailors of Portugal commenced their work of discovery. There are indeed some who dispute the title of the Portuguese to priority of discovery beyond Cape Boyador; and the claims of rival nations have been the subject of much learned discussion. We will not vex our readers with these disputed points. In maritime discovery, as in other branches of research, whatever honor we may give to accidental success, or to success that leads to no further result, we are bound to give a still higher rank to those whose achievements are the outcome of forethought and design, as well as the source of a long-continued series of subsequent events viewed in this light, the doubtful claims of other nations—whatever credence we may give them—do not lessen the glory of Portugal and her discoverers.

There is, however, one story of discovery of somewhat earlier date than the commencement of our own narrative which we venture to prefix to it. It is a romantic story in itself: its hero and heroine belonged to our own country;

and there is a point of connection between it and the subsequent thread of our history.

It is thus told in Mr. Major's *Life of Prince Henry the Navigator.*

"In the reign of Edward III a young man of good family, named Robert Machin, had the misfortune to become enamoured of a young lady, the wealth and rank of whose parents were so far superior to his own that they treated his pretensions with disdain. To avoid his importunities they obtained from the King an order for his imprisonment, and in the interval united their daughter to a nobleman whose station was more suited to maintain the diginity of their family. As the lady, whose name was Anne d' Arfet or Dorset, reciprocated Machin's affection, he was no sooner released from prison than he determined on carrying her off. By the aid of a friend who contrived to gain admittance as groom into the lady's familly, which was established at Bristol, this plan was finally effected, and from Bristol they set sail together in a vessel which Machin had already provided and manned for the purpose.

"Their intention was to sail for France, but a north-east wind carried them off that coast, and after thirteen days' driving before a tempest they caught sight of an island on which they landed. They found it uninhabited, but well wooded and watered, and eminently suited for habitation. For three days they enjoyed the peacefulness of security : and while some explored the interior, others in the ship examined the contour of the coast, but on the third night were overtaken by a storm and driven on the coast of Africa. The anxiety and suffering which the unhappy lady had undergone found their culmination in this disaster, and after three days of total mental prostration she expired. She was buried at the foot of the altar which had been erected in gratitude on

their arrival, and on the fifth day after her death Machin also was found dead on the grave of his mistress. The survivors buried him and then embarked in the ship's boat, and on reaching the coast of Africa, were carried before the King of Morocco, by whom they were thrown into captivity. In the same unfortunate circumstances they encountered their missing companions who had previously been carried away in the ship."

The island thus accidentally discovered was the island of Madeira, and the harbour in which Machin anchored still bears the name of Machico.

Dismissing from our consideration the other casual voyages which are said to have been made at an earlier period, we find that the clear and indisputable course of modern maritime discovery, along the coast of Africa, and in the direction of India, commences with a Portuguese Prince who is known to English writers as—Prince Henry the Navigator. An exhaustive life of Prince Henry has been published by Mr. R. H. Major, and it is mainly on this work that our own account is based.

The name of Prince Henry is not perhaps so familier to our readers as those of Columbus and Vasco da Gama, yet his was the originating mind that inaugurated the series of discoveries to which their voyages belong. It must, however, be added that the title "navigator" is in one sense a misnomer, as Prince Henry, though the *organiser* of discovery, did not himself conduct the maritime expeditions which he arranged and equipped.

"The glory of Prince Henry," writes Mr. Major, "consists in the conception and persistent prosecution of a great idea, and in what followed therefrom. That glory is not a matter of fancy and bombast, but of mighty and

momentous reality—a reality to which the Anglo-Saxon race, at least, has no excuse for indifference. The coasts of Africa visited, the Cape of Good Hope rounded, the New World disclosed the sea way to India, the Moluccas and China laid open, the globe circumnavigated, and Australia discovered, within one century of continuous and connected exploration —such were the stupendous results of a great thought and of indomitable perseverance in spite of twelve years of costly failure and disheartening ridicule."

Prince Henry the Navigator was born at Oporto in the year 1394. He was the fifth child of King Joás of Portugal and of Philippa daughter of "old John of Gaunt, time-honored Lancaster." The marriage between the Portguese King and the English Princess had been brought about by events connected with John of Gaunt's claim to the crown of Castile, a narrative of which is given in most histories of England. There exists an account of King Joás and Queen Philippa's family life which places the character and social relations of all its members in a most favorable light, and justifies us in attributing much that was good and heroic in Prince Henry's character to the powerful influence of " home."

Passing over the period of Prince Henry's childhood, we come to the year 1415, the date at which the continuous chain of discovery begins. It was the year in which Prince Henry won his spurs of knighthood, and the expedition in which they were won was one organised by the Portuguese king against the Moorish city of Centa. Centa—as our readers will remember—is built on the African side of the Straits of Gibralter, but the strategic importance of its position is not our chief reason for regarding the Portuguese conquest in 1415 as one noteworthy in history. Its more noteworthy feature is this—that it marks the first flow of modern European conquest in the direction of Africa and Asia. Up

to that year, the tide of conquest had flowed in an opposite direction. The Crusades had roused the military spirit of mediaeval Christendom ; but their ultimate result had been failure rather than success. The armies of Islam had stamped out all traces of Christianity from Western Asia and Northern Africa, and were rapidly undermining the shrunken and enfeebled Empire of Constantinople. In Spain there had been a struggle for centuries, which was gradually tending to the overthrow of the Moors ; but the conquest of Ceuta was the first step towards African and Asiatic Empire on the part of the maritime nations of Western and Modern Europe. Since 1415, on the other hand, there has been a continuous series of such conquest. They have come down to our own time, and are not likely to cease till the whole world has been brought under European influence and power. The footing on non-European ground which Christendom acquired in 1415, has never been surrendered. Ceuta still belongs to Europe, though the standard of Spain has supplanted that of Portugal on its walls.

Prince Henry, who had distinguished himself in the expedition by a rare combination of gallantry and prudence, was led by it to an enquiring intercourse with Mahometan merchants and travellers; and this intercourse, enlightening and corroborating the traditions of classic and other literature with which the young Prince's careful education had made him familiar, stimulated his curiosity as to the unexplored regions of Africa that lay beyond the wastes of the Sahara, and as to the possibility of discovering a new route along their shores to the wealth of distant India. The promptings of religious zeal were added to those of worldly ambition, and Prince Henry was fired by the hope that he might win whole nations of unbelievers to the holy Catholic Church, or might recover long lost traces of an oppressed Christianity in the midst of Pagan and Mahometan surroundings.

Influenced by such enthusiasm, Prince Henry, at a time not long subsequent to the Ceuta expedition, formed a fixed resolution that he would devote all the energies of his life, with singleness and persistency of purpose, to the exploration of the African Coast. The Portuguese historian De Barros tells us that the Prince was urged to hurried and determined action by a mysterious influence which suddenly overpowered him. He pondered the matter at night, and in the morning without further discussion or hesitation gave orders for the fitting out of two ships with all possible speed.

The Prince was true to the purpose of his life. He never married. He fixed his residence at Sagres, an isolated point on the coast of Portugal, not far from Cape St. Vincent. Here he was far from the distractions of the court and indeed from those of every large or fashionable city, though he was sufficiently near the seaport of Lagos to receive the support of its enterprising citizens in all his schemes. "In this secluded spot," says Mr. Major, "with the vast Atlantic stretching measureless and mysterious before him, Prince Henry devoted himself to the study of astronomy and mathematics, and to the dispatch of vessels on adventurous exploration." He built an observatory—the first set up in Portugal—and he procured the services of men skilled in the art of navigation and in the making of maps and instruments. The mariner's compass, timepieces and sea charts—such as they were—had been employed by Mediterranean sailors some years before Prince Henry's time. "The altitude of a star" says Mr. Major "was taken by the astrolabe and the quadrant, by means of an alidade or ruled index, having two holes pierced in its extremities, through which the ray passed." There are traditions that some of these instruments were improved by Prince Henry himself, and it is certain that throughout his life he was engaged in the collection of all available knowledge on the

subjects of geography, cartography and navigation. These studies received a marked impetus in the year 1428, when his elder brother Dom Pedro, a Prince of similar tastes to himself, returned to Portugal, after twelve years of travel through the length and breadth of Europe, bringing with him some valuable Venetian maps and a copy of Marco Polo's manuscript.

The funds with which the Prince organized his expeditions were partly supplied from his private purse, but were largely augmented by the income of the Order of Christ—a society of religious knighthood, which had taken the place of the suppressed Order of the Templars, and of which the Prince was Grand Master.

There is some doubt as to the exact date of the Prince's first expedition, but it is certain that soon after his return from Ceuta his despatch of ships of discovery became annual. For some time all his efforts were fruitless and unsuccessful. Year after year the ships which had been sent out returned without doubling the formidable Cape which separated the known from the unknown world. There is, it seems, nothing particularly formidable in the appearance of Cape Boyador itself, but the strong current in front of it striking the reefs and shoals which extend from the Cape some distance into the Ocean produce dangerous breakers and boisterous looking "races." To avoid these it is necessary to stand well out to sea, and the timid navigators of these early voyages, frightened by the fables to which we have referred, did not dare to make the experiment. The expeditions, however, familiarized the sailors with the coast of Morocco and gradually prepared them for bolder efforts.

The first fruits of discovery were obtained in 1418, when João Gonsalvez Tarco and Tristão Vaz, two squires of Prince Henry's household, anxious for fame and desirous of

serving their master, set out on an exploring expedition to the Coast of Africa ; they were driven westward by a storm and unexpectedly found themselves at an unknown island which now bears the name of Porto Santo. They returned to Portugal with a favorable account of its climate and its fertility, and in the following year Prince Henry followed up the clue which accident had given him by a second expedition in which the two explorers already named were accompanied by a third, Captain Bertolamen Perestrello. The Prince provided them with seeds, plants, and other requisites of colonization, including a litter of rabbits. Thus provided, Perestrello remained at Porto Santo, and laid the foundations of a colony which eventually attained a certain degree of prosperity, though the rabbits which had been introduced multiplied so rapidly that they became an unexpected hindrance to cultivation.

Meanwhile, Tarcó added the discovery of " Madeira " to that of Porto Santo. It is said the dim outline of Madeira was visible like a cloud on the south-west horizon of the island first visited ; but there is reason to believe that Tarco had received the tradition of Machin's adventures from some who had been prisoners in Morocco, and indeed it is said that he found the very tomb of Machin and his mistress, with the wooden cross and epitaph which the survivors had left to mark their grave.

The discovery of Madeira like that of Porto Santo was soon followed by colonization, and as its size and fertility were far greater than those of the sister isle, it soon became the more important colony of the two. The rich timber with which it was covered was partly exported to Portugal and partly cleared away by fire. Corn and the sugercane were cultivated with success ; honey was produced in large quantity ; and the introduction of the Malvoisie grape from Candia led to the preparation of an excellent wine, still dear

to the memory of most old Indians. All this was done under the auspices of Prince Henry. As the capture of Ceuta was the first in the chain of military conquests which brings us down to Kábul and Qandahár, so the colonisation of Madeira and Porto Santo was the first in those peaceful victories of European civilization of which Queensland and Manitoba may be considered the latest results.

The Canary Islands are nearer the main land than the Madeira group ; and as we have already intimated, the mediæval nations of Europe had a more definite knowledge of them than of the other Atlantic islands. Indeed, at the end of the fourteenth century, a Norman gentleman, named Jean de Bethencourt, had organised an important expedition to the Canaries, and had taken possession of them in the name of the King of Castile. This expedition in some of its features resembled those subsequently organized by the Portuguese, but it differed from them in this most important respect that it was an isolated enterprise and did not form a link in a continuous and advancing chain. In the year 1424 (or, according to some authors, a few years later) Prince Henry, in his turn, fitted out a powerful fleet, with two thousand five hundred infantry and one hundred and twenty horse for the conquest of the Canaries ; but this formidable armament did not effect their permanent subjugation. The Prince's title to the conquest was disputed by the Court of Castile ; and although the Portuguese continued for several years to assert their claim, the superior right of the crown of Spain was eventually ackowledged by treaty.

It must be noted that the Canaries had a numerous, though savage, indigenous population, whereas Madeira and the Azores appear to have been uninhabited up to the date of Portuguese occupation.

The Portuguese discovery, or re-discovery of the various islands which form the Azores group, commenced in 1431.

We have noted that in the year 1428 the Prince's brother, Dom Pedro, returned to Portugal after twelve years travel in Europe, bringing with him among other treasures some valuable Venetian maps. There is every reason to believe that these maps marked the approximate position of the Azores as well as of the other Atlantic groups ; and it was probably on their authority that the Prince, in the year 1431, sent out Gonzalo Velbo Cabral, a gentleman of illustrious family, to search for islands north of the Madeira group and due west from Portugal itself.

In his first voyage Cabral discovered the Formigas only, but in the following year this partial success was followed by the further discovery of Santa Maria. The remaining islands of the Azores group were discovered at various dates between 1440 and 1450, and their discovery was followed by speedy and successful colonization.

Having passed in review the discovery of the Atlantic Islands, let us return to the Prince's efforts to explore the coast line of the African continent. Year after year his caravels went out, and year after year they returned. They passed Cape Non, and they brought back trophies from the Barbary Coast, but they failed to round the formidable Cape of Boyador. "Each time," says Mr. Major, "that the Prince sent out a fresh expedition he stimulated his explorers with promises of increased reward." At last in 1434 the object of so many years labor was attained. In 1433 one of the Prince's squires, Gilianez, a native of Lagos, had succeeded in reaching the Canaries.

In the following year the Prince urged him to make a further attempt to double the still unconquered Cape, and remonstrated with him on the folly of paying heed to imaginary and fabulous dangers. The Prince's harangue was impressive and effectual, and Gilianez resolved that he would

not appear again before his master till he had accomplised his mission. Disregarding real and fancied dangers, he put well out to sea, doubled the Cape and landed on the African coast a little below it. The delusions of centuries were dissipated, and the progress of modern discovery was secured.

The joy of the Prince when Gilianez returned with the report of his success was unbounded. Gilianez himself was handsomely rewarded, and his exploit, though it may seem a poor one to an English sailor of the nineteenth century, was regarded at the time as one fit to be compared with the labors of Hercules.

The work of discovery now fairly commenced was not allowed to languish. In 1435 Gilianez was sent back with a member of the Prince's household named Gonsalves Baldaya. They passed fifty leagues beyond Cape Boyador, as far as a bay which they named "Angra dos Ruivos." There they landed, and though they found no houses, they came upon traces of men and camels.

Another voyage in the year 1436 took Gonsalves Baldaya seventy leagues further south, as far as the Rio d'Ouro. Here he cast anchor, and sent two Portuguese youths on horses which had been brought in the ship for this express purpose to explore the country. The lads came upon a party of nineteen men, some of whom were armed with assegais : they rode up to them and engaged in a gallant, though apparently unnecessary, fight in which several of their opponents were wounded, and one of the lads was injured in the foot. The object of the two young Portuguese was apparently to carry off one or more of their opponents as specimens of the people of the country. In this however they were unsuccessful, and the approach of evening compelled them to return to the ship. "It is difficult" says Mr. Major "to imagine what those men must have thought of this sudden appearance of two boys, of

complexion and features so different from thier own, mounted on horseback, and armed with weapons which they had never seen before, and withal so courageously attacking a great number of men." The next day Gonsalves made a further attempt to surprise the party of natives who had had this fight with the youths, but he only succeeded in finding some of their property. The locality where these incidents occurred still bears the name of "Angra dos Cavallos," or "Bay of the Horses." In this neighbourhood the sailors found and killed a large number of phocas or sea-calves, and loaded the ship with their skins. Apparently, seals are numerous along the African Coast, and their skins and oil soon became important articles of Portuguese commerce. Gonsalves, however, was not yet satisfied with the result of his voyage. He sailed fifty leagues further to the south, as far as the port of Gallee, where, though he was still unsuccessful in his search for the natives of the country, he found evidence of human handiwork in some curious fishing nets made from the bark of a tree.

Between this voyage, which was made in 1436, and the next exploration of any importance, an interval elapsed of nearly five years. The inaction which characterised this interval is accounted for by political events in Portugal. In 1437 the Portuguese sent an expedition under the command of Prince Henry and of one of his younger brothers against the Moorish city of Tangier; but this expedition proved as disastrous as the attack on Ceuta twenty-two years before had been glorious and successful. Prince Henry's share in this unfortunate campaign, which resulted in his brother's captivity and death, is the most untoward episode in his generally successful career; and it is obvious that it must have checked for a time the prosecution of his Atlantic discoveries. The disaster of Tangier was followed by serious political troubles in Portugal itself; and these, too, called the Prince away from

his retirement at Sagres, and left him but little leisure for voyages of discovery. This we would note was the first of a long series of instances in which political crises in modern Europe have had their contrecoup in Africa and Asia.

In 1441 these hindrances to further discovery had ceased, and a small ship was sent out under the command of Antão Gonsalves, another member of the prince's household, to bring home skins and oil of sea-calves. He was joined by a second young adventurer, named Nuño Tristao, who was in command of a second caravel, and who carried on the chain of discovery as far as Cape Blanco—a prominent headland near the southern limit of the Sahara region. In the course of this expedition the adventurers signalised themselves by capturing ten or twelve of the natives, whom they took back with them to Portugal. These captives were not Negroes : the expeditions had not yet reached the region of Africa inhabited by them—they were more like the people of Morocco, but were swarthier and spoke a distinct language, though their chief was able to converse in Moorish. Portuguese authors call the people of this part of Africa the "Azanegues :" they were apparently of Berber race.

Prince Henry having now succeeded in discovering a new nation, as well as a new country, sent a knight, of the Order of Christ, with intelligence of the event to Pope Martin V., and petitioned His Holiness—(1) for a perpetual grant to the crown of Portugal of all lands that might be discovered by way of the ocean from Cape Boyador to the Indies, inclusive ; (2) for " indulgences " and other "spiritual privileges " in favor of those who might take part in the expeditions.

The importance of the discovery was at once recognised by the Pope and the College of Cardinals ; the favors asked for were readily granted, and were duly embodied in a Papal Bull. This Bull was repeatedly confirmed by subse-

quent Pontiffs, and on it rested the title which Portugal asserted, for a century and a half, to a monopoly of navigation and commerce in the African and Indian Seas.

About the same time Prince Henry's brother, Dom Pedro, who was regent of Portugal during the minority of his nephew, released Prince Henry the fifth share in the produce of his expeditions which would otherwise have been claimable by the crown. Moreover, he issued a proclamation that no one should go on these expeditions without Prince Henry's special license.

In 1442 the Prince sent another expedition under the command of Gonsalves, with the object of taking back some of the captives of the previous year, who had offered a ransom for their liberty. The ransom consisted partly of slaves, but it also comprised ostrich eggs and gold dust; and the estuary where the exchange took place received in consequence the name of "Rio d'Ouro," which it still retains.

In 1443 Nuño Tristão discovered the island of Arguim, which soon assumed importance as a commercial entrepôt, and as the first of the long series of forts and stations established by the Portuguese on the coasts of Africa and Asia. The barren uninhabited shores of the Great Desert had now been passed, and a more populous neighbourhood had been reached.

Nuño Tristão following the precedent of his first voyage, carried several captives back to Portugal; but his achievements as a kidnapper were outdone in the following year by an expedition of six caravels under the command of one Lansarote, which returned with no less than two hundred captives also from islands of the Arguim group.

In these early expeditions to Arguim and its neighbourhood we find the commencement of the African slave trade—a trade which grew and developed with the progress

of modern discovery, which for three centuries overshadowed all other African commerce, and which even now is not altogether extinct.

The connection of Prince Henry with this iniquitous trade has been apologetically discussed in a special chapter of Mr. Major's work, but we fear—notwithstanding Mr. Major's defence—that most of our readers will regard the Prince's share of discredit in this matter as a serious set off against the glory that rightly attaches to his name as a discoverer.

The association with the slave trade which the Portuguese acquired in Prince Henry's time has clung to them ever since. They were the first to organize, and the last to abandon it. At times, it added, however unjustly, to the national wealth and power; but we may perhaps trace to it some of the causes of Portugal's present decadence and effacement.

An old Portuguese chronicler thus describes what may perhaps be termed the *first* slave auction of modern times—

"On the 8th of August 1444, early in the morning, on account of the heat, the sailors landed the captives. When they were all mustered in the field, outside the town, they presented a remarkable spectacle. Some among them were tolerably light in color, handsome and well-proportioned; some slightly darker; others a degree lighter than mulattoes, while several were as black as moles, and so hideous both in face and form as to suggest the idea that they were come from the lower regions. But what heart so hard as not to be touched with compassion at the sight of them! Some with downcast heads, and faces bathed in tears as they looked at each other; others moaning sorrowfully, and fixing their eyes on heaven, uttered plaintive cries, as if appealing for help to the Father of Nature. Others struck their faces with their

hands and threw themselves flat upon the ground. Others uttered a wailing chant after the fashion of their country ; and although their words were unintelligible, they spoke plain enough the excess of their sorrow. But their anguish was at its height when the necessity of distribution came, when of necessity children were separated from their parents, wives from their husbands, and brothers from brothers. Each was compelled to go wherever fate might send him. It was impossible to effect this separation without extreme pain. Fathers and sons who had been ranged in opposite sides, would rush forward again towards each other with all their might. Mothers would clasp their infants in their arms and throw themselves on the ground to cover them with their bodies, disregarding any injury to their own persons, so that they could prevent their children from being separated from them. Besides the trouble thus caused by the captives, the crowds that had assembled to witness the distribution added to the confusion and distress of those who were charged with the separation of that weeping and wailing multitude. The Prince was there on a powerful horse, surrounded by his suite, and distributing his favors with the bearing of one who cared but little for amassing booty for himself. In fact he gave away on the spot the forty-six souls which fell to him as his fifth. It was evident that his principal booty lay in the accomplishment of his wish. To him in reality it was an unspeakable satisfaction to contemplate the salvation of those souls, which but for him would have been for ever lost. And certainly that thought of his was not a vain one, for as soon as those strangers learned our language they readily became Christians ; and I have myself seen in the town of Lagos young men and women, the children and grand-children of these captives, born in this country, as good and true Christians as those who had descended generation by generation from those who had been baptised in the commencement of the

Christian dipensation. Nevertheless, there was abundant tear-shedding when the final separation came, and each proprietor took possession of his lot. A father remained at Lagos while the mother was taken to Lisbon and the child elsewhere. This second separation doubled their despair. However they were not long in becoming acquainted with the country and in finding in it great abundance. They were far less obstinate in their creed than the other Moors, and readily adopted Christianity. They were treated with kindness, and no difference was made between them and the free-born servants of Portugal. Still more: those of tender age were taught trades, and such as showed aptitude for managing their property were set free and married to women of the country, receiving a good dower just as if their masters had been their parents, or at least felt themselves bound to show this liberality in recognition of the good services they had received. Widow ladies would treat the young captives that they had bought like their own daughters, and leave them legacies in their wills, so that they might afterwards marry well, and be regarded absolutely as free women. Suffice it to say, that I have never known one of these captives put in irons like other slaves, nor have I ever known one who did not become a Christian, or who was not treated with great kindness. I have often been invited by masters to the baptism or marriage of these strangers, and quite as much ceremony has been observed as if it were on behalf of a child or relation."*

Such was the first slave auction of modern times. It is evident from the above account that the unfortunate captives were treated with comparative kindness, but it is equally evident that the slave trade was marked from the very beginning by the cruelty and disregard of human rights with which it was associated in later years.

* Mr. Major's Prince Henry, page 179.

It must be remembered, in palliation of Prince Henry's conduct, first, that we can scarcely expect even a hero to rise entirely above the moral level of the age in which he is born; secondly, that it was difficult to learn the language and customs of the new tribes with whom the Portuguese navigators were brought in contact without compelling some of them to come to Portugal; and thirdly, that Prince Henry was sincerely influenced by the wish to convert these African captives and by the specious though sophistical reasoning that their conversion would more than compensate for the sufferings which their captivity necessarily entailed.

(To be continued.)

COMMERCE AND EDUCATION.

(From Mr. Kittredge's Speech at the opening of the Prince's Dock.)

We believe commerce to be an irresistible civilizing agency. Commerce has a wonderful power in blending self-interest with the public interest. More than any other influence it uproots superstitions, not by a direct attack demanding surrender, but by its silent yet effectual working, inducing voluntary submission. We have all seen in this country a tree entwining itself about an old building, its roots gradually penetrating every crack and crevice, striking down into every unsound place. The old ruin gradually, almost imperceptibly, disappears from sight, covered by the roots and branches of the tree. There is no noise, no resistance, no struggle, but the one without vital power gradually submits and disappears as the other grows with its unseen strength. (Applause.) And so commerce works: prejudices are not attacked, superstitions are not abused, old customs are not rudely assailed; but silently, quietly, gradually they

disappear from sight—imperceptibly, so that they are not missed, until some chance recalls to memory the old monument of prejudice, and you find in its place the green tree of civilization. (Applause). But commerce is not only a destroyer of what is useless, she educates and enriches : educates by carrying new ideas, enlarging the mind and stimulating the intellect ; enriches by encouraging industry and distributing wealth. And commerce does more than all this : she gives India what she needs above all things else,—a spirit of loyalty combined with a spirit of self-reliance. (Loud applause.) Loyalty to the British Government, which commerce teaches is the only Government able to give her peace and prosperity : and a spirit of self-reliance, of individualism, of a desire to act for one self to be rid of the support of others, to be independent of assistance from family and of dependence upon Government. What else will give this ? "Education." The education hitherto given seems to me to only increase the number of the dissatisfied dependent persons, who appear to think that it establishes a claim on Government for support, and failing that support, to justify a feeling of disloyalty. This education seems to me to encourage that delusion so prevalent now-a-days that India's advancement rests on the admittance of natives into the civil service. Fill that service with natives, and what have you ? A few hundred men drawing pay from Government, and the masses of the people left as they are. I would not decry education of the right sort : industrial education ; but yet nothing else will give that loyal self-reliance which springs from commerce—commerce with her handmaids of railways, factories, and industrial enterprises. (Applause.) Under their primeval civilization the Hindoo was born into chains of caste, rivetted more firmly by local ties of family and community as well as of religion. The members of the family worked together in the old groove-

helping, and helped by one another. The industrial civilization which commerce brings breaks those chains, and says to each member—"help yourself;" and the only bonds which remain are those silvern ones which bind tightly together the interests of the individual and the interests of Government. (Applause.) It is commerce which has led the natives of Bombay to put their capital into the cotton industry, and this will soon lead them, I hope, to prefer industrial enterprises for their sons to any Government post. A native of this country, with the true interests of India at heart, would, I am sure, rather see his son an efficient manager of one of these mills, growing independent in thought and self-reliant in spirit, than to see him in the highest official position. Statecraft is for the self-reliant only; and if anything will give a loyal self-reliance to India and make her sons fit to take part in the Government of the country—"it is commerce." (Loud applause).

LANE'S SELECTIONS FROM THE QURAN.

The *Pioneer* of December 25th contained an interesting review of the above work, of which a revised edition has recently appeared.

The reviewer gives the following account of the origin and arrangement of the Quran:—

No collection of the revelations of Mohamed was made in the lifetime of the apostle. They existed only in fragments in the memories of his followers. It was about a year after his death that Abu Bekr had the prophetic deliverances gathered together for the first time into a book by the apostle's secretary, Zeyd-ibn-Thabit, that they might not be lost with the loss of the original believers already thinned with battle. Zeyd did his work faithfully, but he seems to have mixed fragments of very different dates together into the same

chapters. Some twenty years later, about A.D. 660, the Khalif Othman foreseeing a schism in Islam, unless the text were fixed once for all, engaged Zeyd with the help of three men of the prophet's own tribe, the Koreish, to revise the collection, and to restore the dicta of the prophet to their original purity of diction. He distributed copies of the new edition to the principal cities of the Khalifat, and recalled and burnt the earlier fragments and collections. It is in this form, in the recension of the Khalif Othman, that the Quran has been circulated and handed down throughout the Muslim world, and thrown open to general readers in the translations of Sale, Savary, and others. And in this form it is, truly enough, a confused mass of "endless iterations, long-windedness, entanglement, most crude and incondite." Thanks to the exertions of European critics, and especially of Nöldecke, some degree of shape and sequence has been introduced into the shapeless and inconsequent matter of the original collection, the Quran which Zeyd gathered "from palmleaves and tablets of white stone, bones, and parchment leaves, and the breasts of men." The text thus re-arranged has been presented to the English readers by Mr. Rodwell. It is, however, to be suspected that few have ventured to follow the workings of the prophet's mind through the new translation; and the present selection, like its predecessor, the original selection of Dr. Lane, is intended to enable readers of average patience to gather for themselves, and at first hand, such information as they may wish to have about the sacred book of the Mohomedans.

The *Pioneer* of February 7th contains a review of Professor Whitney's Sanskrit Grammar. The reviewer remarks that "The issue of this latest treatment of the ancient Indo-Aryan language is more than justified by the independence of the analysis, the perspicuity of the arrange-

ment, and the historical method of the exposition. It exhibits the natural growth of the language in the age of the hymns and traditions, the mantras and Brahmanas—before it became fixed and artificialized by the labors of a long succession of grammarians, as well as the classical language, the Sanskrit so fixed and artificialised.

A Practical Grammar of the German Language. By Dr. Leonhard Schmitz, F. R. S. E. (John Murray.)—In this work the Roman letters are used, and no one will deny that the pupil's task is thereby rendered rather lighter. On the other hand, it strikes us as advisable for the pupil to master this little difficulty at the outset. A portion of this book deals with the history of the German grammar. It comprises matter which will interest the student who wants information about the Teutonic language in its most ancient forms, viz. the Gothic, the Old Saxon, the Old Frisian, Low-German, &c. Numerous examples are given to illustrate these and other cognate dialects.—*Spectator.*

Signor Dario Mazzei, stenographer to the Italian Senate, has invented a machine which claims to reproduce a speech in the ordinary printed characters as rapidly as it is spoken. A word of several syllables being recorded by a single touch of the keys.—*Inquirer.*

We would call the attention of all students of Persian to Mírza Hairat's translation of Sir John Malcolm's History of Persia. This work, which was published in 1872, has been accepted as one of the examination text-books. It is more distinctly lithographed than many Persian books; but its utility to all European students of the language would be increased ten-fold by Romanized copies, which can be obtained from Messrs. Thacker, Spink & Co.

SELECTIONS FROM THE "LIGHT OF ASIA."

Buddha's Self-renunciation.

If one, then, being great and fortunate,
Rich, dowered with health and ease, from birth designed
To rule—if he would rule—a king of kings ;
If one, not tired with life's long day, but glad
I' the freshness of its morning, one not cloyed
With love's delicious feasts, but hungry still ;
If one not worn and wrinkled, sadly sage,
But joyous in the glory and the grace
That mix with evils here, and free to choose
Earth's loveliest at his will : one even as I,
Who ache not, lack not, grieve not, save with griefs
Which are not mine, except as I am man ;—
If such a one having so much to give,
Gave all, laying it down for love of men,
And thenceforth spent himself to search for truth,
Wringing the secret of deliverance forth,
Whether it lurk in hells or hide in heavens,
Or hover, unrevealed, nigh unto all :
Surely at last, far off, sometime, somewhere,
The veil would lift for his deep-searching eyes,
The road would open for his painful feet,
That should be won for which he lost the world,
And Death, might find him conquerer of death,
This will I do, who have a realm to lose,
Because I love my realm, because my heart
Beats with each throb of all the hearts that ache
Known and unknown, these that are mine and those
Which shall be mine, a thousand million more
Saved by this sacrifice I offer now.

Hindu Faqirs.

Some day and night had stood with lifted arms,
Till drained of blood and withered by disease—
Their slowly-wasting joints and stiffened limbs
Jutted from sapless shoulders like dead forks
From forest trunks. Others had clenched their hands
So long and with so fierce a fortitude,
The claw-like nails grew through the festered palm.
Some walked on sandals spiked ; some with sharps flints

Gashed breast and brow and thigh, scarred these with fire,
Threaded their flesh with jungle thorns and spits,
Besmeared with mud and ashes, crouching foul
In rags of dead men wrapped about their loins.
Certain there were inhabited the spots
Where death-pyres smouldered, cowering defiled
With corpses for their company, and kites
Screaming around them o'er the funeral spoils:
Certain who cried five hundred times a day
The names of Shiva, wound with darting snakes
About their sun-tanned necks and hollow flanks,
One palsied foot drawn up against the ham.
So gathered they, a grievous company;
Crowns blistered by the blazing heat, eyes bleared,
Sinews and muscles shrivelled, visages
Haggard and wan as slain men's, five days dead.

BUDDHA'S RETROSPECT OF HIS PAST LIVES.

* * * * He saw,
By light which shines beyond our mortal ken,
The line of all his lives in all the worlds;
Far back and farther back and farthest yet,
Five hundred lives and fifty. Even as one,
At rest upon a mountain summit, marks
His path wind up by precipice and crag,
Past thick set woods shrunk to a patch; through bogs
Glittering false-green; down hollows where he toiled
Breathless; on dizzy ridges where his feet
Had well-nigh slipped; beyond the sunny lawns,
The cataract and the cavern and the pool,
Backward to those dim flats wherefrom he sprang
To reach the blue; thus Buddha did behold
Life's upward steps long-linked, from levels low
Where breath is base, to higher slopes and higher
Whereon the ten great Virtues wait to lead
The climber skyward. Also, Buddha saw
How new life reaps what the old life did sow:
How where its march breaks *off* its march begins;
Holding the gain and answering for the loss;
And how in each life good begets more good,
Evil fresh evil; Death but casting up
Debit or credit; whereupon th' account
In merits or demerits stamps itself

By sure arithmic—where no title drops—
Certain and just, on some new-springing life ;
Wherein are packed and scored past thoughts and deeds,
Strivings and triumphs, memories and marks
Of lives foregone.

The Commandments of Buddha's Law.

Kill not—for pity's sake—and lest ye slay
The meanest thing upon its upward way.
Give freely and receive, but take from none
By greed, or force or fraud, what is his own.
Bear not false witness, slander not, nor lie ;
Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse ;
Clear minds, clean bodies, need no Sôma juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

Nirvána

* * * * * * *

If any teach Nirvána is to cease,
Say unto such they lie.

If any teach Nirvána is to live,
Say unto such they err ; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless bliss.

* * * * * * *

If he who liveth, learning whence woe springs,
Endureth patiently striving to pay
His utmost debt for ancient evils done
In Love and Truth alway ;

It making none to lack, he throughly purge
The lie and lust of self forth from his blood ;
Suffering all meekly, rendering for offence
Nothing but grace and good

If he shall day by day dwell merciful,
Holy and just and kind and true ; and rend
Desire from where it clings with bleeding roots
Till love of life have end :

He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.

No need hath such to live as ye name life ;
That which began in him when he began
Is finished ; he hath wrought the purpose through
Of what did make him Man

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace ; nor deaths
And lives recur. He goes
Unto NIRVÁNA. He is one with Life
Yet lives not. He is blest, ceasing to be
OM, MANI PADME, OM ! the dewdrop slips
Into the shining sea !

IKHWÁN UṢ-ṢAFÁ.

Yih faṣl qaẓya i insán wa ḥaiwán ke faiṣle ke liye, Bádsháh i jinnát ke mutwajjih hone ke bayán meṉ.

Jis waqt Bádsháh ne yih aḥwál ḥaiwánoṉ ká suná, is qaẓye ke infiṣál ke liye ba-dil maṣrúf ho, irshád kiyá, ki Qáẓí, Muftí, aur tamám a'yán wa arkán jinnoṉ ke ḥáẓir hoṉ, wúhíṉ sab ke sab ba-mújib ḥukm ke bár-gáh i sulṭání meṉ ḥáẓir húe ; tab insán se farmáyá, ki ḥaiwánoṉ ne tumháre ẓulm kí ḥikáyat wa shikáyat sab bayán kí, ab iská tum kyá jawáb dete ho? Ek shakhṣ in meṉ se taslímát bajá-lákar yúṉ 'arẓ karne lagá, ki ai jaháṉ-panáh ! ye sab hamáre ghulám, aur ham inke málik haiṉ, hamko sazáwár hai, ki ḥukúmat i khá'índána in par kareṉ, aur jo kám cháheṉ inse leṉ, in meṉ se jis ne hamárí iṭá'at qubúl kí, maqbúl Khudá ká húá, aur jo hamáre ḥukm se phirá, goyá Khudá se phirá, Bádsháh ne farmáyá. ki da'wà i be-dalíl maḥkama i qaẓá meṉ masmú' nahíṉ hotá, koí sanad aur dalíl bhí bayán karo. Usne kahá bahut dalá-il i 'aqlí wa naqlí se ha-

márá da'wà ṣábit hai. Farmáyá we kaun sí dalílen hain? Tab wuh kahne lagá, ki Allah Ta'álà ne, hamárí ṣúratoṇ ko kis páḳízagí se banáyá, har ek 'uẓw i munásib jaisá ki cháhiye 'aṭá kiyá; badon suḍaul, qadd sídhá, 'aql aur dánish jis ke sabab nek aur bad meṇ imtiyáz kareṇ, balki tamám ásmán ká aḥwál jáneṇ aur batáweṇ, ye ḳhúbiyáṇ hamáre siwá, kis meṇ hain? Isse yih ma'lúm húá, ki ham málik aur ye ghulám hain. Bádsháh ne ḥaiwánoṇ se púchhá, ki ab tum kyá kahte ho? Unhoṇ ne iltimás kiyá, ki in dalíloṇ se da'wà ṣábit nahiṇ hotá. Farmáyá ki tum nahíṇ jánte, ki durustí nishast, wa barḳhást kí, ḳhaṣlat Bádsháhoṇ kí hai, aur bad-ṣúratí, wa ḳhamídagí 'alámat ghulámoṇ kí. In meṇ se ek ne jawáb diyá, ki Allah Ta'álà, Bádsháh ko tauſíq i nek bakhshe, aur áfát i zamáne se maḥfúẓ rakkhe; 'arẓ yih hai, ki Kháliq ne, ádmiyoṇ ko is ṣúrat aur ḍíl ḍaul par is wáṣṭe nahíṇ banáyá hai, ki hamáre málik kahláweṇ, aur na hamko is shakl aur chál ḍhál par paidá kiyá, ki inke ghulám howeṇ. Wuh ḥakím hai, uská koí fi'l ḥikmat se ḳhálí nahíṇ, jiske wáṣṭe jo ṣúrat munásib jání 'aṭá kí.

Yih faṣl ṣúratoṇ aur qaddoṇ ke ikhtiláf ke bayán meṇ.

Bayán iská yih hai ki Allah Ta'álà ne jis gharí insánoṇ ko paidá kiyá, 'uryán maḥẓ the, badan par kuchh na thá, ki sardí aur garmí se muḥáfiẓat meṇ raheṇ, phal phalárí jangal kí kháte, aur darakhtoṇ ke pattoṇ se tan ko ḍhanpte, isí wáṣṭe inke qaddoṇ ko sídhá aur lambá banáyá, ki darakhtoṇ ke phal patte toṛkar ba-ásání kháweṇ, aur apne taṣarruf meṇ láweṇ, aur ghizá hamárí ghás hai, isliye hamáre qaddoṇ ko ṭeṛhá banáyá, ki ba-ḳhúbí chareṇ, aur kisí nau' ká dukh na uṭháweṇ. Bádsháh ne kahá yih jo Allah Ta'álà farmátá hai "*laqad khalaqná al-insáná fí aḥsani taqwímí*," ya'ní insán ko hamne niháyat suḍaul banáyá, iská kyá jawáb dete ho? Usne 'arẓ kí, Jahán-panáh kalám i rabbání

men, ẓáhirí ma'non ke siwá bahut sí táwíleṇ haiṇ, ki baghair ahl i u'lúm ke, koí nahíṇ jántá; tafsír uskí 'álimoṇ se púchhá cháhiye. Chúnáṇchi ek ḥakím i dánish-mand ne ba-mújib ḥukm Bádsháh ke, maṭlab is áyat ká yúṇ ẓáhir kiyá, ki jis din Allah Ta'álà ne 'Adam ko paidá kiyá, subh-ghaṛí, nek sá'at thí, sitáre apne apne burj i sharaf meṇ jalwa-gar aur hayúle 'anáṣir ke wáste qubúl karne ṣúratoṇ ke ámáda wa musta'id-tar the, isliye ṣúrateṇ achchhí, qadd sídhe, háth páoṇ durust bane, aur *aḥsan taqwím* ke ek ma'ní aur bhí is áyat se ẓáhir hote haiṇ, "*Fa'adalaka fí aíyi ṣúratin ma sháa rakkabaka,*" ya'ní Allah Ta'álà ne insán ko ḥadd i i'tidál par paidá kiyá, na bahut lambá banáyá na chhoṭá. Bádsháh ne farmáyá, is qadr i'tidál aur munásibat á'ẓá kí, wáste faẓílat ke kifáyat kartí hai. Haiwánoṇ ne 'arz kí, ki hamárá bhí yihí ḥál hai, Allah Ta'álà ne, ham ko bhí sáth i'tidál ke, jaisá munás ib thá, har ek 'uẓw bakhshá, is faẓílat meṇ ham aur we barábar haiṇ. Insán ne jawáb diyá, ki tumháre liye munásibat á'ẓá kí kaháṇ hai? ṣúrateṇ nipaṭ makrúh, qadd be-mauqa', háth páoṇ bhadesle, kyúṇki tum meṇ se ek úṇṭ hai, ḍíl baṛá, gardan lambí, dum chhoṭí, aur háthí hai, jis ká ḍíl ḍaul bahut baṛá aur bhárí, do dánt lambe, muṇh se báhar nikle húe, kán chaure chakle, áṇkheṇ chhoṭí chhoṭí, bail aur bhainse kí dum baṛí, síng moṭe, úpar ke dánt nahíṇ; dumbe ke síng bhárí, chútaṛ moṭe; bakrá hai jiskí dáṛhí baṛí, chútaṛ na-dárad; khargosh ká qadd chhoṭá, kán baṛe, isí ṭaraḥ bahut se darind wa charind wa parind haiṇ, ki qadd wa qámat inká be-mauqa', ek 'uẓw ko dúsre se kuchh munásibat nahíṇ. Is bát ke sunte hí ek ḥaiwán kahne lagá, afsos ki ṣan'at i Iláhí ko túne kuchh na samjhá, ham makhlúq haiṇ, khúbí aur durustí hamáre á'ẓá kí isí se hai, pas 'aib hamárá karná haqíqat meṇ uská 'aib ẓáhir karná hai, yih nahíṇ jántá hai, ki Allah Ta'álà ne har ek shai ko apní ḥikmat se wáste ek fáide ke paidá

kiyá hai, uske bhed ko siwá uske aur ahl i 'ulúm ke koí nahíṉ jántá hai. Is ádmí ne kahá, agar tú ḥakím haiwánoṉ ká hai to batlá, ki úṉṭ kí gardan lambí banáne meṉ kyá fáida hai? usne kahá is-wáste ki páoṉ uske lambe the, pas agar gardan chhoṭí hotí ghás charná uspar dushwár hotá, isliye gardan lambí banáí, ki ba-khúbí chare, aur isí gardan ke zor se zamín se uṭhe aur hoṉṭhoṉ ko tamám badan par pahuṉchá sake, aur khujláwe, isí ṭaraḥ háthí kí súṉḍh gardan ke badle lambí banáí aur kán baṛe ki makkhiyoṉ aur machchharoṉ ko úṛáwe, koí áṉkh múṉh meṉ ghusne na páwe, kyúṉki múṉh uská hamesha dáṉtoṉ ke sabab khulá rahtá hai band nahíṉ hotá, aur dáṉt lambe is-wáste haiṉ, ki darindoṉ kí maẓarrat se áp ko bacháwe, aur khargosh ke kán is liye baṛe húe ki badan uská niháyat názuk, khál patlí hai, unhí kánoṉ ko jáṛe meṉ oṛhe, aur garmiyoṉ meṉ bichháwe; gharaẓ Allah Ta'álà ne har ek jándár ke wáste jaisá 'uẓw munásib jáná bakhshá, chúnánchi zubání ḥaẓrat i Músà ke farmátá hai; "*rabbuná allizí a'ta kulla shain khalqahu summa hadà*" ya'ní 'aṭá kí Allah ne har ek shai ko khilqat uski, ba'd uske hidáyat kí; ḥásil yih hai, ki jiske wáste jo 'uẓw munásib thá bakhshá, aur ráh i nek dikhlái. Jis chíz ko tum khúb-súratí samaj-kar fakhr karte, aur apne zu'm meṉ jánte ho, ki ham málik ye ghulám haiṉ so ghalaṭ hai; khúb-ṣuratí har ek jins kí wuhí hai, ki ham-jins meṉ marghúb ho jiske sabab ápas meṉ ulfat kareṉ, aur yihí mújib tawalud wa tanásul ká hai, kyúṉki khush uslúbí ek jins kí dúsrí jins ke marghúb nahíṉ hoti, har ek jánwar apní hí jins ke mádah par dil lagátá hai, dúsre jánwar kí mádah agarchi us se kahíṉ bihtar ho nahíṉ cháhtá; isí ṭaraḥ ádmí bhí apní hí jins par raghbat karte haiṉ, we log ki siyah-fám haiṉ, gore badan-wáloṉ ko nahíṉ cháhte, aur jo gore haiṉ siyah-fámoṉ par dil nahíṉ lagáte, pas tumhárí khúb-ṣuratí mújib buzurgí kí

nahín hai, ki ham se áp ko bihtar jáno, aur yih jo kahte ho ki jaudat ḥawás kí ham men bahut hai, yih bhí ghalaṭ hai, báze ḥaiwán tum se hosh wa ḥawás ziyáda rakhte hain. Chúnánchi únṭ hai ke páon bare, gardan lambí, sir hawá se báten kartá hai; bá-wjúd iske andherí ráton men apne páon rakhne kí jagah dekh kar un ráhon men, ki guzarna wahán se mahál hai chaltá hai, aur tum mash'al wa chirágh ke muḥtáj hote ho, aur ghoṛá dúr se chalne-wále kí áhaṭ suntá hai, beshtar aisá húá, ki ḥaríf kí áhaṭ sunkar sawár ko apne jagáyá aur dushman se bachává hai; agar kisí ne bail yá gadhe ko ek bár kisí bin-dekhe raste men lejá-kar chhoṛ diyá hai, wahán se chhuṭkar ba-khúbí apne makán men chalá átá hai, muṭlaq bhúltá nahín; tum agar kisí ráh men kaí-bár gae ho phir jab kabhí us raste jáne ká ittifáq hotá hai ghabráte aur bhúl játe ho; bheṛen, bakriyán ek rát men sainkṛon bachche jankar ṣubḥ ko charágáh men játí hain, shám ko jis waqt wahán se phirtí hain, bachche apní apní máon aur we apne apne bachchon ko pahchán-letí hain, tum men se agar koí chand muddat báhar rahkar ghar men áyá, má, bahan, báp, bhái ko bhúl játá hai, phir tamíz wa jaudat i ḥawás kahán hai? jis par itná fakhr karte ho; agar kuchh bhí 'aql hotí to in chízon par, ki Allah Ta'álà ne tumko be-miḥnat wa mashaqqat 'aṭá kí hain, fakhr na karte kyúnki dánish-mand wa ṣáḥib i tamíz isí ko fakhr jánte hain jo kasb wa miḥnat se ḥáṣil karen, aur apní sa'í wa koshish se 'ulúm i díní aur khaṣlaten achchhí síkhen, tum men to yih ek bát bhí nahín hai ki jisse ham par fakhr karte ho, magar da'wà be-dalíl aur khuṣúmat be-ma'ní hai.

Yih faṣl insán kí shikáyat men, ki har ek ḥaiwán ne judí judí bayán kí hai.

Bádsháh ne insánon kí ṭarf mutwajjih hokar farmáyá ki tumne jawáb iská suná, ab tumko jo kuchh kahná báqí

ho bayán karo; unhoṉ ne kahá abhí bahutsí dalíleṉ baqí haiṉ, ki unse da'wà hamárá ṣábit hotá hai, ba'ẓí un meṉ se yih haiṉ, ki mol lená, bechná, khiláná, piláná, libás pahnáná, sardí garmí se maḥfúẓ rakhná, quṣúroṉ se unke, chashm-poshí karná, darindoṉ kí maẓarrat se bacháná, jab ki bímár hoṉ, shafaqat se dawá karná, ye sulúk hamáre inke sáth ba-naẓar i shafaqat wa maraḥmat ke haiṉ; tamám málikoṉ ká yihí dastúr hai ki ghulámoṉ par har ḥál meṉ naẓar i shafaqát wa maraḥmat kí rakhte haiṉ. Bádsháh ne yih sunkar ḥaiwán se farmáyá, ki tú iská jawáb de. Usne kahá yih ádmí jo kahtá hai, ki ḥaiwánoṉ ko ham mol lete aur bechte haiṉ, yih ṭaur ádmiyoṉ meṉ bhí járí hai; chunáṉchi Fáris ke rahne-wále jab ki Rúm par fatḥ páte haiṉ, Rúmiyoṉ ko bech ḍálte, aur Rúmí is gharí Fáris par ghálib hote haiṉ, Fárisiyoṉ se yihí sulúk karte haiṉ. Hind ke rahne-wále Sindhiyoṉ se aur Sindh-wále Hindiyoṉ se, Arab Turkoṉ se, aur Turk Araboṉ se yihí muámila waqú' meṉ láte haiṉ. Gharaẓ ki ek dúsre par jab ghálib hotá aur fatḥ pátá hai ghaním kí qaum ko apná ghulám jánkar bech ḍáltá hai, kyá jánie, ki haqíqat meṉ kaun ghulám hai, aur kaun málik? ye daur aur naubateṉ haiṉ ki muwáfiq aḥkám i najúm ke ádmiyoṉ meṉ járí haiṉ. Jaisá ki Allah Ta'álà farmátá hai "*wa tilkal-aiyámu nudáwiluhá bain annási*," ya'ní naubat ba-naubat pherte haiṉ ham zamáne ko ádmiyoṉ meṉ, is bát ko jánne-wále jánte haiṉ, aur yih jo isne kahá, ki ham inko khiláte piláte haiṉ, iske siwá aur sulúk karte haiṉ, so yih shafaqat wa mihrbání se nahíṉ hai, balki is khauf se, ki agar ham halák hoṉ, unke mál meṉ nuqsán áwe, sawár hone, bojh ládne, aur bahut se fáidoṉ meṉ khalal pare.

Ba'd iske, har ek ḥaiwán ne Bádsháh ke rú-ba-rú shikwà inke ẓulm ká judá judá bayán kiyá. Gadhe ne kahá ki ham jis gharí in ádmiyoṉ kí qaid meṉ hote haiṉ, píṭhoṉ par

hamarí ínṭ, patthar, lohá, lakṛí aur bahut sá bojh ládte haiṇ, ham kis miḥnat aur mashaqqat se chalte haiṇ aur inke háthoṇ meṇ chhariyáṇ aur koṛe rahte haiṇ, chútaroṇ par hamáre márte haiṇ, us waqt Bádsháh agar ham ko dekhe, tássuf aur rahm kare, in meṇ shafaqat aur mihrbání kaháṇ, jaisá ki is ádmí ne gumán kiyá hai? Phir bail ne kahá jis waqt ham inkí qaid meṇ hote haiṇ, haloṇ meṇ bandhe, aur chakkiyon, kolhúoṇ meṇ jakṛe húe, múṇh meṇ chhíke, áṇkheṇ band, unke háthoṇ meṇ koṛe aur lakṛiyán, múṇh par aur chútaroṇ par márte haiṇ. Ba'd iske, dumbe ne kahá, ki ham jis ghaṛí inkí qaid meṇ hote haiṇ kyá kyá musíbateṇ uṭháte haiṇ, apne laṛkoṇ ke dúdh píne ke liye hamáre chhoṭe chhoṭe bachchoṇ ko unkí máoṇ se judá karke háth páoṇ báṇdh kar maslakh men lejáte haiṇ, hargiz un muẓlamoṇ kí faryád wa zárí nahíṇ sunte, waháṇ bin dáne páni ẕibḥ karke khál khíṇchte, peṭ pháṛte, khopriyoṇ ko toṛte, jigar ko chák karte, qaṣáiyoṇ kí dúkánoṇ meṇ lejákar, chhuriyoṇ se káṭte haiṇ, aur síkh meṇ pirokar tanúr meṇ bhúnte haiṇ, ham yih musíbateṇ dekhkar chup rahte haiṇ kuchh nahíṇ kahte. Uṇṭ ne kahá jis waqt ham inke háthoṇ asír hote haiṇ, hamárá yih ḥál hotá hai, ki rassiyáṇ nathnoṇ meṇ pahnákar sárbán khiṇchte haiṇ, aur bahut sá bojh piṭhoṇ par lád-kar andherí ráton meṇ ṭíloṇ aur paháṛoṇ kí ráh se le-játe haiṇ, gharaẓ piṭheṇ hamárí kajáwoṇ ke hachkoloṇ se lag lag játí haiṇ, páoṇ ke talwe pattharoṇ se zakhmí hote haiṇ, aur bhúkhe piyáse jahán jí cháhtá hai, liye phirte haiṇ, ham becháre láchár farmán-bardárí unkí karte haiṇ. Háthí ne kahá jis waqt ham unke qaidí hote haiṇ, galoṇ meṇ rassiyáṇ, páoṇ meṇ paikaṛe ḍálkar, háthoṇ meṇ ankas lohe ke lekar dahne báeṇ aur sir par márte haiṇ. Ghoṛe ne kahá jis ghaṛí ham inke muqaíyad hote haiṇ, hamáre múṇhoṇ meṇ lagám, píṭhoṇ par zín, ka mar meṇ tang báṇdhkar laṛáiyoṇ ma'rakoṇ meṇ zira baktar pahan-kar

sawár hote hain ; ham bhúkhe piyáse ánkhen gard wa ghubár se álúda ran men jákar talwáren múnh par, neze aur tír sínon par, kháte hain aur khún ke daryá men pairte hain. Khachchar ne kahá jis ghari ham unkí qaid men giriftár hote hain, 'ajab ṭaraḥ kí muṣíbaten uṭháte hain, páon men rassyán, múnhon men lagámen aur dahán lagákar bándh rakhte hain, ek dam nahín chorte, ki apní mádá-on ke pás jákár kuchh ḥawas apne jí kí miṭáwen ; sáis wa nafar píṭhon par pálán ládkar sawár hote hain, lakṛiyán aur kore háthon men le chútar aur múnh par márte haín, aur jo múnh men átá hai gáliyán aur faḥsh bakte hain, martaba safáhat ka yahán tak hai, ki beshtar apne taín aur apní bahan beṭi ko gáliyán mughallaẓa sunáte hain, agar Bádsháh is jahálát wa safáhat aur faḥsh bakne par unke ghaur kare, to ma'lúm ho ki tamám jahán kí burái wa bad-ẓátí aur jahl wa ná-dání in men bharí hai, phir bhí in bad-ẓátiyon se khabar nahín rakhte ; Khudá wa Rasúl kí waṣíyat wa naṣíḥat ko kán men hargiz jagah nahín dete, ḥálánki áphí in áyaton ko parhte hain ; "*walya'fú wa-lyaṣfaḥú al-la tuḥibbúna aníya-ghfirallahu lakum ;*" ḥásil iská yih hai, agar maghfarat apní Khudá se cháhte ho to auron kí bhí gunáhon se dar-guẓro ; "*qul lillaẓína amanú yaghfirú lillaẓína la yarjúna aíyáma Allahí*" ya'ní ḥukm kar ai Muḥammad Mominon ko, ki káfíron ke quṣúron se dar-guẓren; *wa-má min dabbatin fil 'ardi wa-lá ṭá-irin yaṭíru ba-janáhihe illá umamun amṣálakum,*" ya'ní jitne darind, wa chrind, wa parind, ki rú i zamín par chalte, phirte, aur hawá, par urte hain, unká bhí jathá tumhárá sá hai, "*litastawú'alà ẓuhuratin summa trẓkuru ni'mata rabbakum izastawatum' alaihi wa taqúlú subḥána allazí sakhkhara lana háza wa-ma kunná lahu muqrinína wainna ila rabbiná lamunqalibuna,*" ya'ní jis ghari únton par sawár ho apne Khudá kí ni'maton ko yád karo, aur kaho pák hai, wuh Allah jisne aisá jánwar hamáre tábi' kiyá, ki ham hargiz

uspar qádir na hosakte the, aur ham Khudá kí ṭarf rujú' karne-wále hain. Jis gharí khachchar is kalám se fárigh húá, únṭ ne sú,ar se kahá, ki tere giroh ne jo zulm ádmiyon ke háth se uṭháyá ho, tú bhí kah, aur aise Bádsháh i 'ádil ke sámhne bayán kar, sháyad sháfaqat wa mihrbání karke hamáre asíron ko unke háthon se mukhlasí bakhshe, kyúnki terá bhí giroh charindon se hai; ek ḥakím ne kahá, ki sú,ar charindon se nahín hai, balki darindon se hai, nahín jántá hai tú, ki uske dánt báhar nikle húe hain aur murdár bhí khátá hai? Dúsre ne kahá, yih charind hai, kyúnki khur rakhtá hai, aur ghás bhí khátá hai; tísre ne kahá yih darind wa chrind wa bahaim se murakkab hai, jis ṭaraḥ shutar-gáo murakkab hai, bail aur únṭ aur chite se, aur shutar-murgh, ki shakl uskí táir aur únṭ donon men miltí hai. Sú,ar ne únṭ se kahá main kuch nahín jántá hún, kyá kahún aur kiská shikwá karún? mujh men bahut sá ikhtiláf karte hain, jo ke musalmán hain hamko maskh wa mal'ún samajh kar hamárí súraton ko makrúh aur gosht ná-pák jánte hain, aur hamáre ṣikr, se parhez karte hain, aur Rúmí hamárá gosht raghbat se kháte aur mutabarrak samajhte hain, aur qurbání karná bahut ṣawáb jánte hain; aur Yahúdí ham se bughz wa 'adáwat rakhte hain, begunáh hamen gáliyán dete aur la'nat karte hain, is liye ki unko Nasárá aur Rúmiyon se 'adáwat hai; aur Armaní hamko bail, bakrí kí mánind jánte hain, farbahí aur moṭe gosht ke sbab aur kaṣrat tawálud ke bá'iṣ bihtar samajhte hain, aur Yúnání ṭabíb hamárí charbí ko akṣar dawá men musta'mil karte hain, balki apní dawáon men bhí rakh chhoṛte hain, charwáhe aur sáís hamko apne jánwaron ghoṛon ke pás aṣṭabal aur chará-gáh men rakhte hain, kyúnki hamáre wahán ke rahne se ghoṛe aur jánwar unke bahut balaon se mahfúz rahte hain; mantrí aur jadú-gar hamárí khál ko apní kitábon aur jádúon ke jantron men dharte hain,

mochí aur moze-sáz hamárí gardan aur múchhoṉ ke bálоṉ ke bálоṉ ko bahut cháh aur khwáhish se ukhár rakhte haiṉ, ke we unke bahut kám áte haiṉ; ham ḥairán haiṉ kuchh kah nahíṉ sakte, kiská shukr kareṉ aur kiská shikwa.

Jis gharí sú,ar yih sab kah chuká, gadhe ne khargosh kí ṭarf dekhá, to yih úṇṭ ke pás khará thá, kahá usse tere abnái jins par jo kuchh insánoṉ ká ẓulm húá ho Bádsháh ke sámhne bayán kar, sháyad Bádsháh mihrbán hokar hamáre asíroṉ ko inke háthoṉ se mukhlasí bakhshe. Khargosh ne kahá ki ham in se dúr rahte haiṉ, inke des ká rahná chhoṛ kar garhoṉ aur jangaloṉ meṉ rahná ikhtiyár kiyá hai, isliye inke ẓulm se maḥfúẓ rahte haíṉ; lekin kuttoṉ aur shikárí jánwaroṉ se sakht ḥairáṉ haiṉ, ki hamáre pakaṛne ke liye ádmiyoṉ kí madad karke hamárí ṭarf le áte haiṉ; hiran, úṇṭ, bail, bakre aur waḥshí jo hamáre bhái-band paháṛoṉ meṉ panáh pakṛe húe haiṉ, sab ko unke háthoṉ giriftár karwá dete haiṉ; phir khargosh ne kahá ke kutte shikárí is meṉ ma'ẓur haiṉ, unkí madad kiyá cháheṉ ki yih bhí hamáre gosht kháne kí raghbát rakhte haiṉ, hamáre hamjins nahíṉ balki darindoṉ se haiṉ, lekin ghoṛe to bahá-im se haiṉ aur hamárá gosht bhí nahíṉ kháte ye kyúṉ unkí madad karte haiṉ? magar sarásar unk nádání aur himáqat hai.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س		s	
پ	p	ش		sh	
ت	t	ص		ṣ	
ٹ	ṭ	ض		ẓ	
س	s	ط		ṭ	
ج	j	ظ		ẓ	
چ	ch	ع		و	
ح	h	غ		gh	
خ	kh	ف		f	
د	d	ق		q	
ڈ	ḍ	ک		k	
ذ	ẕ	گ		g	
ر	r	ل		l	
ڑ	ṛ	م		m	
ز	z	ن		n	
ژ	zh	ں	ghuna	n	
		و		w or v	
		ہ		h	
		ي		y	

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
ى		á
ي	(Majhúl)	e
ي	(ma'rúf)	í
ی	(dipthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(dipthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must however remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as zilla' dafa'.

Words having the form جمعہ or دفعہ are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyds Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esquire, Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDU JOURNAL.

No. 22. *March* *1880*

THE PHONETIC SYSTEM FOR OUR ENGLISH SCHOOLS.

In our October number we published a letter from Mr. Pagliardini regarding an exchange of publications between our own Society and the English Spelling Reform Association. We subsequently published the programme of the English Association, together with a portion of a paper by Mr. Pagliardini on the evils of the existing system of English spelling, and in our present number our readers will find a letter from the Secretary and a further notice of the progress of the Association's work.

The work of the English Spelling Reform Association is altogether distinct from our own. It is probable that many members of our Society are not prepared to advocate a change in the system of English spelling, and it is possible that some of the members of the English Association would not support the programme of our Society. At the same time there are many points of sympathy between the two Societies ; and we propose in the present paper to offer a few suggestions by which this sympathy may be utilized.

A glance at the programme of the Spelling Association shows that it is based on the broadest principles. There are wide differences of opinion among its supporters : some appear to be the boldest of Radicals, while others are the

most cautious of Whigs in this matter of spelling reform. Amid this diversity of opinions we need not scruple to put our own views forward.

To us the question of English spelling reform has three aspects.

A. Phonetic spelling may be advocated as a permanent and universal substitute for ordinary English orthography.

B. It may be advocated as a system of tuition for young children who are beginning to read, as a stepping-stone—and a stepping-stone only—to the eventual use of ordinary English spelling.

C. It may be advocated as a branch of higher English education for those who are already proficient in ordinary reading and writing—as a branch of education useful in itself apart from all questions of English orthography.

Now as to the first aspect of the question, A, we have but little to say. We do not think that a complete subversion of the system of English spelling is practicable in this generation, or that it will be so in the next. If—as individuals—we thought otherwise, we should still not be justified in identifying the Roman-Urdú Society with a proposal wholly distinct from its own programme.

When, however, we turn to aspects B and C we have much more to say. First, as to B, the advocates of phonetic spelling urge that English children can be taught to read with far greater ease and rapidity by the use of a phonetic system *in the first instance*, than they can be if put at once to ordinary English books. These same reformers assert that the transition from phonetic to ordinary spelling, at a subsequent stage of the child's education, is not a matter of any difficulty. And they conclude their case by maintaining that the use of phonetics in the first instance does not tend to corrupt the child's spelling of English in later years.

We have not had experience in the matter and consequently are not justified in forming an opinion regarding these assertions, but would remark that the subject is obviously one for direct and exhaustive experiment. The facilities for making the experiment, now offered by our system of Board Schools in England, are so great that the assertions of phonetists ought to be proved or disproved beyond the possibility of dispute.

If it can be proved that there is a great saving of time and labor in the preliminary use of a phonetic system, and that it does not corrupt the child's subsequent spelling, surely we shall be ready to admit that all English children are entitled to the benefit of the reform.

Then comes the question, What phonetic system should be followed? There are many rival systems. Some are based on the predominating combinations of letters in ordinary English spelling. Other reformers invent as many new letters as appear to them necessary to supply the English language with a complete and consistent alphabet. As no selection has yet been made among these conflicting schemes we may fairly claim that our own—the Jonesian system of spelling—ought to be made the subject of examination and experiment together with them. It occupies a middle ground among these schemes. Rejecting the English vowel system as one altogether hopeless in itself and utterly at variance with the vowel system of every other language, it does its best in other respects with the Roman alphabet as it is, using diacritical marks to supplement the equipment of letters with which that alphabet is supplied.

It is not an absolutely perfect contrivance, but, *all things considered*, it seems to us the nearest approach to practical perfection that phonetists have devised.

We do not mean that the Roman-Urdú Alphabet can be used without modification to phonetise English but, the

changes required to fit it for this function are very few.

In the first place it would be necessary to re-adjust the powers which are attached in Roman-Urdú to the vowel "a." The unaccented "a" would be required to denote the English "a" in "that," "mat," &c. ; and the accented "á" would be required for the English "a" in "all" as well as for the longer sound sometimes denoted in English by "au." Secondly our Roman-Urdú "o" and "e," being long vowels, would receive a mark, and the unaccented "o" and "e" would assume a power as short vowels, as in the English words "on," "hot," "men," "get," &c. As to the vowel sound of the English "u" in "but," "nut," &c., it must be a thorn in every phonetist's side. So far as this sound is concerned we are disciples of Mr. Pagliardini and should welcome the adoption of a new letter ; meanwhile, until this could be brought about we should probably be driven to the use of á or of "u" with the short vowel mark above it.

Lastly, our Roman-Urdú diphthongs "ai" and "au" would be joined by a third, the English diphthong "oi."

We need not give particulars as to the consonants, nor need we defend our suggestions against possible criticism. We have offered the preceding remarks merely to show that the Jonesian phonetic system *can* be easily adapted to the English language whenever we feel disposed to use it for this purpose.

We trust that our readers will not mistake our meaning. We are not advocating the use of the Jonesian system for the English language. All that we say is this—if the Government, or the Board Schools in England contemplate the application of a series of experiments in the matter of

phonetic spelling, the Jonesian system deserves a place with others. If the experiments should prove that the best way to teach English children reading is to begin with a phonetic system ; and if moreover they should prove that the Jonesian system offers no greater practical difficulties in this respect than others, then we shall maintain that the position already secured for the Jonesian system in regard to oriental languages, and its general harmony with the orthography of Continental Europe, give to it claims which no other system can urge.

Now, let us turn to the third aspect of the phonetic question—the use of a phonetic system in higher education apart from its bearing on English orthography. We are surprised that more is not said on this point by the advocates of reform. The middle and higher education of Englishmen has always been marked by a certain narrowness and insularity which detract from its value in other respects. An educated Englishman (of the old school) can write Latin and Greek verse, but he cannot converse for five minutes in either language ; and if he should attempt to use either of them colloquially his anglicised pronunciation will prevent him from being intelligible.

As a rule Englishmen bring the pronunciation of all foreign languages to their own insular standard. However thoroughly they may master a foreign literature there is generally something in their speech which betrays their nationality. We attribute this to a great extent to the eccentric character of English spelling and to the want of wider and more systematic training in other alphabetic systems in boyhood and youth. The study of any modern language does something to remove this insularity ; but we maintain that a few weeks training in the composite alphabetical system of the Urdú language would be of still greater value.

We would advocate in the higher classes of our middle and upper class schools the use of a manual of language, based, say, on Professor Whitney's Lectures simplified and abridged. The boy should learn the principal classifications of language ; he should be taught the history of alphabetical progress ; he should learn the leading characteristics of the great oriental systems of writing Arabic, Sanskrit, and Chinese, the Arabic use of vowel points and some of its more important formations, the Sanskrit classification of letters and rules for their combination, &c. All this could easily be taught without an unreasonable demand on the school boy's time, and the Roman-Urdú alphabet would be a natural sequel and illustration to such a series of lessons

Let us enumerate more in detail some of the advantages which would result to our English schools from such elementary instruction in the Roman-Urdú alphabet.

1. English boys would acquire a clearer and more correct knowledge of vowel sounds.

2. Similarly they would receive a valuable training—more certain than that afforded by the English language—in the use of the aspirate. They would learn that the Sanskrit and the languages derived from it have a series of aspirated consonants which the natives of India never fail to distinguish from their unaspirated congeners, though Englishmen, not trained in youth to the distinction, generally ignore it.

3. They would be taught to distinguish between a single and a double consonant. The inability of most Englishmen, as at present educated, to make this distinction is clearly shown by their tendency to insert a second consonant, where it is not required, in most Urdú words. Thus Englishmen write "zillah" for "zila," "jumma" for "jama," "wallah" for "wála," "Umballa" for "Ambála," "Jullundur" for "Jálandhar," and so on.

4. They would be taught the distinction between dental and cerebral sounds. A native of India rarely if ever confounds the two. The words "s-át" and "sáth" sound as differently to his ear as the words "seven" and "sixty" to ours; yet not one Englishman in ten thousand can distinguish with certainty one of these sounds from the other. It is noteworthy that our phonetic reformers at home appear to ignore the distinction as completely as other Englishmen. In none of their schemes do we find any suspicion of the fact that there may be something wrong about the English "t" "d" and "r." And yet we venture to assert that his cerebral pronunciation of these letters is one of the peculiarities in an Englishman's pronunciation of French, German and Italian, which most universally betrays his nationality and mars his speech.

5. We need not enumerate the other un-English letters of the Roman-Urdú alphabet in detail. Suffice it to say that the "kh," the "gh," and the nasal "n" all represent sounds with which it would be well to familiarise English children from an early age. Even the troublesome "'ain" has its use, in that it illustrates the theory of Arabic grammarians that every word must necessarily begin with a consonant.

In every middle and upper class school in England there are boys who look forward to an Indian career, or who have at any rate Indian associations. With our constant boast that the Empress rules two hundred millions of Indian subjects, may we not demand that our English school system should find *some* place for the Indian languages and should recognise them in a practical way, that is to say without hiding them behind a dozen different and difficult characters.

Apart from its bearing on an Indian career specially, a knowledge of the Jonesian phonetic system would be useful

to every English traveller in uncivilized lands. With its aid he would be able to note the names of places and things and the vocabulary of every savage tribe with an approach, at any rate, to accuracy. This is more than can be said of the attempts of those who seek to represent foreign sounds by the unreformed alphabet of ordinary English writing.

We commend the above remarks to those of our friends at home who are interested in spelling reform. We have avoided controversy. We have said but little as to the eventual substitution of phonetic for ordinary English spelling. We have not started a discussion as to the invention of new letters to denote each distinct sound of the human voice. We have no prejudice against new letters, but we have work enough on our hands without taking it upon us to determine what reforms in this direction may eventually be accepted. Finding at our service a phonetic system which is practically sufficient for our purpose, we offer it to our English friends. If they can improve upon it they will not find us backward in accepting their improvements; but taking it as it is, we claim for it—*all things considered*—the highest rank among the phonetic systems that have yet been invented.

Mr. PEARSON ON PRIMARY EDUCATION IN INDIA.

There are those who have not faith enough to cast their bread upon the waters, looking to find it after many days. If its mission is not performed as quickly as they expected, they think it is sunk to the bottom of the sea never to re-appear. They would prefer the prophet's gourd which sprang up in a night and perished in a night, to the grain of mustard seed which is the smallest of all seeds, but

grows into a tree affording shelter in its boughs for the fowls of the air. In every branch of knowledge the two classes exist, one of whom is eager for immediate results, while the other is content to wait; but in the meantime perseveringly helping on the means to the final consummation. The former is therefore easily disheartened and willing even to give up an enterprise before it has been fully launched. This seems to us the spirit in which Mr. Pearson looks at primary education, but surely this is not the way to regard such a great work, more especially in a country like India where the people are so wedded to old world customs. Such results as have been attained are far from discouraging in our eyes; and once a good beginning is made the progress is sure to be much faster than at the time of the initial struggles. Mr. Pearson quotes from a recent report the objects of popular education, which are there very clearly expressed. The end of education is, as another high authority has said, to teach us how to live completely. The right ruling of conduct in all directions under all circumstances. This includes the proper method of treating the body and the mind; of managing our affairs; of bringing up a family; how to behave as a citizen; how to utilize those sources of happiness which nature supplies; how to use all one's faculties to the greatest advantage of ourselves and others. These objects are of such paramount importance that before abandoning our attempts to carry them out they should be shown to be impossible. And this they certainly are not. One generation or even several generations, may not suffice to make popular education in India a strong power; but what are a few generations to the life of a nation? We shall try to show in outline why we do not look with despair on the efforts at present being made at extending to the lowest classes the benefits we ourselves enjoy.

Mr. Pearson starts by stating that he purposes to discuss the principal that "schools are not so much a cause as a consequence of civilisation." This probably no one would deny, but how the establishment of primary schools in India indicates that it has "slipped out of sight" is harder to understand. For, if a certain point in civilisation must be reached before schools are either possible or useful, it may be also asserted that once established on a rational footing they must have an influence on progress. The science of education must be studied like any other science; and the law of re-action of cause and effect universally recognised in other cases obtains equally in it. The spirit of modern science gives a still further encouragement to continue a system which already does some good; for it teaches us not only to discover natural laws, but to control them and to turn them to the greatest account. The steam-engine was simply turning to a new use a power which had existed ever since fire was used to heat water; and since steam power was employed for moving bodies its effects have been incalculable. Now, popular education is in its infancy in India at present, but so it was in England not so very long ago; nor can we expect such studies in this department of progress as have occurred in the case of the steam engine, owing to the greater complexity of the subject and the impossibility of experimenting on it to the same extent. Social movements too are always apparently slow, and in India the character of the people forbids us to hope that popular education will take deep root all at once. Nor, even if it was possible, would it be desirable; for if such an effect was brought about, as Mr. Pearson says, by a stroke of the pen, it would in all probability be superficial. It would be altogether an abnormal phenomenon if all the agricultural population was within a few years to seek education for the sake of mental culture, or for any other purpose than gaining employment. This stage has not been nearly reached

in England, or why would compulsory education be necessary ? If the end aimed at by popular education be beneficial, the sooner it is begun the better. For though we agree with Mr. Pearson in thinking that the due appreciation of its advantages must be a process of evolution, yet he apparently does not attach quite the same signification to the term as we do. The true meaning of evolution seems to us to be not a passive watching of events, which are to be left to work themselves out as best they may, but an active interference in events to guide them for our own purposes. Recognise that such and such a benefit is the result of evolution, and it is our duty not to sit idly and look on, but to exert our wills and intellects to utilise it. We who know more than the men of the middle ages can start from a higher vantage ground than they.

Among some classes of Indian society education has taken a very decided hold, as is evinced by the ever increasing number of scholars and the large sums frequently given by the native community. These, as Mr. Pearson rightly says, form an educated class, which the lower classes certainly do not. But even the results attained in the case of the former must have originated in small beginnings, and the extension of the same advantages to the now uneducated community must begin in the same way. It may be much more difficult, but success such as this would prove has no royal road. It is a difficult, a toilsome, even a disheartening journey ; yet many equally laborious have been performed.

Hitherto, we have endeavoured to shew that primary education in India is not a chimæra, but one of the duties which England, the apostle of progress and enlightenment, has to perform to a large portion of its subjects. It is not, however, intended that the methods at present followed are

the best. Both in England and in India, great changes must be made before education can be brought to the level of modern ideas of progress. In the first place, sufficient attention is not given to primary education. Theoretically, indeed, it is considered important, but in practice it is treated as quite a secondary matter. The higher education absorbs most of the available talent, while the introduction may be done by any body. But the introduction in this case is the foundation on which all the rest stands; and if the foundation is not sound the superstructure cannot be so either. It is owing to a neglect of this point that so little care is taken in the selection of teachers for primary schools. These should be men who can not only drum into the heads of their pupils a few rules of grammar and arithmetic, but who can draw to themselves their respect, and can make the lessons a pleasure as well as a medium of instruction. These defects exist both in India and in England, but in the former we are apt, and here again we are at one with Mr. Pearson, to follow too servilely what is in fashion at home, and to think that because a system has answered there it will suit this country equally well. Moreover a very limited number of faculties is developed. The memory is to some extent encouraged, but not habits of observation in which the natives are especially deficient.

Besides these defects in system there are drawbacks to primary education in India which must be recognised. "School influences can never be more," says Mr. Pearson, "than a small proportion of all the factors in the character of a cultivated man." This is most true, and in India the extraneous influences generally work in a contrary direction to those exercised in school. It is exceedingly difficult to reach the natives in their homes. The privacy of their domestic lives forbids any direct interference with the children,

and therefore the only means of affecting them is to improve the condition of their mothers and sisters. The interest now being taken in the education of women will no doubt in time extend to the poorer classes; but, meanwhile, as school influences are—so far as they go—good, they should not be withdrawn. Primary education is thus not a simple fact to be looked at without regard to other circumstances, for all the factors which help to form a character are a part of education.

The remedy for the present state of popular education, it will be seen, must be a matter of time. What we have to do is to use the best means at our disposal in the best way; and in order to do this, experiments must be tried where practicable, and, as has been already recommended in this Journal, the money spent on unnecessary schools might be employed in this way. We must have—before the results can be great—a rational system, and teachers capable of carrying out such a system. "True education," it has been well said, "is practicable only by a true philosopher."

Early Voyages of Discovery.

Continued.

We need not detail all the voyages which followed the kidnapping expedition of Lançarote. In many, the capture of slaves was one of the objects of the adventurers; but it would be unfair to say that this was the sole, or even the principal, motive by which the discoverers were generally actuated. An expedition in 1445 is noteworthy from the circumstance that a Portuguese, named Joas Fernandes, volunteered to stay at the Rio d' Ouro, in order to explore the country of the Azenegues. This he did in a satisfactory manner, returning to Portugal after a residence of seven months in the interior, and bringing back an interesting

account of the nomadic race among whom he had dwelt and whose friendship he had secured. We may perhaps speak of Joas Fernandes as first in the long and illustrious list of travellers who have explored the interior of the African continent in modern times.

About the same time the progress of discovery on the coast was advanced to an important extent by a captain whose name is variously given as Dinis Fernandez and Dinis Dias. This courageous adventurer passed beyond the Senegal River and discovered Cape Verde, the westernmost extremity of Africa. The Senegal is regarded as the boundary between the Azanegues or Berbers and the Jalloffs, the first of the true Negro races. Mr. Major tells us that " as Dinis Dias coasted along this newly-visited shore, the caravel caused great astonishment among the natives, till at length four of the latter, being unable to decide whether it was a fish, a bird, or a phantom, took courage and approached it in a canoe, but when they found it contained men they fled with such speed that the Portuguese could not overtake them. As however it was far more Dias' purpose to discover land for the service of the Prince than to take slaves for his own profit, he proceeded still south till he reached a remarkable headland to which he gave the name of Cabo Verde. Little more is known respecting this voyage, but as the Prince set very great value on this new discovery of the Negro country, he largely rewarded Dinis Dias and his companions."

Shortly after this expedition a fleet was fitted out on a very large scale. It comprised no less than six and twenty caravels, under the command of distinguished captains, many of whom had taken part in previous voyages. At their head was Lançarote, whose first voyage had been so profitable an enterprise. The first object of this powerful fleet was to chastise the natives of one of the islands of the Arguin

group who had slain several Portuguese in a previous voyage. This object having been accomplished, the caravels separated; some directed their course to the Canary Islands, where they had various encounters with the natives, while others steered southwards and explored the newly discovered neighbourhood of the Senegal and Cape Verde."

In 1446 Nuno Tristao was again sent out and reached what is now called the Rio Grande, sixty leagues beyond Cape Verde. Here an encounter took place with the natives, in which Tristao and the greater portion of his crew were killed by poisoned arrows. Only five escaped, four of whom were mere lads; and it was by rare good luck that the feeble and unskilled survivors found their way back to Portugal. In the same year Alvaro Fernandes, a nephew of the Gonsalves Tarco who had discovered and colonized Madeira, reached a point a hundred and ten leagues south of Cape Verde.

In the years 1447 and 1448 several expeditions were sent out, but apparently they did not result in any extension of discovery, while between 1448 and 1455 we find an interval of seven years, of which a very meagre record is left us. Our lack of information for this period is partly explained by the fact that the contemporary Portuguese writer, Azurara, on whose chronicle all subsequent historians have founded their narratives, does not take us beyond the year 1448; but it is probable that renewed political troubles in Portugal had some unfavorable influence on the course of Prince Henry's expeditions.

However this may have been, the year 1455 affords us compensation for the previous blank in a very important voyage, of which we possess a full and interesting account. This is the voyage of the Venetian Cadamosto, the narrative of which has been given to the world by the voyager himself.

The original of this narrative is contained in "Ramusion" and an English translation will be found in Astley's Collection of Travels. Cadamosto, a young Venetian gentleman, eager to distinguish himself in trade and adventure, happened to be detained at Cape St. Vincent by contrary winds, and was induced by the accounts he heard of Prince Henry's discoveries to volunteer for his service. A caravel was fitted out for him by the Prince, and he set sail in March 1455 for the island of Porto Santo. His narrative begins with an interesting account of that island and of Madeira, detailing their productions, and showing the noteworthy advance that colonization had made in both islands since their discovery thirty-seven years before. From the Madeira group Cadamosto sailed to the Canaries, and of these too his narrative gives many interesting details, including a description of the peak of Teneriffe. At this time the Canaries were in a half subdued state. Four of them were inhabited by Christians, who however spoke different languages, and could with difficulty understand each other; while the other three were inhabited by savages, who were Pagans in religion, who wore no clothing, and whose food consisted of barley, goat's flesh and milk.

The country of the Azanegues is next referred to, and particulars are given of the trade in salt and gold carried on by them. Passing the Senegal, Cadamosto notices the difference between the two sides of the river. On the north the country was dry and sterile, and the men thin, tawny and short; while on the south the people were very black, stout and well made, and the country was verdant, woody and fertile.

Cadamosto remained several weeks in the vicinity of the Senegal, at the court of the Negro king of that neighbourhood. After his sojourn there, he sailed south of Cape Verde

in search of the River Gambia, regarding which some information had been already received. Having reached the mouth of the Gambia, the caravels proceeded some distance up the river ; but the explorers had to defend themselves against the natives, and after a short detention they desisted from further efforts of discovery and returned to Portugal. In this voyage, the North Star was almost lost sight of, and the Southern Cross, the favourite constellation of the southern hemisphere, was seen in its stead. The heat was excessive ; and the adventurers experienced, for the first time, other characteristics of a tropical climate.

The year after his return, or about 1457, Cadamosto undertook a second voyage, and extended the line of discovery as far as the Rio Grande and the Bissagos. He also professes to have visited the Cape Verde Islands, but some doubt attaches to this part of his narrative ; and the probability is that those islands were first discovered by a Portuguese named Diogo Gomez and a Genoese named Antonio de Noli. In any case, the discovery seems to have been made shortly before the year 1460.

Thus far had Prince Henry's work advanced when his life came to its close. He died at Sagres, on the 13th of November 1460 ; and his body, after temporary interment in the Church of St. Mary at Lagos, was removed to the Monastery of Batalha ; where it still rests, honored with all the marks of reverence that ecclesiastical art can devise.

The contemporary chronicler Azurara gives us the following description of the Prince.* "He was large of frame and brawny, and stout and strong of limb. His naturally fair complexion had by constant toil and exposure become dark. The expression of his face at first sight

* Major's Life of Prince Henry, page 306.

inspired fear in those who were not accustomed to him, and when he was angry, which rarely happened, his look was very formidable. Stout of heart and keen in intellect, he was extraordinarily ambitious of achieving great deeds. Neither luxury nor avarice ever found a home with him. In the former respect he was so temperate, that after his early youth he abstained from wine altogether, while the whole of his life was reputed to have been passed in inviolate chastity. As for his generosity, the household of no other uncrowned Prince formed so large and excellent a training school for the young nobility of the country. All the worthies of the kingdom, and still more foreigners of renown, found a general welcome in his house ; and there were frequently assembled in it men of various nations, the diversity of whose habits presented a curious spectacle. None left that house without some proof of the Prince's generosity. His self-discipline was unsurpassed ; all his days were spent in hard work, and it would not readily be believed how often he passed the night without sleep, so that by dint of unflagging industry he conquered what seemed to be impossibilities to other men. His wisdom and thoughtfulness, excellent memory, calm bearing, and courteous language, gave great dignity to his address.

" He was constant in adversity and humble in prosperity and it was impossible for any subject of any rank to show more obedience and reverence to the sovereign. This was especially noticeable in his conduct to his nephew Don Affonso, even at the beginning of his reign. He never entertained hatred or ill-will towards any, however serious the offence they might have committed against him. So great was his benignity in this respect, that the wiseacres said that he was deficient in retributive justice, although in other matters he was very impartial. No stronger example of

this could be shown than his forgiveness of some of his soldiers who deserted him in the attack on Tangier, when he was in the utmost danger. He was devoted to the public interests of the kingdom, and took great pleasure in trying new plans for the general welfare at his own expense. He gloried in feats of arms against the enemies of the Faith, but earnestly sought peace with all Christians. He was universally beloved, for he did good to all and injured none. He never failed to show due respect to every person, however humble, without lowering his own dignity. A foul or indecent word was never known to issue from his lips.

"He was very obedient to all the commands of Holy Church, and attended all its offices with great devotion; and they were celebrated with as much solemnity and ceremony in his own Chapel as they could be in any Cathedral Church. He held all sacred things in profound reverence, and took delight in showing honor and kindness to all who ministered in them. Nearly one half of the year he passed in fasting, and the hands of the poor never went empty away from his presence. His heart never knew what fear was, except the fear of committing sin. Assuredly, I know not where to look for a Prince that shall bear comparison with this one."

The work of discovery which Prince Henry had commenced was continued by King Affonso the Fifth, and by his brother Dom Fernando, who was Prince Henry's adopted son and heir. The year 1461 was marked by the construction of a fort at Arguim: a fort which we have already referred to as the first in a long chain of such buildings which the Portuguese formed on the coasts of Africa and Asia to protect their commerce and assert their power. About the same time, that is to say in 1461 or 1462, a gentleman of the king's household, named Pedro de Cintra (the narrative

of whose voyage has been given us by Cadamosto in continuation of his own) carried on the progress of discovery from the point reached by Cadamosto along the coast of Sierra Leone as far as Liberia.

The prospect of eventual success in the discovery of a sea route to India seemed to be increased by the eastward bend of the coast at the point now reached. This expectation had been much strengthened by the arrival of a valuable mappemonde from Venice, in which the outline of Africa had been laid down, partly from Arab sources of information; and in which some attempt had been made to delineate the hypothetical extremity of the continent on the south—the future Cape of Good Hope—under the name of "Cavo di Diab."

In 1469 King Affonso leased the trade of the African coast to one Fernao Gomez for five years, at five hundred cruzados a year, stipulating for the discovery of a hundred leagues of coast annually, commencing from Sierra Leone. This lease, in which we see the germ of the charters of later and more powerful companies, appears to have worked satisfactorily. In the course of the five years, that is to say between 1469 and 1474, Gomez and his navigators explored the whole coast of Guinea. The furthest point reached by the Portuguese during the reign of Affonso the Fifth appears to have been Cape St. Catherine, two degrees south of the equator. About the same time were discovered Fernando Po and the other islands in the Gulf of Guinea.

Affonso died in 1481, and one of the earliest acts of his successor, King John the Second, was the construction of a fort at Elmina, which soon assumed an importance for the coast of Guinea analogous to that which Arguim held for the country further north. The materials for the fort—

stones, bricks, wood and other requisites—were collected in Portugal, and were laden, together with provisions for six hundred men, in twelve vessels, under the chief command of an experienced Captain, Diogo d' Azambuja. This armament reached the coast of Guinea in January 1482. The Portuguese selected a suitable site for their proposed fort, hoisted the standard of Portugal on the bough of a lofty tree, and raised an altar at its foot. On this was celebrated the first mass that was offered in Guinea. Negotiations were opened by Azambuja with the Negro chieftain of the neighbourhood, and after some slight opposition a fort and church were built and dedicated to St. George ; in the church a daily mass was established for the soul of Prince Henry.

Azambuja remained in charge of the fort for two years and seven months, organizing the new settlement with credit to himself and profit to his country, and on his return to Portugal the King considered his authority on the coast of Equatorial Africa sufficiently established to justify his assuming the title of "Lord of Guinea" a title which the sovereigns of Portugal still retain.

Such was the origin of the fortress of Elmina. It now belongs to Great Britain and was brought prominently to notice, a few years since, at the time of Sir Garnet Wolseley's expedition to Coomassie.

About this time King John instituted a practice which deserves a passing notice. Hitherto, the Portuguese had marked their progress by setting up wooden crosses in newly discovered localities, and by carving on trees Prince Henry's motto "Talent de bien faire," but King John substituted for these simple monuments substantial stone pillars surmounted by a cross. They were twice the stature of a

man and had the royal arms in front, while on their sides were inscribed the names of the King and of the discoverer, as well as the date of the discovery in Latin and Portuguese. These pillars were called " padráos ; " expeditions were provided with them ready to be set up wherever they might be required. Many of these " padráos " remained standing till a recent date : one or two are standing still ; there is one, we believe, in the museum at Cape Town.

In 1484 Diogo Cam, a knight of the king's household, made the first of two voyages which identify his name with the discovery of Lower Guinea, of that portion of tropical Africa which lies near and below the Zaire or Congo River. He explored that river itself, and established friendly relations with the natives, some of whom returned with him to Portugal, while Portuguese hostages remained with the King of Congo to guarantee their security. It is noteworthy that Martin Behaim, whose name stands high in the list of astronomers and nautical inventors of the age of Columbus, accompanied Diogo Cam on this voyage. After a short stay in Portugal Diogo Cam undertook a second voyage. This was apparently in the course of the year 1486. Returning to Congo, he restored his Negro passengers to their homes, and released his own countrymen. Then continuing, his voyage towards the south, he erected two " padraos," or stone pillars ; one in latitude 15°-50′ south, near Cape Negro, the other in latitude 22° south at the point still known to English Captains as " Cape Cross. " The latter of these two pillars has escaped the ravages of time. It is still in good preservation, with the exception that a part of one of the arms has been broken.* On his way back Diogo Cam again stopped at Congo, and discussed the subject of Christianity with the king, inducing

* Major's Life of Prince Henry, page 331.

him to send for priests from Portugal with a view to the conversion of himself and his subjects. This request was readily and joyfully complied with. Priests were sent out; a church was built, which eventually became a cathedral; and the king was baptized with a large number of his subjects. From that time to the present the influence of Portugal has been predominant in Lower Guinea. The sanguine anticipations to which the conversions of 1491 gave rise have not indeed been realized, but the province of Angola is at the present day one of the most important of Portuguese colonial possessions.

We are now approaching the climax of our narrative. Three expeditions only remain to be described to complete our story of discovery. The first of these is the voyage of Bartholomeu Dias, which resulted in the discovery of the Cape of Good Hope. The second is the expedition of Covilham which first made modern Europe acquainted with the "overland route." The third is the voyage of Vasco da Gama himself.

But, at this point in our narrative, it is well to sayya few words regarding a singular mediæval legend—the legend of "Prester John," which had considerable influence on the development of modern discovery.

At the present day we are accustomed to regard Christianity as essentially European in character, while Mahometanism appears to us the prevailing and paramount religion of Western and Central Asia. But at an earlier period of our era the tenets of Christianity were widely disseminated through a large part of Asia, and the Nestorian sect especially was prominent in many countries which are now no longer Christian. When the Mahometan power arose, it forced its way like a wedge into the body of Christendom, and isolated

most of the eastern churches. The latter have in many instances succumbed to the influence of Islam and disappeared from history, but there are surviving examples in the "Armenians," the "Abyssinians," andthe "Syriac" Christians of Malabar, while in some other cases (as in that of the island of Socotra) the triumph of Islam, though now complete, was subsequent to the period to which our narrative refers.

The tradition of an isolated Christian state in the heart of Asia formed the basis of the story of "Prester John," but it was so embellished and appeared in so many different forms that it is difficult to say how much of the story was true.

Until recently most authorities—from Marco Polo down to the Abbé Huc—identified Prester John with one Ung Khán, ruler of a Tartar tribe called the Keraites. Later scholars, however, accept the conclusion of the German Dr. Oppert, that the tradition originated with a dynasty called "Kúr Khân" or "Gúr Khán," which ruled over an empire in Central Asia called Kara Khitai. It matters but little which hypothesis we follow. In either case, the supposed original of "Prester John" was a contemporary of Chingez Khán, and was overthrown by that warrior. In either case, too, the "Christianity" of the original "Prester" is very problematical, and the derivation of the name more or less fanciful. It seems probable that the Mogul Empire itself, under Chingez Khán and his successors, was for some years associated in European rumour, with the name of "Prester John." The Moguls were at war with the Mahometans in the east, while the Crusaders were attacking them from the west, and it was not altogether unreasonable that the latter should suppose that these eastern enemies of Islam were Christians like themselves.

A more detailed account of Prester John will be found in Huc's China and in Yule's Marco Polo. Many of the legendary details connected with his story are contained in a pretentious and eccentric letter, which purports to have been addressed by him to the Greek Emperor of Constantinople. A translation of this letter will be found in the first volume of Huc.

The legend of the Asiatic Prester John was most rife during the thirteenth and fourteenth centuries. In the fifteenth century, after the conquests of Tamerlane, there was but little communication between Europe and Asia, and the tradition of an Asiatic Prince of the Prester's name and character received no corroboration. On the other hand, the nations of Europe began to hear rumours of an African monarch—the King of Abyssinia, whose description, barring the difference of continent, seemed to accord in some important respects with that of the true "Prester."

The hope of finding Prester John had long been a motive with all Portuguese explorers, but in or about 1486 an incident occurred which added greatly to its intensity. In the course of negotiations with the King of Benin, one of the Negro states on the coast of Guinea, the ambassador of that ruler is said to have given King John information regarding a powerful kingdom to the east of Benin, whose monarch named O-gane exercised temporal and spiritual dominion over all the neighbouring kings. It was said that the King of Benin, on his ascent to the throne, used to send an embassy to this potentate, and to receive from him the insignia of investiture which consisted of a staff and cap of shining brass by way of sceptre and crown, and also a cross of brass, shaped like those of the Order of St. John, to be worn on the neck. It was also said that the ambassador

never saw this monarch during the whole term of his visit, as he was constantly concealed by curtains of silk. On the day of audience, however, he used to show one of his feet, which was kissed with reverence as something holy. At his departure, the ambassador used to receive a small cross for himself, similar to that which was entrusted to him for his king.

This story appeared to tally with some which had been circulated regarding Prester John, and also with information which had been received from Venetian and Levantine sources regarding Abyssinia. The Portuguese king was seized with an ardent desire to obtain further and more authentic information on the subject. With this view he sent two special expeditions, one by sea to continue the exploration of the African coast, the other by land to investigate what we now term the " overland route." The former of these expeditions claims our first attention. We can best describe it in the words of Mr. Major, whose narrative is founded on the authority of the Portuguese historian De Barros.

" By sea he " (the king) " sent, in August 1486, two vessels of fifty tons respectively under the command of Bartholomeu Dias and Joâo Infante. A smaller craft which carried the provisions was commanded by Pedro Dias, Bartholomeu's brother. * * *

It was fitting that a Dias should be the first to accomplish the great task which it had been the ruling desire of the life of Prince Henry to see effected. It was a family of daring navigators. Joas Dias had been one of the first who had doubled Cape Boyador, and Diniz Dias was the first to pass the Senegal and reach Cape Verde. The expedition of Bartholomeu started about the end of August, and made directly for the south. Passing the Manga das Areas, where

Diogo Cam had placed his furthest pillar, they reached a bay to which they gave the name of Angra dos Ilheos. Here Dias erected a pillar, which was broken some seventy years ago. The point is now called Dias Point, or Pedestal Point. From seaward is seen what looks like two conical shaped islands, on the highest of which stood the cross. These hillocks stand out dark from the surrounding sand, and probably gave rise from their tint to the name of Serra Parda, or the Dark Hills, in which Barros places this monument. Proceeding southward, Dias reached another point, where he was delayed five days in struggling against the weather, and the frequent tacks that he had to make induced him to call it Angra das Voltas, or Cape of the Turns or Tacks. It is still called Cape Voltas, and forms the south point of Orange River. From this they were driven before the wind for thirteen days due south, with half-reefed sails, and were surprised to find a striking change in the temperature, the cold increasing greatly as they advanced. When the wind abated, Dias, not doubting that the coast still ran north and south, as it had done hitherto, steered in an easterly direction with the view of striking it ; but finding that no land made its appearance, he altered his course for the north, and came upon a bay where were a number of cowherds tending their kine, who were greatly alarmed at the sight of the Portuguese, and drove their cattle inland. Dias gave the bay the name of Angra dos Vaqueiros, or the Bay of Cowherds. It is the present Flesh Bay, near Gauritz River.

It is a fact specially worthy of notice that in this voyage an entirely different system was adopted with respect to the natives than had prevailed hitherto. Instead of capturing the Negroes that they chanced to find on the coast, they had orders to leave on the shore at intervals Negroes and Negresses

well dressed and well affected towards Portugal, to gather information respecting Prester John, to speak in praise of the Portuguese from experience of kindnesses received, and to infuse a desire to contract alliances with them. In accordance with these instructions two Negroes had been restored at Angra dos Salto (the bay of the Capture) so called from Diogo Cam having captured them at this place. They had left also a Negress at Angra dos Ilheos (Angra Pequena) and another at Angra das Voltas. An unfortunate event, however, occurred, which neutralised the effect of this well-intended plan. In proceeding eastward from Flesh Bay, Dias reached another bay, to which he gave the name of San Bras, where he put in to take water. In doing this he met with determined opposition from the natives, who threw stones at his men. They were thus compelled to resort to their own weapons in self defence, and an unfortunate shot from an arblast struck one of the Caffres dead, and thus the favorable impressions which had been looked for from a pacific system of procedure were nullified by an act of violence which they would gladly have avoided. Continuing east Dias reached a small island in Algoa Bay, on which he set up another pillar with its cross ; and the name of Santa Cruz, which he gave to the rock, still survives : and as they found two springs in it, many called it the Penedo das Fontes. This was the first land beyond the cape which was trodden by European feet, and here they set on shore another Negress.

The crews now began to complain, for they were worn out with fatigue and alarmed at the heavy seas through which they were passing. With one voice they protested against proceeding further. Dias, however, was most anxious to prosecute the voyage. By way of compromise he proposed that they should sail on in the same direction for two or

three days, and if they then found no reason for proceeding further he promised they should return. This was acceded to. At the end of that time they reached a river some twenty five leagues beyond the island of Santa Cruz, and as Joas Infante, the Captain of the second ship, the St. Pantaleon, was the first to land, they called the river the "Rio do Infante. It was the river now known as the Great Fish River.

Here, the remonstrances and complaints of the crews compelled Dias to turn back. When he reached the little island of Santa Cruz, and bade farewell to the cross which he had there erected, it was with grief as intense as if he were leaving his child in the wilderness with no hope of ever seeing him again. The recollection of all the dangers that he and his men had gone through in that long voyage, and the reflection that they were to terminate thus fruitlessly caused him the keenest sorrow. He was, in fact, unconscious of what he had accomplished. But his eyes were soon to be opened. As he sailed onwards to the west of Santa Cruz he at length came in sight of that remarkable cape which had been hidden from the eyes of man for so many centuries. In remembrance of the perils they had encountered in passing that tempestuous point, he gave to it the name of Cabo Tormentoso, or Stormy Cape ; but when he reached Portugal and made his report to the King, João II foreseeing the realization of the long coveted passage to India, gave it the enduring name of Cape of Good Hope.

The one grand discovery which had been the object of Prince Henry's unceasing desire was now effected. The joy of the homeward voyage was, however, marred by a most painful incident. Dias had by way of precaution, left behind him, off the coast of Guinea, the small vessel containing the supplies of provisions. He now went in search of it,

it being nine months since they had parted company. When they reached it, they found three men only surviving out of the nine that had been left, and one of these, named Fernando Colaço a scrivener from Lumiar, near Lisbon, was so weakened by illness that he died of joy when he saw his companions. The cause of the loss had been that, while the Portuguese were holding friendly communication with the Negroes, the latter were seized with a covetous desire to possess some of the articles which were being bartered, and as a short means of obtaining them killed the owners. Not to return empty-handed, Dias put in at St. Jorge da Mina, and received from the commander, Joáo Fogaza the gold which he had taken in barter. He then proceeded to Lisbon, which he reached in December 1487, after an absence of sixteen months and seventeen days."*

Having discovered the "cape," let us now turn to the "overland route." We have seen that King John designed two simultaneous expeditions to discover the country of Prester John and the coasts of India, one by sea, the result of which we have noted, the other by land. He had previously sent two messengers to Jerusalem; but these, although they had met some Abyssinian pilgrims there, had accomplished little else in the way of discovery, their ignorance of Arabic having rendered them helpless in oriental enquiry.

In 1487, however, the King made a happier selection, sending two men named Alfonso de Paiva and Pero de Covilham, both of whom possessed ability above the common, and were well acquainted with Arabic. Covilham in particular had already been employed by the King on several confidential missions, including the negotiation of treaties with the

* Mr. Major's Life of Prince Henry, pages 343 to 346.

Moors of Barbary. The two travellers received instructions and maps from the learned Geographers of the Portuguese Court, and were provided with funds for the journey. They embarked at Barcelona for Naples, and there took ship again for the Island of Rhodes, at that time held by the Knights of St. John. Two of the knights, who were fellow-countrymen received them with appropriate hospitality. From Rhodes the two travellers passed to Alexandria in the guise of merchants, taking with them a quantity of honey for sale. At Alexandria they both fell ill, and their honey was attached by the local authorities. On their recovery, however, they received its price which enabled them to purchase other merchandize. They then joined a party of Moors from Fez and Tremecem, who were on their way to Aden. They went by land as far as Suez (or as the writers of the day express it, Sinai) and there took ship on the Red Sea. At Aden the two travellers separated, Covilham proceeding to India while Paiva was deputed to explore Ethiopia. A day was fixed on which the two should meet again at Cairo, but the meeting never took place. The exact movements of Paiva are not known, but he died a short time before the return of his companion.

As for Covilham, he visited Cananore, Calicut and Goa, on the coast of India ; and then, re-crossing the Indian Ocean, explored Sofala and its neighbourhood, on the eastern coast of Africa. It appears too that even at this period of his travels Covilham visited the port of Hormuz, though on this point there is some discrepancy in the different narratives of his adventures.

He returned by way of Suez to Cairo and there, after some delay, received information that Paiva was dead. He was on the point of leaving for Portugal when he heard

that two Portuguese Jews had been sent by the king to Cairo, to meet him. The king's message was to the effect that he should send home such information as he had succeeded in obtaining, but that he should not desist from his enterprise until he had visited the country of Prester John; and moreover that he should go with one of the Jews, Rabbi Abraham, to the city of Hormuz.

In obedience to the royal command Covilham having sent a full account of his past wanderings by the hand of the second Jew, went with Rabbi Abraham to Hormuz. There the Rabbi was left to find his way back with a kâfila *viâ* Aleppo, while Covilham again returned to Suez, visiting Jedda, Mecca, and Medina on the way. Another voyage down the Red Sea took the indefatigable traveller to Zeyla, and thence he at last found his way to the court of the Christian King of Abyssinia—the long sought "Prester John." The sequel of Covilham's story is somewhat melancholy. He was honorably entertained by the reigning monarch and his successors, received from them a large landed estate and was permitted, or perhaps compelled, to marry an Abyssinian wife, by whom he had a family; but he was never allowed to leave the country. Many years afterwards, as late as 1525, when there was a Portuguese Mission at the Abyssinian Court, Covilham was still there. He must have been an old man then. The meeting with his fellow countrymen re-awakened the exile's longing for home, but his prayer to be allowed to leave with the ambassador and his suite, though supported by the ambassador himself, was still refused. It is singular that the Abyssinian Kings of those days should thus have anticipated the senseless policy which brought their successor, King Theodor to ruin in 1867.

Covilham was not the only emissary sent by King John in search of Prester John. He sent a letter to that

potentate by the hands of an Abyssinian priest named Lucas Marcos, who had found his way to Rome, and duplicates of the same letter were sent through other Abyssinian priests in the Levant. At the same time attempts were made to cross the African continent from the western coast; and although these attempts were abortive so far as the discovery of Abyssinia was concerned, they had other results not altogether unimportant.

While these events were taking place, others of far greater import occurred in a different direction. On the 6th of March 1493 Christopher Columbus entered the port of Lisbon, flushed with the triumph of his great discovery. The story of Columbus is known to every school boy. It is intimately connected with the history of Portuguese discovery, but does not fall within the scope of our present paper.

Our next article will be devoted to the voyage of Vasco da Gama; the voyage which completed the success of Dias, by opening out the eastern coast of Africa and the shores of India itself to the European world.

EDITORIAL NOTES.

We publish a second article, contributed by a member of the Society, on the points raised by Mr. Pearson in the *Calcutta Review*.

A paper by Mr. Pearson himself, entitled "Examinations in Urdú," will appear in our next.

The following errata in our February number should be corrected—

Page 3, for "qásís" read "qázís."

Page 24, for "King Joás" read "King Joâô."

Page 27, for "Gonsalvez Tarco" read Gonsalvez Zarco."

Page 42, for "Its utility, &c. &c. would be increased ten-fold by Romanised copies, which can be obtained from Messrs. Thacker, Spink & Co.," read "Its utility, &c. &c. would be increased ten-fold by Romanised copies. It" (namely the lithographed work) "can be obtained from Messrs. Thacker, Spink & Co."

In this month's Journal we publish a transliteration from the Gurmukhí, which we hope to continue in subsequent numbers.

We are very glad to announce the publication of a Pushto Manual in the Roman character. Our readers will note that three colloquial manuals, all in the Roman character—in Persian, Turkish and Pushto, respectively—have appeared since this Journal was started. We are confident that Major Raverty's work will be as successful as those which have preceded it in Hindustání and Persian. If some one would give us an Arabic manual, the series of the useful oriental works would be complete.

The following notice is from the *Overland Mail* :—

THE AFGHAN LANGUAGE.

Major Raverty, the well-known and able scholar in Puśhto, has just added to his long list of similar works a "Puśhto Manual," * for the purpose of enabling officials and traders to communicate readily with the inhabitants of Afghanistan. Such a book is now essential, for a larger or smaller number of Afghans will assuredly have to be reckon-

* "The Pushto Manual; comprising a concise Grammar, Exercises, and Dialogues, Familiar Phrases, Proverbs, and Vocabulary. By Major Raverty, Bombay, N. I." London.

ed among our fellow-subjects, and ordinary people want something simpler from which to take their first lessons, than the thorough and learned works formerly published by Major Raverty. To make the book simple, cheap, and portable, it has been printed in the Roman character; but so strictly does this conform to system, that it is easy to transcribe the whole into the Persian character, conformable to native usage. Opinion differs as to the advisability of using the Roman character for oriental books, and when the simpler alphabet is a cloak for slovenliness or laxity of any kind, it is no doubt detrimental to sound knowledge; but when conscientious care is spent on rendering every word with scholarly precision, then there can be no good reason why men who wish hurriedly to gain a colloquial knowledge of a language should not have the process facilitated by the use of a character with which they are familiar. Of course those who take a fancy to the language, and wish to make a study of it, must ultimately acquire the native character.

The "Pushto Manual" contains a short grammar, which is followed by a series of exercises, consisting of sixty-one fables of Æsop with their translations; then come several admirable clusters of highly idiomatic and practically useful phrases on such subjects as travelling, sporting, campaigning, rural, meteorological, and general topics; the whole ending with a long vocabulary (which is almost a dictionary) of English words with their Puśhto equivalents, so that the student may converse on an almost unlimited range of subjects. The book shows all the painstaking care for which Major Raverty has long been famous, and it can be used with confidence by any one wishing to learn the language of the Afghans.

Correspondence.

ENGLISH SPELLING REFORM ASSOCIATION.

20, JOHN STREET, ADELPHI.

London, W. C., 17th December 1879.

MY DEAR SIR,

I am directed by the Executive Committee to thank you for your letter of the 10th August and the numbers of the "Roman Urdú Journal" handed to the committee by Mr. Pagliardini.

It will give the English Association much pleasure to comply with your suggestion and interchange publications with your Society. I have delayed my reply to your letter until now, in hope that I should have been able to send you some official publications, or at least a complete prospectus. Up to the present moment, however, we do not see our way to issue a periodical, and we are without a president. Still, I have received various publications by members of the Association and others; of these I forward copies, which will, I hope, give you some idea of what we are doing. Notices of our current history appear from time to time in the "Athenæum," which I think you see.

I am also receiving communications from the American Spelling Reform Association (President, Professor F. A. March, Lafayette College, Easton, Pennsylvania), and from the 'Deutsche Verein für vereinfachte deutsche rechtschreibung.' This latter association of course adopts the continental vowel-notation, and must have many points of contact with your efforts. I mentioned your Society in a letter to Dr. Lomeier in Cassel (Editor of "Reform" the organ of the 'Verein'), and he promised to communicate with you. I dare say he has done so ere now. As the Germans also

communicate with America, the links of international reciprocity are now complete.

I am, dear Sir,
Yours faithfully,
J. FENTON,
Secretary.

ENGLISH SPELLING REFORM ASSOCIATION.

20, JOHN STREET, ADELPHI.
London, W. C., 18th December 1879.

PROGRESS OF THE WORK OF THE ASSOCIATION.

Since the formation of the Association three special branches of its work, in addition to that of the Executive Committee, are being carried on by sub-committees.

(*a*). The correction of schemes of reform has been entrusted to a Committee appointed to collect lists and specimens of schemes, and to report on the best methods of arranging them for comparison. Through the ordinary literary journals the Committee has made known its readiness to receive schemes; and now appeals to members to facilitate its labours by forwarding to the Secretary copies of schemes and information as to sources whence other schemes may be obtained.

(*b*). A Committee has also been appointed to carry into effect Proposal III of the prospectus, by instituting experiments in teaching to read with reformed systems. This Committee will be glad to receive information as to the results of experiments already tried; schools where new experiments may be made; and also names of members who would be willing to assist in superintending experiments.

(*c*). The Lecture Committee has charge of the arrangements for public lectures and meetings on behalf of the Association. Some lectures have already been given, and others are about to be delivered.

The Committee greatly needs the assistance of members who are willing to lecture for the Association, or who are able to introduce the subject of Spelling Reform into the programmes of local Institutes and Associations.

The Executive Committee invites the co-operation of members in increasing the Association's Library, which is still in many respects very incomplete. In addition to books, articles from periodical, cuttings from newspapers, &c. will be very acceptable for preservation in the Scrap Book of the Association.

By order,
J. FENTON,
Secretary.

SIKKHÁṆ DE RÁJ DÍ VITHIÁ.

ARTHÁT.

Tinhán de dasán gurúán ate rájián dá jíún birtánt.

ÁDIK.

Ṣáḥib lokáṇ dí paríkhiá de arth, Sarkár dí ágiá nál Panjábí bhákhá vichch banáí.

Is de ant vikhe janamsákhí vichchoṇ bí kaí kathán ghattiáṇ han.

BHUMIKÁ.

Dhan hai uh Parmesur ki jis nai ápṇí sagat nál dúniáṇ de bág núṇ láke kaí bhánt de rang ate rúp nál sajáiá ar har phull ate phal is dá ápṇí khúbí vikhe ajihá khúbsúrat ban rihá hai jo huṇ táíṇ kisí buddhmán nai us dá ikk pattá sárkhá bí ápṇí buddh nál us dí aslí súratoṇ nahíṇ badláiá ar ná kuchh name sire baṇáke dikhláiá. Pher kehá jihá anant sagatmán hai uh Parmesur ki jo kuchh us dí marjí so kardá hai, dekho ikko ádmí, kadí gáríb, kadí amír, kadí sáh, kadí pakhír, ar us dí ajihí anant rachná hai ki ikk dí súrat dúsre nál aṇmel hai. Jo jo kárkháne us nai huṇ takk baṇáe ar miṭáe unháṇ de suṇan te ṣáf malúm hundá hai ki uh Sirjaṇhár beparwáh hai, ate ih bí jáṇiá jándá hai ki us nai is duniáṇ núṇ ajihá hí baṇáiá hai ki baṇṇá miṭṇá is dá kadímí ráh hai.

Dekho jo jo sádh, sant, burá, bhalá, rájá parja itthe áiá uh sadá rahiṇá nahíṇ páiá. Asal púchchhoṇ táṇ duniáṇ ikk saráṇ dí jágá hai, jo lok itthe áke lammiáṇ pariwáṇ banhke ate maran thíṇ bhullke ápṇe Sirjanhár núṇ visárde han uh ápṇe janam núṇ júe vichch hárde han.

Ye maiṇ sáre jagat de lokáṇ dá bián karáṇ táṇ kadí ant nahíṇ áuṇdá par jagat vichchoṇ ikk chhoṭe jihe ṭukṛe jamín dá arthát Panjáb de mulkh dá kuchh thurṛa jihá ḥál

is pothí vichch likhdá hán ki chárku su dharm vichch kaun kaun lok is dunián vichch áe ar kí kí kanm kár karke orak aslí ráh nún sipáe han.

Is pothí de tínn bhág han, pahile bhág vichch Bábe Nának sáhab te laike jo is mulkh de sádhán vichchon ikk uttam lok sá gurú Gobind Singh takk ki jis nai Sikkhán dá panth chaláiá dasán gurúán de janam maran ate vartáre da kuchh kuchh bián hai. Ar dúje bhág vikhe maháráje Ranjít Singh te liake Panjáb vikhe Angreján de áun takk de virtaut dá bakhán hai.

Tísre bhág vichch is mulkh de gít ate kahántán ar rítán rasamán dá uchár hai, ar kuchh kuchh játán ate majabán ar akídián dá sumár hai.

Ih pothí srímaháráj, gungáhak, param diál, kirpáságar Mistar Mekland sáhib jí dí ichchhiá anusár jó Liftanent Gavarnar Panjáb dá hai, sanmat 1922 arthát san 1866 Isví vichch main pandat Sardhá Rám nai jo Jalandhar de ilake vichch Phulaur sahir vikhe rahindá hán tiár kití hai. Jo koí chitt láke ád te ant takk is dá sail karegá Panjáb de hál nún dil vikhe dharegá.

IKHWÁN UṢ ṢAFÁ.

Yih faṣl ghoṛe kí ta'ríf meṇ.

Ádmí ne jis gharí khargosh se yih sab báteṇ sunín, kahá, bas, chup rah, ghoṛe kí túne bahut maẓammat kí; agar yih jántá ki wuh sab ḥaiwánoṇ se bihtar aur ádmí tábi' hai, to itná behúda na baktá. Bádsháh ne is ádmí se púchhá, ki is meṇ kyá bihtarí hai? Usne kahá, ḥaẓrat, ghoṛe meṇ nek khaṣlateṇ aur khúbiyáṇ bahut hí hain, ṣúrat achchhí, har ek 'uẓw munásib, ḍíl ḍaul khush-numá, ḥawás durust, raṇg ṣáf, shu'úr meṇ bihtar, dauṛ meṇ chust, sawár ke tábi', dahne aur báeṇ, áge píchhe, jidhar wuh phere, jald phire, dauṛ dhúp meṇ múṇh na moṛe, bá-adab aisá ki jab talak sawár píṭh par baiṭhá rahtá hai, peshább líd nahíṇ kartá, agar dum kahíṇ kíchaṛ yá páni meṇ bhíg jáe, nahiṇ hilátá, iswáṣṭe ki sawár par chhínṭ na paṛe, háthí ká sá zor, sawár ko ma' i khod wa baktar wa zirah aur apní lagám wa zín aur pákhar samet pánsau ser ká bojh uṭhákar dauṛtá hai, ṣábir wa mutaḥammil itná ki laṛáiyoṇ meṇ neze aur tír ke zakhm síne aur jigar par khákar chup rahtá hai, ḍáṇṭ ḍapaṭ meṇ aisá ki hawá uskí gard ko na pahúṇche, akaṛ ṭakaṛ meṇ jaise bhalá sáṇḍ, kúd pháṇd meṇ chíte ká sá; agar sawár ne sharṭ lagáí to usne jaldí dauṛ kar apne hí sawár ko áge le pahuncháyá, ye sab khúbiyáṇ ghoṛe ke siwá kis meṇ hain? Khargosh ne kahá in khúbiyoṇ ke sáth ek 'aib bhí baṛá hai, ki yih sab khúbiyáṇ us meṇ chhip játí hain. Bádsháh ne púchhá, wuh kyá 'aib hai? use bayán kar. Usne kahá ki nipaṭ aḥmaq aur jáhil hai, dost aur dushman ko hargiz nahíṇ pahchántá, agar dushman kí ránke níche gayá, to phir usí ká tábi' húá, jiske yahán paidá hotá aur tamám 'umr parwarish pátá hai, laṛáí meṇ dushman ke isháre se usí par dauṛtá aur ḥamla kartá hai, yih khaṣlat is meṇ talwár kí sí hai, wuh to be-ján hai, dost aur dushman meṇ imtiyáz nahíṇ kar saktí, jis ṭaraḥ apne dushman aur mukhá-

lif ko káṭtí hai, waisá hí ágar málik. yá banáne-wále kí gardan-par pare be-taammul uská sar tan se judá kare, apne aur begáne men kuchh farq nahín jántí; yihí khaṣlat ádmiyon men hai, ki má báp bhái bahan aur aqrubá ke sáth dushmaní karte hain, aur kyá kyá makr wa fareb waqú' men láte hain, jo sulúk ki dushman se kiyá cháhiye wuhí apne yagánon se karte hain; chhuṭ pan men má báp ká dúdh píte aur god men parwarish páte hain, jewáni ke 'álam men dushman ban játe hain, jisṭaraḥ ḥaiwánon ká dúdh píte aur unkí khál aur bálon se libás banákar fáida uṭháte hain, phir ákhir unhí ḥaiwánon ko zibaḥ karke khál khínchte hain, aur peṭ chák karke ág ká mazá chakháte hain, be-murúmatí aur be-raḥimí se iḥsán aur fáide jo unse uṭháte hain akṣar bhúl játe hain. Jis waqt khargosh ádmí aur ghore kí mazammat se fárigh ho chuká, gadhe ne usse kahá, bas itní mazammat na cháhiye, kaun aisá shakhṣ hai ki jisko Allah Ta'alà ne bahut sí faẓílaten aur ni'maten bakhshín aur ek ni'mat se ki un faẓílaten se ziyáda ho maḥrúm na rakkhá, aur kaun aisá hai ki sab ni'maton se use be-naṣíb rakkhá, aur ek, nimat ki kisí na dí use na 'aṭá kí, aisá dunyá men koí nahín ki jis men sab bazurgiyán aur ni'amaten hon, mihrbániyán us wáhib i be-minnat kí kisí jins men munḥaṣir nahín, bakhshishen uskí sab par hain magar kisí par bahut kisí par thorí; jisko martaba kháwindí ká bakhshá, usko dágh ghulámí ká bhí diyá; áftáb wa mahtáb ko kaisá kuchh martaba bakhshá, núr, ẓuhúr, buzurgí, bartarí yih sab khúbiyán aur buzurgiyán 'aṭá kín, yahán tak ki ba'ẓí quamon ne jahálat se apná khudá samjhá, phir bhí gahan ke 'aib se maḥfúẓ na rakkhá, is wáste ki 'aqlmandon ke nazdík yih dalíl ho ki agar yih khudá hote to kabhí táik na hote aur na ghaṭte. Isí ṭaraḥ tamám sitáron ko roshní aur chamak bakhshí, sáth iske yih bhí hai, ki áftáb kí roshní men chhip játe hain aur rát din gardish men rahte hain, ki ásár makhlúqíyat ke unse numayán hon; yihí ḥál jin wa ins wa malak ká hai,

agar kisí meṉ bahut sí buzurgiyáṉ haiṉ to ek ádh 'aib bhí hai, kamál us Allah Ta'alà ko hai, aur kisí ko nahíṉ.

Jab ki gadhá is kalám se fárigh húá, bail ne kahá, jis kisí ko Allah ne bahut sí ni'mateṉ 'aṭá kí haiṉ, aur dúsre ko nahíṉ díṉ usko láiq hai ki shukr adá kare, ya'ní un ni'matoṉ meṉ dúsre ko sharík kare, jisṭaraḥ ki Allah Ta'alà ne áftáb ko roshní bakhshí hai, yih apní roshní se tamám khalq par faiż pahuṉchátá hai aur kisí par minnat nahiṉ rakhtá aise hí mahtáb aur tamám sitáre, muwáfiq apne apne martabe ke, khalq ko roshní pahuṉcháte haiṉ aur kisí par iḥsán nahíṉ dharte, isíṭaraḥ ádmiyoṉ ko bhí lázim hai ki Allah Ta'alà ne inko bahut sí ni'mateṉ dí haiṉ, ye ḥaiwánoṉ par bakhshish kareṉ aur nahorá na rakkheṉ.

Jis waqt ki bail yih kah chuká, sab ḥaiwán ḍáṛh márkar roe aur kahne lage, ai Bádsháh i 'ádil, ham par raḥm kar aur in ẓálim ádmiyoṉ ke ẓulm se hamárí makhlaṣí kar; jitne ḥakím aur 'álim jinnoṉ ke ḥáżir the, Bádsháh ne sunkar unkí ṭaraf dekhá aur kahá, ki ḥaiwánoṉ ne jo ẓulm aur be-raḥmí aur ta'addí ádmiyoṉ kí bayáṉ kí, suní tumne? unhoṉ ne 'arż kí ki hamne suní, aur sab sach hai, rát din dekhte hí haiṉ, kisí 'áqil wa hoshyár par inká ẓulm chhipá nahíṉ hai, isíliye jinn bhí inká mulk chhoṛkar jaṉgal wa bayábán meṉ bháge, aur ṭíle paháṛoṉ daryáoṉ meṉ já chhipe, inkí bad-fi'lí aur bad-akhláqí ke sabab ábádí ká jáná bilkul chhoṛ diyá, jispar bhí unkí khabáṣat se makhlaṣí nahíṉ páte, yahán tak hamse bad-gumán aur bad-i'tiqad haiṉ ki agar koí laṛká yá 'aurat yá koí mard jáhil aḥmaq bimár ho, to yihí kahte haiṉ ki jinn ká áseb yá sáya húá, hamesha dil meṉ waswás rakhte haiṉ aur jinnoṉ ke sharr se panah máṉgte haiṉ, hálánki kabhí kisí ne nahíṉ dekhá ki kisí jinn ne ádmí ko márá ho, yá zakhmí kiyá ho, kapṛe chhíne hoṉ yá chorí kí ho, ghar meṉ kisí ke seṉdh dí ho, jeb katrí ástín pháṛí ho, kisí kí dúkán ká qufl toṛá ho, musáfir ko márá ho, bádsháh par khúrúj

kiyá ho, kisí ko lúṭá ho, qaid kiyá ho, balki yih sab kẖaṣlaten unhí men hain, ek dúsre ke fikr men rát din rahtá hai, ispar bhí hargiz toba nahín karte, aur na kẖabardár hote hain. Jab yih bhí kah chuká, chobdár ne pukárkar kaha, ṣáḥibo! ab shám húí, darbár barkẖást rukẖṣat ho, apne apne makánon men jáo, ṣubḥ ko phir ḥázir honá.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س	s		
پ	p	ش	sh		
ت ة	t	ص	ṣ		
ٹ	ṭ	ض ظ	ẓ ṭ		
ث	s̲	ط	ẓ		
ج	j	ع	ʻ		
چ	ch	غ	gh̲		
ح	h̤	ف	f		
خ	kh̲	ق	q		
د	d	ک	k		
ڈ	ḍ	گ	g		
ذ	z̲	ل	l		
ر	r	م	m		
ڑ	ṛ	ن	n		
ز	z	ں	n̲	ghuna	
ژ	zh	و	w or v		
		ہ	h		
		ی	y		

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
ای		à
ایِ	(Majhúl)	e
ای	(ma'rúf)	í
ای	(diphthong)	ai
او	(majhúl)	o
او	(ma'rúf)	ú
او	(diphthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k.

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ه mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as zila' daf'a

Words having the form جمعہ or دفعہ are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word,

it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will recive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 6 "March," San 1880.

ÍRÁN.

Akhbár i "Pioneer" ke káraspándant ne apní chitthí i muwarrakha i 28 "January" meṇ likhá hai, ki 19 "January" san 1880 'Ísawí ko Sháh i Írán ki pachásawíṇ sál-girih húí, aur Sháh i mamdúh kí tamám qalam-rau meṇ niháyat khushí manáí gaí. 18 "January" kí shab ko shahr i Bú-shahr aur us ke bázároṇ aur mahṣúl ke daftaroṇ, aur qal'a aur silah khána aur aur sarkárí makánát meṇ baṛe lutf wa khúbí ke sáth roshaní kí gaí; aur Hájí Muhammad Báqar Khán Gavarnar ne saudágaroṇ aur mu'azzaz musalmánoṇ kí ẓiá'wat kí, jis ke sáth unkí tafrih ke wáste niháyat 'umda átash-bází chhoṛí gaí. 19 "January" ko tulú' i áftáb ke waqt Angrezí, Tarkí, Dach aur Írání nishánát baṛí khúb-súratí ke sáth jhandiyoṇ se árásta kiye gae, aur ghurúb i áftáb tak hai ṭarḥ par árásta rahe. Írání top-khána se ek sau ek topoṇ kí salámí sar húí. Huzúr Malika i mu'azzama ká jaház mausúma i Ridí árásta kiyá gayá, aur us ne bhí ek sháhí salámí sar kí, aur ghair mulkoṇ ke Safír, ṣáhib Gavarnar aur Ṣigha i Khárijía ke "Agent" ke pás sarrishta ke taur par mulaqát karne ke wáste gae. Mirzá 'Alí Akbar Khán "Agent" i Ṣigha i Khárijía i muta'aiyana i Bú-shahr ne bhí, jo ek Írání hain, aur jinhoṇ ne Yúrap meṇ ta'lím páí hai aur ba'ẓ maghribí zabánoṇ se ma' Angrezí ke wáqif hain, 6 Safar ko mutábiq 19 "January" ko Bádsháh Násir-ul-dín Sháh kí sál-girih kí khushí meṇ chand mihmánoṇ kí da'wat kí. Shahr i Bú-shahr ke tamám mu'azzaz aur chída chída ádamí Ṣigha i Khárijía ke "Agent" ke makán par, jo baṛí dhúm dhám ke sáth roshan kiyá gayá thá, maujúd the, aur sháyad hí koí shakhṣ jis ko unke mihmán-nawáz dastár i khwán par baiṭhne ká istibqáq hásil thá, faro-guzásht kiyá gayá thá. Angrez, Turk, Dach, Armaní, 'Arab, wa Írání sab kí munásib taur se ta'ẓím aur khátir kí gaí.

Khán ke ba'd, jo niháyat nafís aur 'umda thá aur jis ke sáth fauj bájá bajá rahí thí, háṣirín i majlis kí tafrih i ṭaba' ke wáste átash-bází chhoṛí gaí; aur baṛí rát gae tak Írání bájá bájtá rahá. Is ke ba'd mihmán apne apne gharoṇ ko rukhṣat húe, aur jo mauqa' unko Bú-shahr meṇ, jis meṇ aksar be-raunaqí rahtí hai, is ṭarḥ par hansí khushí ke sáth ek rát ke basar karne ká milá, us se wuh niháyat mahẓúẓ húe.

Jab se Mirzá 'Alí Akbar Khán Bú-shahr meṇ áe hain, Sháh i Írán ke is baṛe bandar-gáh meṇ ek baṛí taraqqí nazar átí hai, ya'ní yih shakhṣ Angrezoṇ aur Amríka-wáloṇ aur Fránsisiyoṇ aur Danmárk-wáloṇ aur Turkoṇ aur 'Araboṇ aur Írániyoṇ sab ke muṭálib par ghaur [illegible] ḥartá hai; aur is 'uhda ke wáste muddat se ek láiq shakhṣ kí ẓarúrat thí. Is qism ke mukhtalif muṭálib ko ba-khúbí pú[illegible]rá karne ke wáste, ek wasíla muskil se baham pahunchtá hai, aur yih muskilát ba-ásání samajh meṇ á saktí hain. Chunki Ṣigha i Khárijía ko "Agent" ko hamesha ek [illegible]aise Gavarnar se ta'alluq rahtá hai, jis ká khás maqsad u[illegible]n logoṇ se, jin par wuh hukm-rán hain, hattá-l-imkán rúpiya ká jama' karná hai, aur wuh is bát ká muṭlaq khiyál n[illegible]hín karte, ki kis ṭaríqa meṇ yih rúpiya jama' kiyá já[illegible]á hai, aur jis ko nizdík aur tamám báteṇ is maqsad se dúsre daraja par hain; is wajh se "Agent" i maẓkúr [illegible]hamesha ḥálat i taraddud meṇ rahtá hai. Ghair mulkoṇ [illegible]ke Safír uskí zát se yih tawaqqu' rakhte hain, ki wuh un [illegible]huqúq kí munásib taur par ri'áyat karegá, jo az rú i 'ahd-n[illegible]áma ke unko ḥásil hain, aur us par wájib hai, ki unkí wáji[illegible]bí khwáhishoṇ ko ḥákim i kár-pardáz ke rú-ba-rú pesh karo, [illegible]ur usko unkí jánib tawajuh karne par máil kare. Jab [illegible]ki yih khwáhish Gavarnar kí un tadbíroṇ ke bar-khiláf [illegible]hotí hai, jin ke ẓarí'a se wuh logoṇ se rúpiya wuṣúl karté [illegible]hai, jaisá ki aksar auqát waqú' meṇ átá hai, to "Agent" i Ṣigha i Khárijía ko apne maqsad ke púrá karne meṇ baṛí diq[illegible]qat pesh átí hai. Is ká natija yih hotá hai, ki donoṇ meṇ [illegible]ranjish hojátí hai, aur ḥukkám i bálá-dast se istifsár karná pa[illegible]ṛtá hai, aur har ek Ṣigha apne khás mátahton kí táíd ke [illegible]wáste koshish kartá hai. Is meṇ bahut sá waqt ṣarf hotá hai, [illegible]aur us 'arṣa meṇ jab ki yih mu'ámala ber i tajwíz rahtá hai [illegible]báhamí ranjish ko taraqqí hotí rahtí hai, aur ákhir i kár ek [illegible]fariq dúsre fariq par ghálib átá hai. Us ke ba'd un meṇ [illegible]adáwat hojátí hai, aur ek dúsre kí parkhásh par rahtá hai, [illegible]yahán tak ki un meṇ se ek shakhṣ ko apne 'uhda se 'aláhi[illegible]da honá paṛtá hai. Lekin ḥál ke "Agent" i wazír i Ṣigha [illegible]i Khárijía ne apní dánish-mandí se apne 'ahd meṇ Gavarna[illegible]r ke sáth muwáfiqat rakhí hai; aur is bát se ṣirf us kí li[illegible]yáqat aur dánish-mandí hí nahín páí játí hai, balki us was[illegible]ír kí bhí dánish-mandí ẓáhir hotí hai jis ne us ko [illegible]s 'uhda ke wáste muntakhab kiyá hai.

Írán ke dukhání jaházoṇ kí Kampní [illegible]ká jaház mausúma i King Arthar, jis meṇ ḥájí log sawár th[illegible]e, 24 "January" ko Jadda se Bú-shahr meṇ pahunchá. Y[illegible]ih bayán kiyá játá hai, ki usko 'Adan meṇ ṭhaharná paṛá, [illegible]aur is wajh se, ki

us par ta'dád i mu'aiyana se ziyáda musáfir sawár the, wuh ek jhagre meṇ phaṇs gayá. Suná játá hai, ki us par ek sakht jurmána kiyá jáwegá, lekin yih jurmána, us waqt tak ki Gavarnamaṇt i "Bombay" ká jawáb ná ájawe, 'áyad nahíṇ kiyá jáwegá. Yih bát ba-khúbí ma'lúm hai, ki Baṣra aur Bú-shahr se jaházoṇ par kaṣrat se musáfir sawár hote haiṇ, lekin chunki wuh Angrezí bandar-gáhoṇ se bach kar nikal-játe haiṇ, is wajh se wuh ab tak us jurmána se barí rahe haiṇ, jo az rú i qánúṇ ke muqarrar hai. Agar jaház i King Arthur ke mu'ámala meṇ jurmána kí ta'míl kí jáwegí, to us ke ba'is se is taklíf dene-wále dastúr ká insidád ho jáwegá; aur agar jurmána kí ta'míl na hogí, to ham ko yaqíṇ karlená cháhiye, ki yih kharábí roz ba-roz barhtí jáwegí, yahán tak ki kisí sakht musibat ke bá'is se yá to musáfir log jaházoṇ par sawár honá tark kardeṇge, aur yá málikán i jaház apne ajanṭoṇ ko musáfiroṇ kí ta'dád ke mahdúd karne kí hidáyat kareṇge.

MAWESHIYOṆ KE LIYE CHARÁ-GÁH.

Zamín-dároṇ aur kásht-károṇ ne mazrú'a aráżí ke barháne meṇ is qadr ghulú kiyá hai, ki aksar maqámát meṇ be-cháre maweshiyoṇ ko chára tak nahíṇ miltá; kyoṇki jab jangal ke jangal aur chatyal maidán, jin meṇ ba-juz ghás yá darakhtoṇ ke kheti nahíṇ boí játí thí, aur wuh qadím se ná-qábil i zirá'at samjhe játe the, sab ke sab kát kar aráżí i mazrú'a meṇ sháml kiye gae, to be-cháre maweshiyoṇ ko chára kahán se miley? Zamín-dároṇ ne bádí-ul-nazr meṇ apná fáida dekhá, lekin unko yih khabar nahíṇ, ki jab maweshí bhúk se tabáh hojáwenge, to zirá'at kahán se hogí. Maweshí hí ke sabab se zirá'at ki sar-sabzí aur paidá-wár kí taraqqí hoti hai. Kásht-károṇ aur zamín-dároṇ ke haqq meṇ maweshí ṣif ála hí nahíṇ haiṇ, balki unke háth páoṇ haiṇ. Jab yih mazlúm haiwánát bhúk se bar-bád hone lagte haiṇ aur jotne ke qábil nahíṇ rahte, to qaṣáiyoṇ ke hawála hote haiṇ. Pas zamín-dár goyá is fi'l se khud apne maweshí ko be-dard qaṣáiyoṇ ke háthoṇ meṇ dál dete haiṇ. Is se ziyáda aur kyá sang-dilí aur be-rahmí hogí? Wuh goyá khud apne páoṇ par tesha márte haiṇ. Aur ṣirf yih fi'l be-rahmí hí par dalálat nahíṇ kartá, balki zamín-dároṇ ke nuqsán i kaṣír ká bhí bá'is hotá hai.

Zamín-dár aur kásht-kár jis qadr tama' i nafsání se zirá'at ko taraqqí denā cháhte haiṇ, usí qadr unká nuqsán hotá hai. Niháyat zarúrí hai, ki 'ámm raqboṇ aur jangaloṇ meṇ maweshí ke liye ek ek mahdúd chará-gáh wá-guzásht kí jáe, aur us meṇ nukhm-rezí hargiz na ho. Agar hamáre mulk ke zamín-dár apne nafa' nuqsán ko na pahcháneṇ, to Gavarnmaṇt ko dast-andází karná lázim hogá.

Uftáda aur ghair-mazrú'a aráżí ká ábád karná zarúrí hai, lekin maweshí kí zindagí ká qáim rakhná bhí to wájibát se hai. Is báb meṇ Myúnisipal Kamaiṭiyáṇ bhí agar cháheṇ, to apne faráiż i manṣabí (ya'ní haiwánát par jabr na karne) ke muwáfiq, bilá taḥrík i Gavarnmaṇt, dast-andází kar saktí haiṇ. Jánwaroṇ par táqat se ziyáda bojh láđne meṇ to ṣirf taklíf hí hotí hai, aur chará-gáh ke na hone se haiwánát kí jáneṇ bar-bád hotí haiṇ; pas unkí dast-andází is bára meṇ ziyáda-tar úlá aur wájib húí.

ÍRÁN AUR INGLISTÁN.

Jab se hum ne Afghánistán ke mu'ámalát ko ṭhík karná cháhá, aur Kábul par hamárá qabżá hogayá, Hirát aur Írán ke mu'ámala kí taraf ghaur se tawajjuh rahí. Lekin chand roz se is qażíya ko faiṣal hone par ziyáda-tar zor diyá gayá. Hál ke ṭeligarámoṇ se Írán aur Inglistán ká báhamí samjhautá qaṭ'í taur par munkashif húá; go us kí taṣdíq abhí báqí hai, lekin ṣúrat i maujúda, ba-zabán i hál, kah rahí hai, ki áj nahíṇ to kal, aur kal nahíṇ to parsoṇ Inglistán aur Írán ká báhamí faiṣala dostána ittihád ke taur par hone-wálá hai yá hogayá.

Ham ko kámil wuṣúq hai, ki wuzaráe Inglanḍ ne jo kuchh is mu'ámala meṇ kiyá hogá, barí bedár-maghzí aur maál-andeshí se kiyá hogá. Wasaṭ i Eshiyá ke mu'ámalát meṇ ba'd fatḥ i Kábul, Hirát ká masala niháyat názuk hai. Is mu'ámale meṇ sur'at aur jaldí munásib nahíṇ; is pech-dar-pech qażíya ká silsila i maráḥal dúr-daráz tak pahunchtá hai, aur ṭarḥ ṭarḥ ke pahlú ahlu-l-ráe ko nagar áte haiṇ. Bát yih hai, ki agar dil-jama'í aur iṭmínán ke sáth Sháh i Írán hamáre hogae haiṇ, aur koí tazabgub ká mauqa' báqí nahíṇ rahá, to phir ham haiṇ aur wasaṭ i Eshiyá hai. Koí mukhálif kaisí hí cháleṇ chale, magar hamáre muqábale meṇ be-shakk ná-kám rahegá.

Aur Sháh i Írán agar ṣidq i dil se hamárí dostí ká dam bharte haiṇ, to unko kisí ṭarḥ ká andesha apne kisí ghaním se na karná cháhiye. Gavarnmaṇt ko sháyán hai, ki jo bát Hirát ke báb meṇ qarár páe, usko sarkárí taur par mushta-har karde. Is meṇ yih fáida hogá, ki 'awámm mughálate meṇ na pareṇge, ahlu-l-ráe ko ráe dene ká mauqa' milegá; maṣalan Kábul aur Hirát ká ta'alluq aisá hai, ki Hirát-wáloṇ ke qaríbí 'aziz Kábul meṇ aur Kábul-wáloṇ ke rishta-dár Hirát meṇ maujúd haiṇ. Pas agar koí aisá waisá mu'ámala ho, to log apne fikr se gháfil na raheṇ, aur jaldí chára-joí kar sakeṇ.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBI" AKHBÁR I LÁHOR.

Muwarrikha i 13 "March," San 1880.

UṢUL I ḤUKM-RÁNÍ I SALṬANAT I INGLISTÁN, AUR FIRQA I "LIBERAL," WA "CONSERVATIVE" KÍ WAJH I TASMIYA.

Wázih ho, kí ek "Political" kí iṣṭiláḥ ba-nazar nau'iyat i salṭanat ke is salṭanat i Barṭániya i a'zam aur "Ireland" meṇ mar'í hai. Ba-nazar usí iṣṭiláḥ ke taqarrur wuzará ká unke manáṣib par hotá hai, aur us iṣṭiláḥ ko unke 'azl o naṣb meṇ barí mudákhlat hai. Jab tak is iṣṭiláḥ se wáqifíyat na ho, to albatta yih amr, ki kabhí ek mahíne meṇ das das wuzará ká 'azl o naṣb húá hai, ek lar'ḳoṇ ká sá khel ma'lúm hogá; aur niháyat ta'ajjub hogá, ki aisí farzána aur ḥakímána salṭanat ke logoṇ ne kyoṇ aisá be-húda talawwun ká amr riwáj diyá aur jáiz rakhá. Al-gharaz bayán us iṣṭiláḥ ká muqtáḍí ek tamhíd par hai; wuh yih hai, ki intizám salṭanat ká aisá ek amr i aham hai, ki ek shakhṣ ke háth se anjám nahíṇ pá saktá, shirkat bahut se árá kí us meṇ zarúr hai. Khuṣúṣ jab salṭanat ko nau'í qarár diyá, to 'ámma mardum i mu'tabar ya'ní arbáb i ḥall o 'aqd ek qaum ke intizám meṇ sharík hoṇge; aur árá meṇ insán ki *jibillat* se ikhtiláf lázim hai, khwáh ba-sabab har ek ki bad-diyánat ke ho, ki ek ká ḥasad dúsre ke sáth us ká bá'is ho; yá agar sab logoṇ ko, jinkí árá ko shirkat intizám i salṭanat meṇ hai, diyánat-dár hí farz kíjye, tab bhí chunki qudrat i kámila se, jaise ṣúrat har ek álamí kí dúsre se mukhtalif hai, sírat bhí báham mukhtalif hai, isí sabab se ráeṇ 'aql kí aur gihn mukhtalif wáqa' húe haiṇ, aur har shakhṣ apní 'aql ko marja' jántá hai. Mashhúr hai, "parái daulat aur apní 'aql kabhí ghaṭtí hí nahíṇ." Tó jab waqt i ikhtiláf kulliyát i umúr i intizám meṇ zarúr húá, to anjám is intizám meṇ lá-muḥála fitúr hogá. Is fitúr ke daf' karne ke wáste har qaum ke 'uqalá ne ek shakhṣ ko sar-dár i muntazimín banáyá, us ká nám bá-iḍáfa muqarrar húá, yá jo nám cháhe ho, aur us sardár ko 'uqalá ne aisí ṭáqat aur qudrat supurd karná jáiz rakhá, ki us ikhtiláf i árá meṇ jis ráe ko cháhe ikhtiyár kare aur mukhálifíṇ us ráe ko apne ghalaba aur sawat se roken. tá ki fitúr i muḥtamala ikhtiláf ká wáqa' na ho. Aur jab salṭanat ko nau'í qarár diyá, ki ḥaqíqat meṇ wuh ṣafí hai, to 'ámma qaum ko intizám meṇ mudákhalat hogí, yá aqal martaba razá-mandí 'ámma qaum kí us intizám se, jo bádsháh ko aur us ke mashíroṇ ko supurd hai, zarúr hai. aur isí ikhtiláf i árá i jibillí se sabab se razá-mandí 'amma kí bádsháh ke intizám se niháyat dushwár aur ṣa'b hai; balki mumkin hai aur akṣar wáqa' hotá hai, ki bádsháh ke har intizám se 'ámma qaum ná-ráz ho. Is sabab se bádsháh kí tabdíl aur us ká 'azl wájib hogá; aur hamesha nayá bádsháh muqarrar karná mújib aur ziyáda fitna o faséd ká hai. Is sabab se sáre Yúrap ke mamálik meṇ, jahán salṭanat i nau'í qarár páí hai, yih qá'ida qarár diyá gayá, ki sab wuzará bádsháh kí kár-guzárí ke ẓimma-wár haiṇ. Jab ná-razá-mandí i 'ámm yá ná-razá-mandí i arbáb i ḥall o 'aqd i salṭanat kí unkí kár-guzárí se ho, to bádsháh ko ikhtiyár diyá gayá hai, ki un wuzará ko bar-taraf kar ke nae wuzará mukhálifíṇ ke zumre se muntakhab kare; yá agar unkí kárguzárí se ṣirf ná-razá-mandí arbáb i ḥall wa 'aqd kí ho, to is amr ke daryáft ke wáste, ki áyá ná-razá-mandí i 'ámm unkí kár-guzárí se hai yá nahíṇ, un arbáb i ḥall o 'aqd ko barkhást kare, aur ri'áyá se nae arbáb i ḥall wa 'aqd talab kare. Agar ri'áyá ne mukhálifíṇ wuzará ko ziyáda muntakhab kiyá, to ma'lúm hogá, kí ná-razá-mandí i 'ámm hai; pas ma'zúl wuzará kí ẓarúr hogí. Ba-nazar is intizám ke ẓarúr húá, ki mawáq'i ikhtiláf i árá ke maḥṣúr kiye jáeṇ, ki kulliyát i umúr aur aham mawáq'i ikhtiláf i árá ke kaun kaun haiṇ; aur har ṣáḥib i ráe i mukhtalif ká ek nám qarár páyá. Maṣalan, farz kíjye, ek ráe hai Afghánistán ke ilháq kí, aur dúsrí ráe hai Afghánistán ke istiqlál kí, to jinkí ilháq kí ráe hai, unká nám rakhá ilháqí, aur unko mukhálifíṇ ká nám istiqlálí ṭherá. Aur yih ẓáhir hai, ki gharaz ikhtiláf kí umúr i ahamma meṇ hai, juzwiyát chhoṭe chhoṭe umúr ká ikhtiláf mu'tabar nahíṇ hai; aur umúr i ahamma har zamána i khúṣṣ meṇ khwáh ma-khwáh maḥṣúr ho sakte haiṇ. Ab iṣṭiláḥ "Political" kí ba-nazar i intizám i salṭanat ke yih hai, ki un umúr i ahamma i maḥṣúra ke sabab se, jo mawáqa'i ikhtiláf i árá ke haiṇ, is salṭanat i Barṭániya i 'azam meṇ aṣḥáb i árá ke kaí ṣinf hogae haiṇ, ki har ṣinf ko ek pártí kahte haiṇ, aur 'uhde wizárat ke unhíṇ asnáf meṇ maḥdúd rahte haiṇ. Ek pártí ke wuzará muqarrar hone meṇ aur pártiyáṇ unke mukhálif rahtí haiṇ aur unke intizámát par jarḥ wa ta'díl kiyá kartí haiṇ, aur, arbáb i ḥall o 'aqd i salṭanat munḥaṣar haiṇ. "Parliament" ke donoṇ qaṣr ke sar-dár haiṇ, un donoṇ qaṣr meṇ har ṣinf aur pártí ke log hote haiṇ, aur chunki intizám i salṭanat meṇ sárí qaum kí mudákhalat mafrúẓ aur maqdúr hai, aur qaum meṇ ba'ẓe umará haiṇ, wuh thoṛe haiṇ, unse "House

of Lords" banáyá gayá; aur 'awámm karoṛoṇ haiṇ, un ká jama' honá intizám i saltanat ke wáste ek amr i muhál hai, is wáste yih qarár diyá gayá ki har ma'múra i saltanat se ba-qadr wus'at wahán ke sukkán ke, ek yá do yá tín shakhs yá us se ziyáda ba-árá i kasṛa muntakhab hoke dáru-l-saltanat meṇ bheje jáweṇ, us se "House of Commons" ma'múr húá. Bádsháh ko lázim hai, ki unhíṇ doṇoṇ "house" se ek párṭi ke log muntakhab karke wuzará muqarrar kare, agar bádsháh cháhe, ki khárij us "house" se kisí ko 'uhda i wizárat supurd kare to zarúr hai, ki yá us shakhs ko kisí daraja i imárat par pahuṇcháwe, yá kisí ma'múr se "House of Commons" ke wáste muntakhab karáwe. Ab asnáf i mukhtalifa ṭárá ke is saltanat meṇ agarchi muta'addid haiṇ, magar bi-l-fi'l do párṭi ke log kasrat se haiṇ, ki wizárat inhíṇ do párṭiyoṇ meṇ dáir rahtí hai. Aur yih na samajhná cháhiye, ki párṭiyáṇ jo ab maujúd haiṇ, inhíṇ meṇ hasr hogayá hai. Umúr i ahamm i saltanat meṇ ba-ikhtiláf i adwár i zamána hamesha nae nae amr pesh áeṇge, aur un umúr meṇ ba-sabab árá i mukhtalifa ke har amr meṇ do párṭi jadíd muqarrar ho jáeṇgí, khwáh wuh dáimí raheṇ yá chand-rozá hoṇ. Al-gharaz wuh do párṭi jo bi-l-fi'l saltanat i Barṭániya i a'zam meṇ kasír haiṇ, un meṇ se ek párṭi ká nám ṭorí, aur dúsrí ká nám hai whig. In doṇoṇ párṭiyoṇ ki hikáyat muwarrikhíṇ ne bahut ṭafsíl likhí hai; ham bahut mukhtasar us qadr likhte haiṇ, ki mafhúm us ká samajh meṇ áje. Likhte haiṇ, lafz i ṭorí ki qaríb do sau baras se ek sinf i arbáb i hall o 'aqd par iṭláq hotí hai, jo muqaddamín i gawámín i saltanat ke haiṇ. Magar yih nahíṇ samajhná cháhiye, ki yih párṭi us ke muqábil ek 'arsa i daráz se ek hí ráe par rahí ho, yá koí aisá kulliya nikal saktá hai, jis ko natije se jamí' juziyát ikhtiláf i árá ke mawáqi' baráe dawám mahsúr hojáeṇ; háṇ ek zamána i khass meṇ base ká mumkin hai.

Al-gharaz mafhúm in doṇoṇ párṭiyoṇ ke nám ká, jaisá áj-kal logoṇ ke zihn meṇ hai, kah sakte haiṇ, ki ibtidá us kí "Charles" i dúam ke 'ahd se hai, jab yih ikhtiláf pará thá, ki ek párṭi cháhtí thí, ki sultán aur saltanat ká nám miṭ jáe, aur iqtidár nazm i saltanat ká 'alá-l-'umúm logoṇ ke háth meṇ rahe, ya'ní "House of Commons" ke supurd ho, us ṣuff ko whig kahte the. Jo párṭi cháhtí thí, ki phir saltanat ká i'ádа ho, jo "Charles" i awwal ke qatl karne se bar-ṭaraf ho gaí thí, us ko ṭorí kahte the. Magar "Charles" i dúam ke bádsháh hone tak raf' i nizá," báham doṇoṇ párṭiyoṇ ke talwár se hotí thí, jis kí talwár ghálib rahí, wuh bar-sar i kár áyá. Jab sárí qaum laṛái bhiṛáí se thak gaí, aur har ek ko us se tanaffur húá, tab wuh doṇoṇ párṭiyáṇ muttafiq hogaíṇ, is amr par, ki bádsháh bithláyá jáe, jis ko "Restoration" kahte haiṇ, aur ab tak Inglistán meṇ uski 'íd hotí hai. Is ittifáq doṇoṇ párṭiyoṇ se ek iqtidár i khass mahṣúr bádsháh ke wáste muqarrar húí aur ek iqtidár "House of Commons" ká qarár páyá. Ab mábihi-l-nizá', doṇoṇ párṭiyoṇ kí taqwíyat i iqtidár i bádsnáh yá "House of Commons" muqarrar húí. Whig párṭi "House of Commons" ká iqtidár barháyá cháhtí thí, aur ṭorí párṭi bádsháh ke iqtidár kí taqwiyat kartí thí; aur ṭarfa yih hai, ki wuh doṇoṇ nám párṭiyoṇ ke jánib i mukhálif ne muqarrar kiye the, jo mújib rísh khandagí ek ke dúsre par thí. Ṭorí ká lafz whig párṭí apne mukhálifíṇ par iṭláq kartí thí, is wáste ki ṭorí "Ireland" kí ek qaum ká nám thá, jo bad-ma'ásh thí, aur hamesha ḍakaití se basar auqát kartí thí, chunki ba'ze sar-ámad aur mu'tabar us párṭi ke log "Ireland" ke logoṇ ke rafíh-jo aur khair-ṭalab the, is wáste unke mukhálifíṇ ne wuh nám unká muqarrar kiyá thá. Aur whig "Scotland" ke arázil aur kamíne logoṇ kí ek qaum thí, jo ghor-daur meṇ ghore dauṛátí thí; chunki sar-ámad aur mu'tabar log us párṭi ke dár dár se ghore dauṛá ke "Parliament" meṇ apní taqwiyat i árá ke wáste jama' hote the, is wáste ṭorí párṭi ne unká wuh nám muqarrar kiyá thá. Wuh doṇoṇ nám bad-námí ke the, jaise koí kisí ká nám j'al-sáz yá aur kisí ṣifat i bad ká rakhde. Ab bainqiṭá i dahúr, log aise is rísh-khand aur bad-námí ko bhúl gae aur us se qat' nazar kí, ki khud apne taín usí nám se musammá karne lage. Magar qaríb tís cháris baras se logoṇ ne nám apne badle haiṇ; ṭorí apne taín "Conservative" kahte haiṇ aur whig "liberal" ke nám se mashhúr húe, agarchi wuh pichhle nám bhí ab tak matrúk nahíṇ haiṇ. Ek párṭí ká nám "Radical" hai, wuh bádsháh kí niháyát taqlíl i iqtidár kí taraf máil hai, yahán tak ki saltanat ko miṭá denā bhí gawárá kartí hai. Ek párṭí aur hai, wuh adná daraja "liberal" párṭí ká hai, kuchh kuchh "Conservative" kí árá kí taraf jhukí húí hai. Aur párṭiyoṇ ke nám bahut kam sunne meṇ áte haiṇ. Is tamhíd aur iṭtiláh se ab samájhná cháhiye, ki chunki ahl-l-'umúm logoṇ ko mudákhalat nazm i saltanat meṇ bamújib qánún ke hai, pas ná-razá-mandí 'ámm wuzará se jab hojáegí, qánún i saltanat unkí ma'zúlí wájib kardegá, khwáh jald jald ho, yá der meṇ ho. Is par iṭláq talawwun ká nahíṇ ho saktá, jaisá ki mere ek dost ká qual thá. Talawwun wuh hai, jo be-sabab aur bidún wajh i mawajah ke af'ál ahkám apne insán hamesha badlá kare. Chunánchi, bi-l-jumla wuh mere muhazzab aur munsif dost purání tahqíb ke yih merá jawáb sunke bahut mutmain hogae, aur farmáyá, ki muddat ke ba'd tú ne mere dil ká bahut baṛá khatká miṭáyá.

Ráqim,

MUHAMMAD MASÍHU-L-DÍN,

Kákauri.

Lahore—"C. and M. Gazette" Press.

'EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 20 "March," San 1880.

JANG KÁ NATÍJA.

Jang ká natíja mulk ke wáste achchhá nahín húá kartá; dekho, áj-kal Tarkí kí kyá ḥálat hai. Názirín ne wuh kágha-ját mulá*h*aza kiye honge, jo Safír i Angrezí kí mihr-bání se ba-ṣígha i rataḥ i 'ámm sarkárí ṭaur par shkbárát men chhápe gae hain, jinká mu*h* ḥa*s*al yih hai, ki mushriqí Romeliyá, aur sar-ḥadd i Balgháriya men Musalmán bhúk ke máre halák húe játe hain. Unkí ta'dád ṣirf do ek sil'a men qarib sáth hazár ke likhí gaí hai, aur isí wáste ghair mulk ke kaunsal janral-n ko unkí i'ánat ke liye ámáda kiyá gayá hai. Khair aur mulk ke kaunsal janra'on kí sa'í ká ḥál to ablí ma'lúm nahín húá, albatta ek sab se barí salṭanat aur sab se ziyáda raḥm-dil qaum ke logon ko is ṭaraf tawajjuh húí hai.

Jo log mu'ámalát i Tarkí men ṣáḥibán i Angrez kí mudákhalat par kuchh shakk o shubha kiyá karte hain, ghálíban ab to wuh bhí is bát ke qáil ho jáenge, ki quam i Angrez Turkon kí kaisí sachchí aur pakkí dost hai, kyonki dost kí barí pahchán yihí hai, ki wuh mu*s*ibat ke waqt kám áe. Is ká táza ṣabút ek to jang i Rúm wa Rús men ba khúbí ho gayá, ki Inglistán aur Hindústán se lákhon rúpiya chanda ká gayá; dúsre fi-l-ḥál, jab ki Musalmán ri'áyá i Tarkí ke bhúke marne kí khabaren áne lagín fauran har mutanaffis isí muhaggab qaum ká insání ham-dardí se hama-tan, qalame qadame dirame ṣarf i imdád húá.

Kyá 'ajab hai, ki iská natíja achchhá nikle, aur har jagah se qarár-wáqi'í chanda jama' ho jáe. Ba'ẓ ádamí kahá karte hain, ki ghair mulk ke logon ká ham par kyá ḥaqq hai; yih barí ghalaṭí aur kam-himmatí kí bát hai; insán ká insán par ṣarúr ḥaqq hotá hai, balki insán to insán, har ján-dár kí i'ánat har ján-dár par farẓ hai. Pas ádamí wuhí hain jin men murúwat aur ham-dardí hai. Ham niháyat khúshí se dekhte hain, ki sháyasta qaum kí faiz i tarbiyat se ab hamárá mulk bhí kisí qadr in baton kí 'umdagí ko samajhne lagá hai; aur kyá 'ajab hai, ki rafta rafta yih bhí achchhí báton aur nek kámon men nám-warí ḥáṣil kare.

Chunki yih maqmún hamne jang ke natáij kí bábat likhná shurú' kiyá hai, is wáste ham usí khiyál kí táid men is ko tamám bhí karenge. Liházá ham phir usí khiyál kí ṭaraf 'aud karte hain, ki jang ke natáij mulk ko wáste kaise bure paidá hote hain, aur us ká asar mulk par kaisí kharábí látá hai.

Jis mulk men jang hotí hai, us mulk men ba'd ikhtitám jang ke bhí sálhá-sál tak sar-sabzí aur bih-búdí ká nám o nishán nahín nazar átá. Alláh ta'álá is ág se mahfúz rakhe! Isí wáste mulaqqab saltanateṇ bá-wujúd 'azmat o shaukat i khudá-dád ke bahut barí ihtiyát kartí hain, aur adná adná rais se nahín bigártín, ki ná-ḥaqq bandagán i Khudá zái' honge. Magar jis waqt dekhá játá hai, ki ab ziún hathiyár uṭháe raf' i sharr na hogá, us waqt ná-chár ba-zarúrat jang kí játí hai, jaisá ki hamárí sarkár i gardún-wiqár ne ba-majbúrí Afághana se intigáman jang ikhtiyár kí hai. Pas jo log munṣif-mizáj hain, wuh kabhí is jang ká ilzám mudabbirán i mulk ko nahín de sakte.

Afsos Afghánistán men koi yih samajhne aur samjháne-wálá nahín, ki amn aur ṣulh men kiyá fáide hain, aur jang wa khún-rezí se kaisí tabáhí wa barbádí mutaṣawwar hai.

Lekin chunki mu*s*ibat wuh chíz hai, ki khud ba-khud ádamí ko nasíḥat ká sabaq parhádetí hai, is wáste kyá 'ajab hai, ki áyanda bahut jald Afghánistán men bhí e[illegible]n o amán ho jáe. Agarchi amn o amán ki tawaqqu' hame[illegible] usí waqt se thí, jab-ki pahlí fatḥ ke ba'd ham ne Amír Ya[illegible]qúb Khán se mu'áhida kyá thá; magar ba-wajh is ke ki qa[illegible]m ke dil men kisí qadr josh o kharosh báqí thá aur un[illegible]ke dil kí ḥasrat na niklí thí, wuh ḥál kí laráiyon men nikal[illegible] gaí hogí, aur uuhon ne ba-khúbí samajh liyá hogá, ki anján[illegible]n is shorish wa mukhálifat ká ma'lúm. Pas ab 'ajab nahín, [illegible]ki jald-tar yih mukhálifat dúr ho, aur sipáh i sarkár, jis ne [illegible]baraf ke paháron aur yakh-basta daryáon par shabána-roz [illegible]basar kí hai, ab us ko ráḥat nasíb ho. Ek bahut [illegible]barí za'm Afághana ko yih bhí thá, ki mausam i sarmá men [illegible]fauj i sar-kárí qudrátí maṣáib ká muqábala na kar sakegí. [illegible]Be-shakk aise názuk waqt men qiyám karná insán ká kám [illegible]nahín thá, lekin is jafá-kashí par jahán tak marḥabá kahiye, [illegible]bajá hai, ki kisí ne uf tak na kí. Go wuh waqt báqí nahí[illegible]n rahá, aur kisí qadr jo diqqat báqí hai, wuh bhí raf' ho j[illegible]egí, magar yih shujá'at wa istiqlál aur pá-mardí hamesha [illegible]afha i dahr par yád-gár rahegí. Ab bahut jald wuh waqt [illegible]átá hai, ki

kám-yábí aur nám-warí ke sáth fath-yáb faujeṉ ba'd i intiqám wá intizám, ásáyash o arám se basar kareṉ, aur phir ṣadhá sál tak sar-hadd par amn o amán rahe.

RU'S KÍ CHÁLÁKÍ.

Jab se khábs o 'ámm ko yih khabar ma'lúm húí hai, ki Rús ne Fráns se sázish kí hai, us waqt se is ṭaraf bhí logoṉ ká khiyál rujú' húá hai.

Rús dar-haqíqat chálákí ká putlá hai, wuh kabhí apne jang-jú khiyálát se báz nahíṉ rahtá; aur lutf yih, ki uskí aisí báteṉ sab ke sáth yaksán haiṉ, wuh kisí kí 'agmat o shaukat ko dekh nahíṉ saktá, aur ham-sha apní 'agmat o shaukat barhánú cháhtá hai. Ek zamána meṉ us ne dekhá, ki Anggrez aur Fránsís ghair mulkoṉ meṉ shikár khel rahe haiṉ, pas usí waqt se áp bhí kamar i himmat chust bándh kar nth khare húe, aur wasat i Eshiyá meṉ bahut se futúhát ḥ sil kiye. Jab us ne dekhá ki Jarman ne Fráns ko shikast de-kar sab se barh charh kar nám-warí ḥ sil kí hai, usí waqt se us ne bhí 'azm kiyá, ki koí aisí hí nám-warí ham ko bhí ḥ sil karní cháhiye. Chunánchi is ḥ súl i i'záz ke wáste us ne Rúm aisí salṭanat se muqábala kí ṭhabrádí aur adná se hílo par bahut jald kham ṭhoṉk kar maidán meṉ ágayá. Magar is muhimm i a'zam ke wáste us ne apne chachá Jarman se milkar kám-yábí ká marṣúba gánth liyá thá, aur Turk be-chára sirf apní hí táqat aur qadím nám-warí aur shuja'at ke z'am meṉ thá. Aur haqíqat meṉ bhí yih bát thí, ki ek salṭanat ke muqábala ko Turk tan-i-tanhá káfí the, magar yahán to pahle hí is ká tor samjhe baiṭhe the, aur qabl az jang hí yih tadbír ki gai thí, ki agar yih zak na ho, to yih tadbír ki jáegí. A'khir jo kuchh bátí ghair hai. Jab Rús ne Rúm par fath pái, to us ko fath-yábí ká nasha chaṛhá, aur usí nashe meṉ us ne apne han-'asroṉ se muláqát kí, tá-ki merí 'agmat ko taslím kareṉ. Magar aur koí kyá un se kam thá jo apní 'agmat se barh charh kar us kí 'agmat ko taslím kartá. Is wáste us ko yih khiyál húá, ki koí aisí bát kiyá cháhiye jis se apne begáne sab mánleṉ, aur tamám jahán meṉ ghul-ghula par jáe. Yih soch kar us ne idhar to wasaṭ i Eshiyá meṉ kuchh sázish kí kár-rawáiyáṉ shurú' kíṉ, jab us ṭaraf har ṭarh kí mashghúlí dekhí aur sher i babar kí áwáz suní, to fauran apní áṉkheṉ band karlí; magar idhar kí ek áṉkh band karke dúsrí áṉkh ko khol diyá aur cháhá ki áo lage háth chachá-ján kí bhí mizáj-pursí kar liyá cháhiye, aur yih soch kar us ne Yúrap meṉ fauj jama' karná shurú' kiyá. Awwal awwal to kisí ko khiyál bhí nahíṉ húá, magar rafta rafta logoṉ ne kán khare karne shurú' kiye. Chunki Bismárk ek bá ustád the, wuh khiyál meṉ bhí na áe ki yih ek lar-bhankí kaisí hotí hai; tab to yahán kisí qadr iṭfál ke sáth apní chálákí ko aur zor dená paṛá. Fauran ek afsar i a'lá fauj, jo tamám saltanat ká nák thá, Fráns meṉ bhejá gayá, aur us ne idhar-udhar kí gap-shap urá ke yih mashhúr kará diyá, ki Rús ne ba-muqábala i Jarman, Fráns se ittifáq kiyá hai. Ab yá thá, bilá tashfíq sab ko yaqín ho gayá, ki zarúr usá húá hogá, kis wáste ki Jarman ke muqábale meṉ Fráns se ziyáda aisá kaun raqíb hai, jis kí sázish ká gumán ho sake. Natíja is ká yih húá, ki tamám dunyá meṉ áp kí chálákí aur hoshyárí kí dhúm hogaí, baṛe baṛe mudabbir yih kahte haiṉ, ki agar koí shaṭranj khelná sikhe, to rúsí se sikhe. Go yih sahíh bhí ho, táham ham yihí kaheṉge ki yih mahz báteṉ hí báteṉ haiṉ, kyonki jo garajte haiṉ baraste nahíṉ. Awwal to Rús ko Jarman se jang kí aisí zarúrat kaun hai? Agar thorí der ke liye is ko taslím bhí kar liyá jáe, to ham kahte haiṉ, ki qabl az jang is ke i'lán kí kyá zarúrat thí? Is se to sáf yihí páyá játá hai, ki mahz dhakoslá hai, jo kahte haiṉ karte nahíṉ, aur jo nahíṉ kahte wuh kuchh kar ke dikhlá dete haiṉ. Háṉ aisí shuhrat ke urá dene se jo maqsúd in zát sharíf ká hai, wuh ab bhí zarúr ḥ sil hai, ya'ní nám-warí aur barái tá-kí jo log yih kahte haiṉ, ki ba'd jang Rúm ke Rús meṉ ján nahíṉ hai, wuh apne khiyál kí nazar i sání kareṉ, aur musht meṉ ulu-l-'azmí aur táqat ká sabút ráo zamín par bojáe aur jo rishta-dár buzurg-wár apne khurd ko buzurg taslím nahíṉ karte, áyanda zará wuh bhí kuchh jánne aur mánne lageṉ. Lihází maẓkúra-bálá khiyálát ke ba'd ham ko yihí na-ṣíja nikálná paṛá, ki maujúda ḥ lát se kisí ṭarh Jarman wa Rús meṉ jang nahíṉ ho saktí, áyanda *al-ghaibu 'indalláh*. Chunki yih ek baṛá mu'ámala thá, is wáste ghálibaṉ hamárí ráo be-mauqa' na khiyál kí jáe gí.

LAHORE—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 27 "March," San 1880.

HUKKAM I DÁK AUR ROMAN "CHARACTER"

Kameṭí i ishá'at-kuniṇda i Roman "Character" kí sar-garmí aur istiqlál, dar-bára i riwáj i Roman "Character" qábil i ta'rif hai; aur Panjábí Akhbár ká "Extra," hafta-wár is sar-garmí kí yád ahl i mulk ko dilátá hai. Lekin afsos hai, ki 'amalí taur par is sar-garmí ká agar hanoz kuchh nahíṇ húá. Cháhiye thá, ki jis jis maḥkama meṇ Hindí námoṇ yá alfáz ko Angrezí meṇ likhne ká kám partá hai, wahán Roman "Character" ká púrá púrá isti'mál hotá; lekin ḥairat ká maqám hai, ki ábhí tak kuchh tawajjuh nahíṇ húí. Nagír ke taur par maiṇ maḥkama i Dák ko pesh kartá húṇ, jis meṇ 'amúman ádamiyoṇ aur maqámoṇ ke nám Angrezí ḥurúf meṇ likhne parte haiṇ; lekin inke "spelling" (hijá) ke liye yih maḥkama kisí qá'ida ká pá-band nahíṇ hai. Hindústániyoṇ ke nám ke "spelling" maiṇ kuchh likhtá húṇ aur áp kuchh likhte haiṇ aur tísrá kuchh aur.

Qat' nazar is ke ki is ikhtiláf meṇ be-ṣábitagí pái játí hai, ḥukkám aur ahl i ta'alluq ko in námoṇ ke parhne meṇ kamál diqqat hoti hai. Kyá khúb ho, agar Kameṭí i m[illegible] ba-názar i ishá'at i Roman "Character" ṣáḥib i "Director General" i Hind yá ṣáḥib i "Post Master General" i Panjáb ko is báb meṇ tawajjuh dilác aur is qabáḥat ko raf' karáe.

Un maqámoṇ ke "spelling" likhne meṇ, jahán dák-kháne muqarrar haiṇ, ahálíyán i Dák ek khás qá'ida ko pá-band haiṇ; ya'ní maqámoṇ ke "spelling" asl taur likhne kí hidáyat kí gaí hai, jis ṭarḥ ṣáḥib i "Chief Superintendent Travelling Post" Iláh-Ábád ke háṇ se likhe áte haiṇ, aur khás qá'ida ke níche nahíṇ; agar is báb meṇ bhí Roman "Character" ká isti'mál hojáwe, to barí sahúlat ki-bát hai.

Ḥazrat "Editor"! Agar áp is mukhtaṣar maẓmún ko Roman "Character" meṇ bhí biná-bar tawajjuh i Kameṭí i maẓkúr chhápdeṇ, to sháyad ziyáda-tar Kameṭí i maẓkúr aur uske "Member" ṣáḥibáṇ tawajjuh kareṇ.

Ráqim,

Az Goindwál. Bahálíyá Rám.

"LORD LAWRENCE" MARJUM.

Ek "Memorial" "Lord Lawrence" mutawaffí kí yád-gár meṇ qáim húá. Uski ibtidáí kár-rawáí ke liye sanjshan "house" meṇ jalsa mun'aqid húá. "Lord Derby" ne yih taqrír pesh kí.

"Lord Lawrence" aise muntaẓim the, ki jin par Inglistán fakhr kartá thá. Wuh mustaḥaq is amr ke haiṇ, ki i'záz ke sáth yád-gár ke liye unke ham-watanoṇ kí taraf se kuchh tadbír 'amal meṇ áe. "Lord Derby" kahte haiṇ, ki mujh se cháhá gayá hai, ki ek shakhs kí yád-gár ká ḥaqq ádá karúṇ, jo muláẓimat i sarkárí se bhí barḥ kar thá. Yih niháyat láiq shakhs the, unke mizáj meṇ garú bhí ṭama' aur lálach na thá; 'adáwat kabhí unkí kisí kár-rawáí meṇ nahíṇ dekhí. Unhoṇ ne koí aisá kám nahíṇ kiyá jis par ek shakhs bhí anggusht-numáí kartá. Unhoṇ ne har kám 'umdagí se anjám diyá; ab wuh zinda nahíṇ haiṇ; unke nám se kisí ko ba-juz is ke rashk na hogá, ki jo bahut barí nám-warí unhoṇ ne ḥásil kí, wuh unke dostoṇ, nizám a[illegible]r dúr par, chhái húí hai; unke dost hamesha sar-garmí s[illegible]-dardí karenge. Is kí zindagí khúb lutf se kaṭí, kabhí ḥar[illegible] ko mauqa' khanda aur i'tiráẓ ká na milá. Harchand ki m[illegible]iṇ "Lord Lawrence" se ba-nisbat ba'ẓ háẓirín i jalsa ke ziyá[illegible]a wáqifiyat na rakhtá thá; tá-hám wuh "India Office" meṇ [illegible]mere sáthí rahe, aur us zamána meṇ mu'ámalát i muta'al[illegible]aq i Hindústán meṇ mujhe un se guft-o-gú ká mauqa' mil[illegible].

Pas badiṇ jihat maiṇ un se ba-kh[illegible]ábí wáqif thá, un kí 'álát aur taqrír se mere dil par yih as[illegible]r húá, ki unke tamám kám nám-warí aur ma'ṣúmiyat ke sáth the. Inglistán Afghánistán kí tawárikh meṇ unkí nám-warí berún az ḥadd i bayán hai. Ghadr i san 1857 'Isawí meṇ yih Panjáb meṇ the, us ṣúba meṇ sháyad niháyat jang-jo aqwám ábád haiṇ. Wuh maqám un tamám sipáhiyoṇ se [illegible]ma'múr thá, jinhoṇ ne das sál húe apní ázádí ke liye jang kí [illegible]í, us waqt bhí ba'd das sál ke us ká ham se munḥarif aur ma[illegible]ḥálif honá mumkin thá. Lekin "Sir John Lawrence" khúb w[illegible]qif the, ki 'aql-mandí aur 'umda intiẓám ke báʿiṣ Sikh Ingl[illegible]stán kí ḥukúmat se ráẓí hogae haiṇ; aur wuh jánte the, ki L[illegible]haur nahíṇ balkí Dihlí ká názuk waqt qarib hai; aur be-shu[illegible]kk unhoṇ ne yih takh-

mina ṣabiḥ kiyá. "Noble Lord" ne kahá ki mujh ko koí Hindústání mashkúr nahín miltá, ki agar Dihlí kí jang aur qáim rahtí, aur fauj i mahṣúr kuchh na kar-saktí to bágh fath páte, aur mu'ámalát bi-l-kull digar-gún hojáte, burá'iyon kí hadd na hotí. Shamma bayán us ká yih hai, ki "Lord Lawrence" ne ek aisí jang ko dúr kiyá jo kaí sál tak rahtí, Hindústán ko khazánon ká bi-l-kull dewála hotá, aur ahl i Hind ko ba-daraja i kamál muṣibat pahtí. "Lord Lawrence" ki bikmat i 'amalí qat'i kifáyat-shi'árí kí rahí; wuh ágáh the, ki log bahut muflis haiṇ, pet ko roṭi kí mushkil se miltí hai, agar aur taks járí húá, to bahut burá'i hogí. Unkí bikmat i 'amalí sulh kí thí; bár-há khiyál kiyá gayá hai, ki unhon ne rajwon kí taraf-dárí bahut kí, lekin jab unko yih ma'lúm húá, ki gharíb bár se dabá játá hai, fauran uske jánib-dár húe. Wuh mushriq se bahut wáqif the, unkí ta'rif zabán se adá honá muhál hai. Unkí ráe yih thí, ki sulh par ham qáim rakh sakte haiṇ, apní tahzíb kí wajh se sab mufsidon ko zer rakhen. Pánch sál aiyám i hukúmat n'ila 'uhda ke unhon ne bará jafá-kashí se guzáre, koí harakat aisí nahín hái, ki jis ki koí khunda-girí kar sake. Ab unkí yád-gárí ke liye is zamána men wuh shai qáim karen jis se wáqif ho, ki Inglistán ne kámil qadr-shinásí unkí kí; aur dúsrí gharaz hamárí yih hai, ki koí Ináyatu shakhs unkí sawánih i 'umrí likhe, tá-ki us nám-war shakhs ki kár-guzárí ko log farámosh na karen, aur unke qadam ba-qadam chalen. Uaqi'at men yih níháyat 'umda muntazim aur mulki ham-dard the.

"PROFESSOR VAMBÉRY" SAIYAH I WASAT I ESHIYÁ KÍ MU'ÁMALÁT I HIRÁT PAR RÁE.

"Professor Vambéry" ne hamáre ek ham-'asr ko yih chitthí likhí.

SHID I MAN,

Bára baras ká [illegible] húe, kí maiṇ ne Hirát ke bára men likhá thá, ki yih kis qadr zarúrí maqám hai, us zamána ke log jis ke zarúrí hone par iqrár karne men taammul karte the. Ab maiṇ níháyat razá-mandí zahir kartá hún, ki ahl i Inglistán ke khiyálát men kaisí tarmím bihtarí kí húí hai; aur "Colonel Malleson" aise láiq shakhs ne is bára men jikr kiyá hai, jin kí kitáb men likhá hai, "ki Hirát wasat i Eshiyá ke ghalla ká bakhsan hai, aur bágh i mewajat hai jis men 'umda ittifáq hotá haiṇ, wasat i Eshiyá ke mu'ámalát par is men kámil tawajjuh ho."

Pandra baras húe, ek námí Inglish muntazim ne mujh se kahá thá, "ki ba-rae [illegible] mihr-bání Hirát ko kisí i Hindústán qarár dijiye, Hindústán ki saltanat ká phátak silsila i Koh i Sulaimán hai, jahán hajat hai, ki kisí ek fasila per pará rahe."

Maiṇ khiyál kartá húṇ, ki agar áj wuh muntazim zinda hotá, jab ki Rús yih fazúl bahána karke, ki Táqi Turkmánon ko sazá denge, jo Kh[illegible]nowask Khevá ki tijárat ke mukhill haiṇ, faiyárí Marv par barhne ki karta hai, aur agar wuh ek nazar kaghazát i bar-[illegible]mad-shuda i Kábul dekhtá, to be-shak apne khiyálát i sábiqa ko tarmím kartá. Wuh apní taqrir i sábiqa se ibrá nahín kar saktá thá, ki Hirát jo pahle wasat maqám Khurásán ká talki tamám mushriqí dunyá ká islám thá, wuh haqíqat men ek markaz hai, jis par Inglistán aur Rús ká mu'ámala wasat i Eshiyá chakkar kartá hai; aur kabil aziz jo málik i Hirát hogá, usko sirf tahammul so intizár karná hai, us intizár men Hindústán ko qímato jawáhir khud hí us kí god men á girenge.

Ai sáhib! tamám muntazimán i dunyá ko yih ma'lúm hai, ki Rú-i tahammul aur koshish men mashhúr haiṇ, un se bach kar kisí ko ma'lúm nahín ki intizár wa sabr men kaisí 'umdagí hai. Khirs i Rús khámosh-murda ban kar leṭá rahegá, aur jug ko jug isí tarh guzár saktá hai, tá-ki jis waqt mauqa' mile kúd kar apne shikár ko panja men le. Kuchh yih nahín hai, ki bahut kam shikár uske panja se bach saktá hai, balki bár-há usko 'umda shikár miltá hai, aur tagyí' i anasir khámoshí ká ma'qúl badal hotá hai.

Agar áp Rúsí fath-yábí i Eshiyá kí tawárikh ko dekhen, to ma'lúm ho, ki us ne kaisá sabr aur tahammul kiyá hai, tín-sau baras se usne waqtan fa-waqtan aisí isí kár-rawáí kí hai. Us kí harakát i sábiqa kí namáyish se be-shakk dar-áft hogá, ki fi-l-hál Marv kí jánib barhne se, jo zahirle sáyen aur wahshí jánwaron se ghirá húá hai, zarúr us ká nasl-numá hai, ya'ní uski khás gharaz yih hai, ki jánib i jánib barhe, go kisi qadr qarib Hirát ke pahunche. Rús intizár karegá, aur mauzún waqt par mauqúf rakhegá, jab tak waqt i munásib na ho yih koí harakat na karegá, aur koshish kar ke sar-sabz maidán-haro rod men pahunchegá, phir bi-l-zarúr Hirát ko jáegá, wahán se Qandhár pahunchegá, aur jab tak mapzal i maqsúd ko na pahunche, qarár na thamegá. Hál men shahinsháh i Rús ke khwáb o khiyál men har waqt yihí samáyá húá hai.

Ab yih umúr mumkinát se haiṇ, aur ikhtilál i ráe sirf anjám kí men hai, to kyá koí shakhs hamárí Gavarnmant kí 'aqlmandí kí bikmat i 'amalí i bál par mu'tariz hosakta hai, jis se kí Rús dabe-páon aur chorí se Hindústán par ba barh sakegá? Us ne qarár diyá hai, ki álá dúr barh kar Rús se muqábala kare, aur chauki pahre ko liyo Qandhár men thára qarár de, aur agar Rúsí muzammam qasd Marv ká rakhte haiṇ, to yih Hirát men thána muqarrar kare. Mujhe yaqín hai, ki Rúsí yihí qasd rakhte haiṇ. Maiṇ phir kahtá húṇ, ki meri ráe "Colonel Malleson" kí ráe se mutabiq hai, aur yaqín kartá húṇ, ki Rús Hirát kí par barhne-wále haiṇ, aur yih bhí likhtá húṇ, ki wasat i Eshiyá men Hirát kí 'umda maqám hai, jo tamám tahzib ke masárif ádá kar saktá hai. Agar is men chand roz amn rahe, to bahut sar-sabzí qáim hojáe. Qal'a i Akhsbán-i-dín, jo Hirát ke qal'a ká nám hai, agar is par "British" nishán pre. to yih mashhúr qadím shahr tamám andarúní Eshiyá kí mandí i tijárat hojáe.

Dast-khatt,

A. VAMBÉRY.

3, *Farwarí* san 1880 *Isawí*.

Lahore—"C. & M. Gazette" Press.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

47205

ROMAN-URDÚ JOURNÁL.

Vol. III. April 1880. No. 23.

EXAMINATIONS IN URDU.

Those who have never examined native students in their own vernacular can hardly be aware of the difficulty of setting a satisfactory paper upon Urdú. To examine in a foreign language is comparatively simple. You have merely to ascertain if the candidate knows the language, and in some cases if he knows more or less of the literature. But the term "vernacular" covers a variety of meanings. It may mean the colloquial dialect of a country or district, which every one speaks as a matter of course, and it may also mean the language of books and written composition, which, in a general way, is as familiar as speech to the educated portion of the community. But a reference to the practice of Examiners will shew that in their opinion a knowledge of the vernacular implies a good deal more than this, and especially familiarity with any literature which may exist, and grammar. Perhaps if the Examiners of candidates for the Punjab University or Public Service Examinations were asked what kind of knowledge of the Vernacular they wished to elicit by their questions, they would reply that they aimed at nothing beyond the attainments of a good Muharrir. It would be difficult however to reconcile such a statement with their practice.

I have before me several sets of question-papers in Urdú recently given in the Punjáb. For the Middle School and Public Service Examinations the papers consist merely of an Essay, Grammar, and Caligraphy to be judged from the written work shown up. In the Normal School and University Examinations there are also passages of Prose and Poetry to be paraphrased or explained.

An Essay is a good text of a man's ideas but not of language, because it may be taken for granted that every one who appears in an examination in which an Essay would be set, can express himself sufficiently well if he only knows what to say.

Every candidate for any of the Examinations which have been mentioned is necessarily familiar with his pen, and although a clever student would find a good opportunity of exhibiting his mastery over the language in an Essay, the ordinary run of young men and old boys cannot do themselves justice in original composition for want of ideas. The consequence is that Examination-Essays usually consist of a series of prosy commonplaces, leaving the Examiner no alternative but to mark them according to the handwriting and general appearance.

The objection to the Grammar-paper is that it is purely a cram subject. Any one who has read the Text-Book can explain the difference between *Izáfat-i-lafzí* and "*Izáfat-i-ma'-nawí*," and the meaning of *murakkab-i-tám*. But the most accomplished muharrirs and philologists would be at fault without special preparation. It may be objected that although the grammar in use is rather an antiquated analysis of language in the abstract than what a European philologist would understand by an Urdú Grammar, still it is useful in its way and may easily be got up by any person of average education. This

is true, but the ordinary question-papers leave almost untouched the points in which a scholar's knowledge of the language differs from that of an imperfectly educated man. No one can be considered to have a scholarly knowledge of Urdú who is ignorant of Persian and of the elements of Arabic Grammar. When the examination includes a paper on Persian Grammar, one on Urdú Grammar is superfluous; and it is this superfluity which drives Examiners to ask such ridiculous questions as, what are the feminine terminations in your own language, or the particular kinds of *izáfat* illustrated by "the master of the slave" and "the slave of the master." Considering that Urdú literature is not worthy of special study, the least satisfactory kind of question-paper is the one in Urdú Literature (Urdú zubándání). As a matter of fact any well-read native would be able to pass in this subject, and therefore the questions may be indirectly a test of scholarship; but one would be sorry to accept them as an indication of the line of study which young men should adopt.

Take, for instance, the paper set for Normal School students of the third-year, last August. This paper is divided into two parts. In the first part there are four passages, three of prose and one of poetry. These passages contain obscure allusions, proverbs, curses, &c., which are underlined and have to be explained. The best part of the examination —the transcription of one of the passages in the Roman character, will—unhappily, be omitted in future.

The second part consists of six couples to be paraphrased in plain prose. The reader can judge for himself how far this passage is a test of his knowledge of Urdú.

Ám ká kaun mard i maidán hai?
Samr o shákh goe o chaugán hai.
Ták ke jí men kyún rahe armán?
Áye, yih goe aur yih maidán.

Ján moṉ hotí gar yih shíríní
Kohkan bá wujúd i ghamgíṉí.
Ján dene meṉ uske yaktá ján, .
Par wuh yúṉ sahl de na saktá ján.
Naẓr atá hai yúṉ mujhe yih ṣamr,
Ki dawá khána e azal meṉ magr.
Átish i gul pa qand ká hai qiwám,
Shíra ke tár ká hai resha nám.

سوال دوئم—اِن شعروں کے معنے صاف اور سلیس اُردو زبان
میں تحریر کرو—

اَم کا کون مرد میدان ہے ثمر و شاخ گوی و چوگان ہے *
تاک کے جي میں کیون رہی ارمان آئے یہ گوے اور یہ میدان *
جان میں ہوتي گر یہ شیرینی کوہکن با وجود غمگیني *
جان دینی میں اُسکو یکتا جان پروا یون سہل دی نہ سکتا جان *
نظر آتا ہے یون مجھے یہ ثمر کہ دوا خانۂ ازل میں مگر *
آتش گل پہ قند کا ہے قوام شیرہ کے تار کا ہے ریشہ نام *

سوال سوم—سوالات سے پہلے جو عبارت نمبر ۲ پر لکھي ہوئي ہے
اُوسکو رومن کیرکٹر میں لکھو *

It will be observed that, excepting perhaps two or three words, there is nothing in the language which a school boy would not understand. The difficulty, such as it is, lies in fanciful metaphors and concerts familiar to readers of poetry, but quite out of the line of the prosy creatures who throng the shops and offices of the town. The following lines would perhaps be about equally suitable in a paper on English.

The rough burr-thistle, spreading wide
Among the bearded bear,
I turn'd the weeder clips aside
An' spar'd the symbol dear.

Any one who fails to explain such passages as the above is entitled to plead that it is not fair to require a knowledge of a literature when the examination is in the language, or to judge of a man's attainments in the latter by posing him with catch questions. The examiner's excuse would probably be that the candidates know simple Urdú as a matter of course, and that he is bound to find something which will puzzle the more ignorant of them. An Examiner too is not at liberty to examine according to his own ideas of fitness, but has to conform to certain precedents which usually have been established with surprisingly little regard to the actual conditions. In fact we examine in Urdú as far as possible in the same way that we used to be examined in Latin and Greek : just as the proverbial Chinese tailor reproduces the patch in a new pair of trousers.

What seems to be required at the present moment is a bold adoption of utilitarian principles. Nearly all of us would agree that in examining candidates by the Public Service, Middle School, Normal School, and Punjab University Standards in Urdú, we do not care about their knowledge of what might be called Urdú literature, but have only to ascertain whether they are masters of the ordinary language of books, newspapers, and correspondence.

Ability to read at sight and write from dictation passages properly selected would alone be a sufficient test. This should include *Shikasta* handwriting. There should also be questions upon the use of Arabic and Persian in Urdú, unless there are separate papers upon these languages. In a school or University Examination philological questions upon Hindí roots and inflexions would not be out of place ; but they have little or nothing to do with speaking and writing one's own language correctly.

PROVERBS.

A proverb has been defined as "the wisdom of many and the wit of one;" that is to say, it is the experience of a multitude of men reduced into a terse and convenient formula by the acuteness of some individual. The definition is very likely a true one. A proverb, like all similar propositions, is a generalization from a vast number of particular cases, expressed in a pithy form; and as such is liable to error either in the mode of statement or in the matter of fact. We shall have good grounds presently for doubting the truth of many common phrases which have come to obtain a proverbial force; but no one can help seeing what an immense credence is given to them not only by those who are not in the habit of referring all statements to a logical test, but even by those who have this habit. It may be at once conceded that many proverbs are almost absolutely true, while all have some grain of truth. No doubt the short epigrammatic form is very attractive in ordinary speech, and the very commonness of a saying takes away part of one's power of questioning its accuracy the very apophthegm which in a logical discussion would be denied is in every-day converse affirmed as a necessary truth. Is it then to be concluded that proverbs are a dangerous class of half truths, which would be better expelled from among men? On the contrary, they are in many ways most useful. How much of the experience of a people is contained in its proverbs! From them we learn many thoughts which, erroneous though they may be, have struck the primitive mind, and which but for them might never have been preserved. And in truth there are incalculable stores of wisdom heaped up in the proverbial store-house, although great part of it may be voted tares by a more enlightened or

scientific age. Let us therefore beware lest in weeding out the tares, we reject some of the wheat also. The historical utility of proverbs then is not called in question, but only the accuracy of a number of them.

Error may originate either through the assumption of false premises or through insufficient evidence, and it is frequently perpetuated by a common though mistaken deference to the authority of ancestors. In religion, in science, in history, wrong notions, have for ages, been entertained simply through want of a rational amount of inquiry. In the case of proverbs, there is added, as we have already hinted, the charm of a seductive form of speech to favour the continued belief in error. But even to account for the inaccuracy itself of some proverb we need not seek for. They are all popular generalisations ; they have been arrived at by no rigid rules of induction, they are purely empirical. If there is any induction at all, it is of that spurious kind which Bacon so strongly denounced, while unconsciously employing it himself. A number of instances of some phenomenon are observed, and straightway these are formulated into a universal rule without any comparison with contradictory cases. The main sources of error by which proverbial sayings are chiefly affected are in sufficient positive instances and a neglect of negative instances. Besides mistakes of fact, there sometimes occur inaccuracies of statement, which are perhaps the most misleading of all.

A good example of a commonly-used expression illustrating a deficient observation of instances is this : " Speak of the devil, and he will appear," or certain varieties of the same. A company is seated in a drawing room conversing among other subjects about their friends, perhaps discussing their merit and demerits. While one or other is being talked of, the individual in question arrives to pay a morning call. One of the party

spies him driving up to the house and communicates the fact to the rest. "How extraordinary," is the almost instinctive exclamation of all, "we were just talking of him." By this time, the "him" himself has entered and is probably greeted with the fragmentary proverb, "speak of the—him," with a long imaginary dash to represent the remainder. The newcomer declares himself flattered by the comparison, or by the interest shown in him; and here is undoubted proof of the common law. But does one person of the number consider that there may be dozens of other houses in the same place, in the majority of which the infernal creature is known, and that it is quite conceivable that in one or two of them also his name might be under the conversational hammer? Again, no one has, in all probability, counted the times that this friend has been the subject of discussion, and yet has not made his satanic appearance. And what of all the others who were spoken of in turn, and who apparently were not attracted into the magic circle at that felicitous (or unfelicitous, which you will) moment? A few trials given in this spirit would soon show to demonstration that the exceptions are more numerous than the rule. If in the case just considered the logic is altogether unsound, in the next we are going to mention, perhaps truth preponderates: "A rolling stone gathers no moss." Here the literal statement is true, unless we imagine the stone to be rolling over moss-covered ground, when small particles might adhere. This too would depend upon the size of the stone. The same kind of limitation applies to the figurative use of the proverb. It would be however hypercritical to go into niceties of this sort, so proceed we "to fresh fields and pastures new."

A hare and a tortoise once ran a race which was won by the latter, not because he was the swifter, but because his

rival was so much swifter that he thought there was time to lie down and have a sleep before the tortoise came up. Hence it is said that "slow and steady wins the race." Here the story expresses an important truth, which is misstated in the proverb. Either the premises have been misapprehended, or for the sake of linguistic effect an inaccuracy has been perpetrated. There is apparently no necessary reason why the hare should have gone to sleep except its overcoming certainty of success; a wise hare even, one would think, might have finished the race, and then had his nap in peace and comfort with all the satisfaction of having gained his object. From this we may have an inkling wherein lies the fallacy of the proverbial inference. To be correct an addition should be made: "Slow and steady wins the race against swift and unsteady," which is in fact the true interpretation of the fable. An application to human life would soon dispel the illusion contained in the original expression. Who has not heard of plodding worth, toiling in poverty and in a garret, while brilliant but superficial talent commands the highest success? How much more so, if brilliance is united to diligence and profundity! And as in talent, so in the accumulation of wealth. It is the fashion to speak of a fortune quickly acquired as resting on a foundation of sand, while one scraped together by endless labour is considered more safe, often this is the case; but the obvious inference is that it is necessarily so, and for this we can see no foundation. Of course, some will quote Sejanus, Wolsey, and the South Sea Bubble; but their very notoriety marks these as exceptional and awful examples. The root of the error is in the fact that tacitly there is an affirmed sort of consecutively casual bond between slowness and steadiness and success, and between swiftness and indolence or

carelessness and failure, which surely is anything but a wholesome lesson.

The last subject on which we shall exercise our critical knife is the common saying that "the last straw breaks the camel's back," as if one straw could possibly have this effect. This is a truth ill-expressed. Literally, the meaning is that if the last straw were loaded on the camel by itself, the poor beast's back would break ; this however is obviously absurd. But how poor it would sound to say, "a straw more than the proper load would break a camel's back," instead of the terse terms of the proverb. Yet if there is any sense in it at all, it must be this : that the camel can only bear a certain weight on its back, the smallest addition to which, even though it be a straw : breaks his back, or in other words, the utmost load a camel can bear plus even a straw would break his back. So in the case of a man who commits suicide after an accumulation of troubles, the last being one which was comparatively insignificant. It is not the last that causes him to take his life, but the last added to the previous load.

Does any one call us captious because we have spent so much time in picking holes in these various well-known soft-quoted sayings? If so, let him examine others for himself, and he will find that scarce one can be accepted as an absolute truth. Captious we certainly have no wish to be ; contrariwise, we wish to give all the value and ability we can allow to proverbs and other popular notions, while at the same time warning any one against accepting them literally without examination. Long ago Sir Thomas Brown, and later Charles Lamb exposed a number of popular fallacies ; and it is impossible to doubt that many of these survive and are used as arguments in the form of proverbs which would be at once repudiated if scientifically analysed and plainly expressed.

WORDSWORTH.

The poems of Wordsworth, selected and edited by such a high authority as Mr. Matthew Arnold, have once more brought the poet prominently before English readers. The new edition, as might be expected, is excellently chosen, and makes Wordsworth much more readable than before to all except his more servile admirers, or, as Mr. Arnold calls them, Wordsworthians. It is introduced by a long preface on his claims to a high place in English literature, written in the editor's invariably charming style; and in this he asserts his opinion that Wordsworth ranks next to Shakespeare and Milton among the poets who have flourished since the Elizabethan age. We have no wish to dispute the verdict of such a judge, nor do we intend now to enter the lists against Mr. Arnold, for substantially our view is one with his, but rather to bring before our readers some of the interesting points in the times and character of Wordsworth. For the proper appreciation of Mr. Arnold's standpoint, we must direct our readers to the original, and if they derive as much pleasure and instruction from it as we have done, neither time nor money will have been thrown away. The strain is apologetic all through, for Mr. Arnold thinks that his poet has never yet met his deserts; but the defence is extremely fair, and there is only one point where we should like to make some deduction from the result. Mr. Arnold allows that Wordsworth's writing is often flat, dull, and unpoetical, while the poet is himself quite unconscious of the fact; but yet he does not seem to think this much of a flaw in his genius. We, on the other hand, should be inclined to consider this the weakest spot in him. He wrote for a period of sixty years, and there can be little doubt that he outlived his highest power: living a retired

life, he appears to have become too much absorbed in his own works to the exclusion of new influences and experiences.

Coming as Wordsworth did at the very end of the eighteenth century, he marks a new epoch in English literature. The century before our own was in many respects a remarkable one. It was a period of great intellectual activity, impatience of control, and at the same time of artificiality; but the first of these was frequently directed into unprofitable channels, the second was confounded with license, and the last degenerated in one direction into that style of poetry which was so easily imitated that the pettiest rhymester might be mistaken for Pope. The influences which brought about this state of things may be distinctly traced back to the rule of Cromwell. The enforced piety of that age led necessarily to numerous impostors, who, as soon as the pressure was removed, appeared in their true colours, and no excess was considered too extravagant provided it were opposed to the late condition of things. The extreme licentiousness of the Court of Charles II, was at least somewhat veiled under the more severe William, but the root of the evil was not so easily eradicated: open dissoluteness gave place to doubt and scepticism, and foreign as well as domestic causes co-operated to bring about this result, more especially those which came from our Gallic neighbours. The doubt and scepticism might have been turned to good account in the overthrow of superstitions and errors; but the age, though in a certain sense a philosophic one, was not a deeply-thinking one. Hence the philosophy was generally shallow, the criticism superficial, and the poetry full of artificiality, but not of true art. The form of thing was more regarded than the matter; in other words, the fundamental truth of things was never reached. Pope was the typical poet, and Johnson the typical critic.

Every one admires Pope, but every one recognises that he is not a poet of the highest class, except in one very narrow grove. The love of nature, of true art, the divine enthusiasm are all wanting. His writings are excellent exercises in verse, just as many school-boys' hexameters are, and are full of keen wit, but there is none of that "noble and profound application of ideas to life," which, as Mr. Mathhew Arnold says, "is the most essential part of poetic greatness" who would think of comparing Pope as a poet to Milton, Shelly or Burns? So who would think of comparing Johnson as a critic to Mr. Arnold himself? The correct-school was not only a school of poetry, but a spirit so-called pervading the whole society of the time. The first dawn of a new day is seen perhaps in Gray, though he was so careful in his composition that his works are very few in number. Gray shows the change that was coming not so much in his style as in his hearty appreciation of our older poets. From him the movement progressed through Goldsmith to Cowper. With the last of these came a revolution—a protest against artificiality and show in literature, in art, in religion. Cowper however in his righteous indignation carried matters to an extreme which was soon modified. The most genuine product of this new era is Wordsworth, who was in heart and sympathy a true though not violent reformer.

So we emerge once more out of the *poeta fit non nascitur* period into the *poeta nascitur non fit* period. The theory of poetry underwent a complete change. Poetry was now considered the language of real passion—a theory too extravagant to be strictly acted up to, but which was a move in the right direction. Fresh influences worked with this reaction to bring into increasing disrepute the eighteenth century views of life and art. In the first place, a gradual return

was made to appreciation of our older literature. Chaucer and Shakespeare were no more considered men of high, but unregulated genius, but great masters. Pope spoiled Chaucer by what he called "versifying" him, now Chaucer's poetry was seen to be better verse than Pope's. Another important aid to improved taste was the influence of Greek. The study of this literature was revived in a more thorough manner than ever before, and its effect has since been an always increasing one. It would be a work of supererogation to cite examples of the extraordinary quantity and excellent quality of the Greek scholarship of this century in England. It is possible that this tendency may have been at least encouraged by another cause which has been steadily at work during the whole of this century—the rise of German literature. Germany, hardly recognised in the republic of letters before the Eighteenth century, has since then taken the lead in all those branches of literature which require hard labour and diligent research. In history, in criticism, in philosophy, the thinkers of Germany have taken the highest place either as originators or as perfecters. We need only name Homsen, who will be at once acknowledged as the Prince of historians, Schlegel as a critic, and Kant and Hegel as philosophers. In poets too Germany is not behindhand. Goethe and Schiller, though not equal to the cream of English worshippers of the muse, are equal to any that appeared in the eighteenth century and to most of those of the present. This influence has shown itself chiefly in two ways: first, directly on the writers of England, and secondly, in teaching as a new art of criticism, namely, that of the spirit as well as of the letter. Mr. Thomas Carlyle has made himself the great prophet of German, and as another traveller in the same path we may again mention Mr. Matthew Arnold.

The foregoing facts have been indicated as being the most important extraneous forces which co-operated with the native desire for something more satisfying than was supplied by the eighteenth century. Wordsworth seems to us one of the representative men of this revolution. The theory barely expressed, which he is said to have held, that poetry was the language of genuine passion never was, nor could be, consistently carried out, but in a departure from traditional trammels, in a charming and heartfelt appreciation of nature, her unity and her sympathy with all her members, he is typical. Being all this, it might be wondered at that he has not been a more universal favourite; but he himself professes to sing to a select audience:

"The moving accident is not my trade:
To freeze the blood, I have no ready arts:
'Tis my delight alone in summer shade,
To pipe a simple song for thinking hearts."

And thus his songs are eminently simple, yet they cannot be understood in the sense they were meant to be but by thinking hearts. By this statement we give in no adhesion to the Wordsworthians, for those poems of his which have ostensibly least philosophy are most deserving of thought. The nature of his genius necessarily unfits him for the generality of readers. It is of an essentially subjective kind. His narratives are all told with the object of expressing some thought which the poet has gathered from them. The little ballad of *Lucy Gray* has the alternative title of *Solitude*. *Hart-Leap Well* is only half a narrative poem, and *Loadamia* is intended to show forth the effects of ungovernable self-will. The famous *Ode on the Intimations of Immortality*, Mr. Matthew Arnold thinks, is not so truly characteristic of Wordsworth as, for instance, *Lucy Gray*; and no doubt he is right, but the ode

cannot be entirely passed over, both because of its intrinsic interest and of its reputation. The ruling idea is certainly more poetical than philosophical, but it shows how keen must have been the poet's love for nature in his early years. For our part, we are of opinion that the love of nature in childhood seems greater than that in more advanced life, because it is more full of wonder ; the love in later life is not diminished but transformed into a more rational feeling. Another point of interest in the poem is the constant reference of the question to his own case ; which reaches a climax at the close in these words :

" Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears,
To me the meanest flower that blows can give,
Thoughts that do often lie too deep for tears.

These and similiar passages abound throughout Wordsworth's poems, manifesting his intense feeling of joy in nature and her creatures. Not only does he rejoice in her, but she, he says, sympathises with all her parts ; and we should learn from this.

" Never to mix our pleasure or our pride,
With sorrow of the meanest thing that feels."

The same notions may be found in Coleridge's *Ancient Mariner* and many other works, but no where with such sweetness and sincerity as in Wordsworth. As a contrast to the former age, nothing could be more marked than this. We could and should much like to quote from our author pages of delightful passages, characteristic of him and charming to any thinking heart, but time and space forbid, and we must therefore bring to a close at this point these extremely imperfect and fragmentary lucubrations on Wordsworth and his times.

CORRESPONDENCE.

No. 36.

To the Secretary of the Roman-Urdú Society, Lahore, Panjab, British India.

BATAVIA, *the 17th of March* 1880.

SIR,

Replying to your letter of August 10th of last year, we beg to state, in the first place, that we shall be glad to receive a copy of your Society's Journal, in return for which we will regularly send our publications.

We abstain from adding back numbers of our Journal, as the question occupying your Society has never received special treatment at our hands.

Your letter however has called forth a detailed discussion of the subject, and a number of papers have been handed in, in which it has been treated with more or less care; whilst the idea advocated by your Society is warmly recommended by some, the majority of those who took a part in the discussion, are firmly opposed to it.

We intend to publish these papers before long; and as the subject is still under treatment, we do not now give our opinion about it, but only send you the positive information for which you have asked.

In the Government Schools at Batavia and in Holland, where the principal languages of the Archipelago are taught to intending civil and military officers, the oriental alphabet, proper to each language, is exclusively used. At the same time those Europeans, who do not undergo this special training, but want a certain amount of practical knowledge of a

language, find at their disposal a number of grammars, vocabularies, dictionaries and text-books, in which only the Roman character is used.

In the Government Schools for natives, both characters are taught; and both have books exclusively printed with them.

For official correspondence between European and Native officials, the Roman character is nearly always used. As however the lower native classes are not generally acquainted with this character, all the official translations of Government Acts, Laws, &c., are printed in the native character. In Courts of Justice for the natives, the decision is written out in Dutch, with a translation in margin; here also the native character has to be employed.

The system of transliteration is still an undecided question here, just as elsewhere. It has not yet been and will probably remain impossible to reconcile the different opinions on this subject. The system of Jones is never followed here, neither is that of Lepsius; but in popular as well as in scientific works, when native words are transcribed in Roman character, the letters are used according to the value they have in Dutch: thus *dj* is generally employed for English *j*, *y* for *ch*, *oe* for *oo*, etc.

For further illustration of this system—or rather way—of transliteration, we beg to enclose a few books in different languages of the Archipelago, all in Roman character.

We have the honor to be, Sir,

Your most Obedient Servants,

THE DIRECTORS OF THE BATAVIAN SOCIETY OF ARTS AND SCIENCES.

BÁBE NÁNAK DÁ HÁL.

Jile Láhaur tasíl Sarakpur de aláke Ráibhoi dí Talwandí náṃe piuḍ vikhe jo huṇ Nankáná karke ákhídá hai Kálú náṃe vedí khatrí de ghar jo us vele Patwárí sá sammat 1526, san 1469 Íswí vikhe Kattak sudí púranmásí de din adhí rát núṇ putr janmiá, ján Kálú nai ápṇe kul parohat núṇ khabr dittí tán us ne sástar rít mújab vichár karke, us bálak dá náuṇ Nának rakkhíá ate kihá ki He Kálú ih bálak bahut uttam ar dharm múrat howegá bahut lok is de pichche turange ih Parmesur dá piárá hai, bahutián de bharmán núṇ khowegá. Ar ih bhí yád rakkh ki ih bálak nahíṇ koí *Autár* hai isí sabbab is dá náuṇ Nának Nirankár hai. Ih ikk Nirankár Parmesur núṇ hí satt jánegá hor kisí núṇ nahíṇ mánegá.

Ih suṇke Kálú bahut parsinn hoiá ján janam dián sabh rítán rasmán karke parohat núṇ khusí nál vidá kítá tán boliá ki He Parmesur main terá tan man te sukar kardá hán jo ajihá bálak mere garíb de ghar upjáiá.

Huṇ us dá vartár aiún ákhde haṇ ján Nának nauán barasán dá hoiá taṇ pitá dí ágiá mújib garmí dí rutt mahíṇ charáuṇ jaṇgal núṇ giá máre garmí de ghabráke ján ikk darakht heṭh piá sá tán ákhde haṇ ki ikk kále Nág nai us de mukh par phan kholke chháiá kítí hoí sí itne vichch Ráibulár nai jo us jagá dá málak sá tis dá ih ḥál dekhke man vichch kihá ki ih bálak koí Parmesur dá bhagat hai, ar us de piú núṇ áke samjháiá ki terá bálak bahut uttam hai, ján Nának pandrán barasán dá hoiá tán pitá nai bíh rupaiye ar ikk Bhái Bálá náme naukar jo kadím te ghar vikhe rahindá sá ṭahil wáṣṭe nál deke kihá ki He putr túṇ koí achchhá saudá kharíd liáu. Ján Nának us núṇ saṇg laike khaṭṭaṇ nikkaliá tán dúr jáke ikk phakírán dí manḍhlí, jo ann vastar te hín sí, dekhí ar tars kháke uh bíh rupaiye unhán núṇ khulá ditte, us Bále ṭahilúe nai batherá samjháiá ki tai núṇ Kálú nai koí

achchhá saudá kharídaṇ laí ghalliá hai, túṇ rupaiyáṇ núṇ mukht kiúṇ guáuṇdá hai? Par Nának nai ikk na manní sagmáṇ aiúṇ ákhiá ki He Bále Parmesur de náuṇ utte Sádháṇ núṇ khilánṇe te pare hor achchhá saudá kiá hai? Iúṇ kahike ghar núṇ muṛe. Ján Kálú nai gall suṇí táṇ Nának núṇ ajihí már márí ki Ráibulár taíṇ khabr pahuṇchí. Rái núṇ jo Nának de mukh par sapp dí chháíá dekhke akín ho rihá sá bíh rupaiye ápṇe pásoṇ deke Nának núṇ mároṇ chhuṛá dittá. Nának jo pher bí Parmesur de náuṇ pur kuchh kuchh gharoṇ kaḍḍhke kharch kar dindá sá, akk ke piú nai tis núṇ kasbe Sultánpur jo Kapúrthale de aláke vichch hai, tis dí bhaiṇ Nánakí de ghar bhej dittá ar Lálá Jai Rám núṇ jo Nának dá baṇoí sá ikk chiṭṭhí is taráṇ dí likh bhejí jo Nának itthe bahut nukhsáṇ kardá rahindá hai, is káran tusáḍe pás bhejiá hai, tusí is núṇ ápṇe pás rakkhke kuchh kámm kár sikhláwo, jo ih phakíráṇ wálíáṇ gallán chhaḍḍhke sáḍe láik dá ho jáwe.

Ján Nának Sultánpur pahuṇchiá táṇ Nánakí ar Jai Rám dekhke bahut rájí hoe, balak thuhṛe dináṇ bád tis núṇ sammat 1540 Magghar sudí chaudeṇ de din Nabáb Daulat Kháṇ Lodí dá Modí-kháná lai dittá ar hajár rupaiyá rok duáke ákhiá ki He Nának lai huṇ kamm sambál kuchh nukhsáṇ ná karíṇ Parmesur cháhe táṇ is kamm te bahut lábh howegá. Nának us Bháí Bále náme káme núṇ sang laike jo ját dá Saudhú Jaṭṭ sá Modí-kháne dá kamm karan laggá par us dí uh báṇ jo Sádháṇ Santáṇ núṇ ann páṇí dene ar kappṛe bhanháuṇe dí kadímí sí dil te ná gaí, isí taráṇ jo koí din Modí-kháná kardá ar púrá lekhá dindá rihá táṇ Pakhokerandháwe vikhe Múle khatrí dí dhí nál jo got dá choṇá sá sammat 1544 Magghar sudí panchmí de din kurmáí hoí ar ján biáh de din neṛe áe táṇ Nának dá piú Kálú bí bháí-cháre samet Talwandíúṇ turke Sultánpur áiá ar utthe te hí janetí charhke sammat 1545 Bhádo sudí satteṇ de

din Pakhokerandháwe jáke Nának dá biáh kitá. Biáh karáke Nának koí din Talwandí já rihá ar pher ján kuchh din bíte tán usí Modí-kháne de kamm utte Sultánpur áke kamm karan laggá. Nának jo sadá Parmesur de bhajan vichch rahindá ar Sádhán Santán di sewá kariá kardá sá is sabbab ápní bahutí nál kuch piyár nahin rakkhdá sá, ikk din ján bhain Nánakí nai tagíd kití tán garist bí bhogan laggá. Thuhrián dinán te bád battián barasán dí umar vichch Bábe Nának de ghar ikk putr Janmia ar us dá náun Sirí Chand rakkhiá. Jan Sirí Chand sádhe chahún barasán dá hoiá tán ekk hor beta garbh vikhe áiá.

Ikk din dí bát hai Nának Parmesur de bhajan dí chaunp vichch jo báhar nikkliá tán tin din ghar ná áiá, sahir vichch dand paí ar Nabáb Daulát Khán nún ih bharm hoiá jo Nának mere Modí-kháne de rupaiye márke kitte chaliá giá hai. Jan Nabáb Jai Rám nún jo Nának dá banoí sá Nának dí bábat kuchh sagat bachan kahí rihá sá, tán Nánák nai tíje din áke sab hisáb purá kar dittá balak satt sau satth rupaiye jo hisáb vichch Nabáb val tis de vadhe so Sádhán Santán nún vandne ákhe, ar usí din te ghar bár ate Modí-kháná chhaddke bihlá ho giá. Nabáb ar hor lok batherá samjhá chukke par kisse dá kahiná ná manniá usí din te báhir jangal ar marhián vichch rahin laggá ar utthe baithke kaí tarah de barág nál bhare hue sabad bí jo Granth Sáhib vichch likkhe hoe han uchchre, ar pher tísre mahíne uh bálak jo garbh vichch sá paidá hoiá ar us dá náun Lakhmí Dáss rakkhiá.

Ján Sirí Chand paunián panján barasán dá hoiá ar Lakhmí Dáss kuchchhar sá ate Bábá Nának sádhú ho giá tán Nának de sahure ne Sirí Chand nún ápne pás rakkhke Lakhmí Dáss nún jo chhotá sá us dí mán samet Jai Rám de ghar jo Nának dá banoí sá Sultánpur vikhe chhaddiá. Itne vichch Talwandí Nának de píú nún khabar hoí jo Nának pakhír ho giá Kálú sunke bahut chintáwán hoiá Mardáne dúm nún

jo ghar dá Mirásí sá saddke kihá ki jáh tá Sultánpuroṇ Nának dí khabar liáu. Ján Mardáná Nának pás áiá tán us dá pakhíráṇ jihá ḥál dekhke kahiṇ laggá, Nának jí ih kí bhes baṇáyá hai, ghar bár chhaḍḍke pakhír hoṇe vichch kiá lábh hai. Nának ne us núṇ kihá uh ghar jhúṭhá ar ih ghar jo maiṇnúṇ huṇ labbhá hai so sachchá hai sagwáṇ áu taiṇnúṇ maiṇ bahut chir te uḍíkdá sá mere nál hí rah. Mardáne nai pahiláṇ tá pás rahiṇe te náh kití par pher ápe hí naṇg bhukkh kabúl karke us de pás rahiṇ laggá. Nának nai us Bhaí Bále núṇ jo kadímí ṭahlúá sá buláke Talwaṇdí núṇ bhejiá ki jáke Mardáne de thán Lálá Kálú núṇ Nának de pakhír ho jáṇe dí pakkí khabar de áwe. Huṇ Mardáná ar Nának doweṇ kaṭṭhe raheṇ lagge. Bábá Nának jo Parmesur dí bandgí de sabad uchchardá sá unháṇ sabadáṇ núṇ Mardáná rág vichch páke rabáb nál bajáuṇdá ar gáuṇdá rahiṇdá sá. Unháṇ dí namí ríṭ ar name subháu núṇ dekhke irde girde de sabh lok kuráhí akhaṇ lagge. Mardáná jo ját dá Mírásí ar kamdilá sá jad ápṇe táiṇ kuráhí suṇke udás huṇdá sá tad Nának us núṇ ákhdá He Mardáne do-dilá na ho lokáṇ dá iho subháo hai, jo inháṇ dí chál chhaḍḍke Parmesur de ráh val huṇdá hai eh us núṇ sudái ar kuráhí ákhaṇ lagg jáiá karde haṇ, so kuchh ḍar nahíṇ kiúṇki asíṇ inháṇ dí kuchh parwáh nahíṇ rakkhde asíṇ us Parmesur de náuṇ pur bike hoe háṇ jo sabh dá málak hai. Phir Nának Emnávád de aláke Lálú takháṇ de ghar jo vaḍá uttam sádh sá Mardáne samet á rihá jáṇ utthe koí din ṭhahiraṇ dí saláh hoí táṇ Mardáná bí ápṇiáṇ ghardiáṇ núṇ milṇe laí thuhriáṇ dináṇ wásṭe Talwaṇdi núṇ giá. Agge Bále dí gall suṇke tá Mahitá Kálú ar tis dá bhái Lálú Nának dí valoṇ dukkhí ho hí rahe se upparoṇ jáṇ Mardáne nai Nának dí khabar sár dittí táṇ hor bí dukkhí hoke tis dí gall dá hár hoe. Mardáne nai batherá Kálú núṇ samjháiá ki Mahitá jí Nának pakhír nahíṇ hoiá balak sáháṇ dá sáh ate pádsáháṇ dá pádsáh baṇ giá hai, par Kálú us díáṇ

gallán sunke vade vade háhúke laindá sá. Itne vichch Ráibulár nai ih gall sunke ki Mardáná Nának de pásoṇ áiá hai tis núṇ ápṇe kol saddke Nának díáṇ khabráṇ puchhchháṇ. Ján Mardáne nai us dí uttamtái díáṇ gallán dassiáṇ táṇ Rái nai minnat nál akkhiá je mainúṇ bí us dá darsan karáweṇ táṇ terá sadá amánt ráhángá, Mardáne nai kihá Rái ji merá pakhír pur jor tá kuchk nahíṇ par maiṇ ápní valoṇ liáuṇe vichch kasúr ná karángá. Itne vichch Mardáná ápṇe takrár mújab pichchhe núṇ muṛan laggá ar Bhái Bále núṇ bí jo is te pahiláṇ hí áiá hoiá sá sang laike Lálú takháṇ dé ghar Bábe Nának núṇ á miláiá ar Talwandí de sukhsánd dí khabar dassí. Ikk din ján Nának núṇ ikaṇt baiṭhe dekkhiá táṇ Mardáne ar Bále nai hath joṛke ardás kití ki He Gúrú ji Raibulár áp de darsaṇ dí bahut piyás rakhdá hai je ajj Talwandí núṇ chaloṇ táṇ us dá manorath púrá ho jáwe. Nának nai unháṇ dí arj manjúr karke Lálú te rukhsat lai ar utthoṇ turke Talwandí pahuṇche, ján Bále de khúhe pur áke ḍerá kitá táṇ Nának de ghar de suṇke áe ar dekhde hí us de pakhírí báṇe núṇ karakke kahiṇ lagge. Nánká, ih kiá bhes baṇáiá hai dekh asíṇ tere mátá pitá te cháchá ar hor sarbandhí tainúṇ dekhke kahe dukhí huṇde háṇ tainúṇ kuchh taras nahíṇ áuṇdá ? Ih gall suṇke Nának nai márú rág vichch ih sabad uchcharia—

Khimá hamárí mátá kahíye, Santokh hamárá pitá,
Sattu hamárá cháchá kahíye, jin sang manúá jitá.

Suṇ Lálú guṇ aisá,
Sagle lok bandhande báṇdhe so guṇ kahíye kaisá.

Rihán Bháú Bhái sang hamáre prem pút so sachchá,
Dhí hamáre dhíraj baṇí, aise sang ham ráchá.

Sáṇt hamáre sang sahelí, matt hamárí chelí.
Iho kuṭaṇb hamárá kaíhye, sás sás sang khelí.
Ekankár hamárá kháwand, jin ham baṇat baṇáe,
Us ko tíág áur ko lágo, Nának so dukh páe.

Ih suṇke uh sab milke tis núṇ Ráe pás liáe, Ráe tis de darsaṇ te bahut khus hoiá. Ráe nai bahut kihá ki He Nának itthe rah maiṇ tainúṇ kuchh jamín mukhat dinda háṇ par Nának naí utthe rahṇá kabúl ná kitá ghardiáṇ nai bí bahut kihá, Nának nai kise dí ná maṇnke kaí dináṇ bád pichchhe haṭṇe dí tiárí kití. Nának de cháche Lálú nai kihá jo taiṇ mulakh dá sail karná hai táṇ túṇ sáthe kuchh daulat laike ghoṛiáṇ dí sudágarí kariá kar par pakhíráṇ de hál phirná terá sánúṇ nahíṇ bháúṇdá. Nának nai us vele ih paurí uchcharke uttar ditta—

Suṇ sástr saudágarí sat ghoṛe lai chal,
Kharch banh changiáiáṇ, mat man jáṇe kall,
Nirankár ke des jáh táṇ sukh lae mahall.

Oṛak núṇ jáṇ Nának turaṇ laggá táṇ Rái nai kihá kuchh mainúṇ ṭahil dasso Nának nai mukhoṇ tá kuchh ná kihá par isáre nál samjháiá ki itthe ikk ṭohá puṭá dewo Rái nai usí vele kabúl kitá ar Nának Bhái Bále ate Mardáne samet pher usí Lálú takháṇ de ghar á rihá. Jáṇ utthe pandráṇ din gujre táṇ Nának nai Mardáne ar Bále nál saláh kití ki chalo huṇ kisí dúr des dá sail kariye uh dono nál tiár hoe. Kahiṇde haṇ jo Nának utthoṇ turke Bangále des núṇ gíá ar us des vikhe kaíáṇ tírthán ar sahiráṇ dá sail kítá ar ih gall bí masáhúr hai ki us mulakh vikhe tis nai oparáhoṇe de sabbab kaí jagá kastaṇiáṇ bí dekhíáṇ. Jáṇ Bangále dá sail kar chukke táṇ hor mulakh ar paháṛ bí jo tis de irde girde se bahut dekhe balak tinháṇ mulkháṇ vichch jo kaíáṇ lokan nál mel gel hoiá táṇ kise kise jagá kuchh sabad bí jo Granth sáhib vichch majúd haṇ uchchare, ar kisí kisí jagá jo Mardáne Mirásí nai odarke udásí pakṛí táṇ Nának nai bahut nasítáṇ ar ajmatáṇ dikhláke tis núṇ tassallí bakhsí. Pher aiúṇ bí ákhde haṇ ki Bábá Nának unháṇ dohán samet Makke ar Madíne bí gíá sá, ar utthe jo Mujáúráṇ ar Mullaṇiáṇ nál gallaṇ hoíáṇ

so Janam Sákhí dí pothí vichch likkhíáṇ hoíáṇ haṇ. Ikk din Makke te hí Irádá karke Nának ápṇí bhaiṇ Nánakí de milne lai Sultánpur núṇ turiá ar thuhṛí der utthe rahke pher paháṛáṇ de sail núṇ chaṛh gae ar utthe phirde phirde kaíáṇ Sádháṇ ar Santáṇ dí mulákát hoí balak Bábe Gorakhnáth jogí nál bí ki jis nai kanpáṭiáṇ jogíáṇ dá panth toriá hai utthe hí gosaṭ hoí si ih bí masáhúr hai ki Bábá Nának kaíáṇ samundar díáṇ ṭápúáṇ ar bandaráṇ vichch bí gíá sá us núṇ mulkháṇ dá sail karne dá bahut saunk sá balak Mardána Mirásí bí jo us de sadá sang hí rahindá sá pardes vichch hí ikk Khurme náme sahir vichch jo Kábul val hai moiá. Bháveṇ uh ját dá Mirásí arthát Musalmán sá par us ne jíúnde hí ákh dittá sá ki He Gurú mainúṇ Musalmánáṇ dí rít mújab dabbṇá nahíṇ balak Hindúáṇ váṇngú phúk deṇá. Nának núṇ chahe Hindúaṇ Musalmánáṇ dí rít dí ápṇe dil vichch aṭak tá koí ná sí par Mardáne de kahe mújab us nai tis dá phúkṇá hí changá jáṇiáṇ. Pher Bábá Nának Bále samet Setband Ramesur núṇ giá ar utthe Gorakhnáth jogí nál pher melá hoiá jáṇ utthe te pichchhe núṇ muṛe táṇ Achal vikhe jo Vaṭále sahir de kol hai áe ar utthe ikk melá dekhke pher Talwandí núṇ jo utthoṇ neṛe hí hai áe ar áke suṇiá jo pitá Kálú ar Ráibulár tá maṛ gae ar cháchá Lálú jíúndá hai. Nának nai utthe áke kise núṇ milṇá achchhá ná jáṇiá nirá Sajáde náme Mardáne Mirásí de putr núṇ nál laike Multán val chaliá giá, jáṇ Talanbhe de pás áe táṇ Sajáde Mirásí núṇ jo naggar vichch sail karan giá sá ikk ṭhag nai jo vaḍe uttam sádh dá sáng baṇiá baiṭhá sá tis núṇ roṭí khuláune de pajj ghar lajáke kaid kar liá. Ar ákhiá ki jo kuchh tere pás hai so kaḍḍ deh nahíṇ tá jánoṇ máriá jáwengá. Nának nai tis dí khabar páke Bháí Bálo núṇ tis pharebí de andar bhejke Sajáde núṇ chhuḍáiá ar us pharebí sádh de pás jáke tis núṇ bahut sarmindá kítá ar kihá ki He bháí sádhá taiṇ ih kam phaṛiá hai bháweṇ lok tá terá upparlá bhes dekhke tainúṇ sádhú lok jaṇde haṇ par us Parmesur te jo sab de andar dí

jaṇdá hai kikkur chhipiá rahengá is taráṇ jad bahut nasíhtáṇ karke us núṇ sarmindá kitá tad us ṭhag nai Nának de pairáṇ pur ḍigke arj kítí He sachche Gurú maiṇ bahut páṗí ar khoṭá ádmí háṇ par huṇ merí taubá maiṇ pher ajih kamm ná karáṇgá, Nának nai ih suṇke tis de sir pur hath rakhiá ar aiúṇ kahke ki Parmesur tere páṗáṇ núṇ máph kare agge núṇ ture. Ján, phirde phirde pher usí Khurme sahir vichch áe táṇ Sajáde núṇ tá tis de píú dí samádh pur baṭhál dittá ar áp Bále saṇe Kaṇdhár náṇ gae raste vichch ikk jagá us nai paṇja láiá ar us jagá dá nám Panjá Sáhib pai giá. Akhde haṇ ki utthe us nai hath nál parbut rok dittá sá. Pher Kábal vichch pahuṇchke utthe kaiáṇ Musalmánáṇ ate Hinduáṇ núṇ Parmesur dá nám dá updes kítá ar pher Bálguḍáí jogí nál ikk paháṛ pur jo tis jogí de nám te hí arthát Bálguḍáí dá ṭílá karke masáhúr hai gosaṭ hoí. Pher utthoṇ turke us Lálú takháṇ de ghar áe utthe Hayát Kháṇ Manjh Musalmán dí tímí nai jo pahiláṇ bí Nának dí uttamtáí dekhke tis pur patíjí hoí sí ápṇí muṭiár dhí Nának núṇ de dittí ar usí din te tis dá nám mátá Manjhot hoiá, pher Nának us núṇ ápṇí karke Lálú de ghar chhaḍke áp Bále núṇ nál laike Kulchhetar núṇ Súraj-grahaṇ de mele pur chaliá giá. Utthoṇ jo bahut bhekháṇ de pakhír kaṭṭhe ho rahe se uh Nának dá namá bhekh dekhke tis nál garaṇj rahinde se ar hor lok jo giristí bí tis mele vichch gae se uh Nának núṇ karáhí jaṇke tis te taṇg rahinde se balak ih khatrí jo munsí sá us nai Sikandar Kháṇ Lodí de beṭe Bahrám Kháṇ Lodí pádsáh de pás jáke chuglí khádhí ki ikk Nának náme pakhír jo mele vichch áiá hai uh Ved, Kuráṇ, doháṇ núṇ nahíṇ mandá je áp us núṇ puchchhe ki terá kí dín hai táṇ bahut achchhí bát howegí. Bahrám Kháṇ nai Bábe Nának núṇ buláke puchchhiá táṇ Nának de uttráṇ te dil vichch gussá khádhá ar ápṇe kaid-kháne vichch kaid karke Nának ar Bále te chakkí piháuṇ laggá, jáṇ satt mahíne gujre táṇ Páṇipat sahir vichch

judh karke Bahrám Kháṇ Lodí Bábar Chugatte nai már liá ar sáre mulakh vichch Bábar dí dohái phirí. Satweṇ din Bábar nai Bábe Nának núṇ be-kasúrá kaidí suṇke chhaḍ dittá ar kihá jáh He Nának jiddhar marjí hai chaliá jáh. Nának Bále samet ápṇiáṇ sahuriáṇ de piṇḍ Pakhokerandháwe vichch áiá ar utthe áke yitterandháwe núṇ jo ját dá jaṭṭ sá Parmesur dá nám bakhas ke apṇe jihá banáiá. Pher thuhṛiáṇ dináṇ bád Jitte ar Bále núṇ Lálú takháṇ de ghar bhejiá ki jáo Hayát Kháṇ Manjh dí dhí núṇ lai áo uh donoṇ mátá Manjhot núṇ lai áe, jaṇ us núṇ Jitte de ghar rahṇe núṇ jagá lai dittí táṇ pahilí bahutí bí jo mátá, Chauṇí karke masáhúr sí Sirí Chand ar Lakhmí Dáss náme dohán níngaráṇ núṇ sang laike Bábe Nának de pás á rahí. Nának de utthe rahindiaṇ káiáṇ lokáṇ núṇ Parmesur dá nám parápat hoiá. Ikk din Búṛerandháwe náme ikk jaṭṭ nûṇ Bábe Nának nai Parmesur dá nám updes karke nihál kitá. Ar Málo takháṇ Musalmán núṇ bí Nának te hí bhajan parápat hoiá ar tis dá mitr Ubáre Kháṇ páṭháṇ bí Nának nai bhajan wal joriá isí taráṇ lokáṇ núṇ Nának dí dayá te Parmesur dá nám parápat hoiá. Múlá Manjhot Nának de ghar satt baras baske maṛ gaí uh de do kanniáṇ hoíáṇ saṇ. Pher Bábá Nának Bále núṇ sung laike Sindh de mulakh núṇ giá ar utthe bahutiáṇ lokáṇ nál gosaṭ hoí ar kuchh kuchh sabad bí uchchre, ar jaṇ uppar te haṭe táṇ Pákpaṭṭaṇ dí val jo Sekh Pharíd pakbír dá hai áe utthe Sekh Pharíd de gharáṇe vichchoṇ ikk Bahrám náme sakhas nál jo uttum sádh sá gosaṭ hoí balak ásá dí wár bí Sikkháṇ vichch ikk uttum báṇí hai us de kahe te hí Nának nai uchchrí hai. Pher Bábá Nának Pakhokeraṇdháwe á rihá ar bhái Bálá jo kadím te sang rahindá sá tis dí parwángí laike Talwaṇḍí núṇ chaliá giá. Eh Bálá bí Nának dí kirpá karke ikk uttum saṇt ho rihá sá. Jáṇ Talwaṇḍí núṇ turan laggá táṇ puchchhiá ki He Nának Gurú tusáḍe pichchhoṇ is mulakh vichch Gurú kauṇ howegá

ki jis de pichchhe turke sangat dí kaliáṇ howe? Gurú Nának nai kihá He Bále guriáí di niámat ikk Lahṇe khatrí núṇ jo got dá tehaṇ howegá dittí jawegí ar uh ain mere samán ar Parmesur da bhagat howegá sangtáṇ us de pichchhe turke sukh pauṇgíáṇ ih suṇke Bálá Talwandí núṇ giá ar Bábá Nának utthe rihá. Pher utthe rahínde kaíáṇ lokán dí kaliáṇ kítí balak Gurú Angat jí núṇ bí jo dúji pádsáhí sadáúndá hai utthe hí guriáí bakhaske sail karde karde Kartárpur náme jagá vikhe jo huṇ Bábe Nának dá Dehrá sadaúṇdí hai sammat 1496 ar san 1539 vichch is dunyá núṇ chhaḍ giá. Ákhde haṇ jo tis de marne te bád Hindúáṇ nai kihá ih saḍá Gurú sá asíṇ is dí dih núṇ phúkṇá hai ar Musalmáṇí ápṇá Pír kahke tis núṇ dabṇá cháhíá jáṇ isí tarah bahut jhagṛá hoṇ laggá táṇ us kapṛe vichchoṇ jo tis dí loth pur dittá hoiá sá Nának dá sarír hath ná áiá. Isí sabab kite duniá pur tis dí samádh nahíṇ hai sabnáṇ jagáṇ vichch ki jitthe uṣ de pujárí baiṭhe haṇ tis diáṇ kháṛáwáṇ athwá múrat yá kisí kapṛe yá jhaṇḍe dí pújá hundí hai.

Eh Bábá Nanak kuchh bahut vidiá parhiá hoiá nahíṇ sá nirá kisí sádh de satsang te tis núṇ Parmesur de bhajan dá hí prem jág utthiá sá. Ar tis dá nihchá puraṇiáṇ sástráṇ ar kitábáṇ ate nabiáṇ ar aṇtaráṇ te kuchh vakhrá sá kiúṇkí uh achchhí taráṇ devtiáṇ ar múrtáṇ ar tírthán núṇ nahíṇ mandá sá nirá ikk Parmesur núṇ hí mandá sá ar sab kuchh nekí badí us dí valoṇ hí jáṇdá sá ar us de har sabad ar bachan te sábat hundá hai ki jív de bas kuchh nahíṇ Parmesur jo kuchh cháhe so kare nekí cháhe nekí karáwe buriáí cháhe táṇ buriáí dí val láwe.

Dohrá.

Chalo chalí har dam rahe is mele de bích,
Parmesur de bhajan bin sárá melá ních.

IKHWÁN UṢ ṢAFÁ.

Yih faṣl Bádsháh aur Wazîr ke mashware meṇ.

Jis gharí Bádsháh majlis se uṭhá Bedár Wazír se khalwat meṇ kahá ki sawál wa jawáb in ádmiyoṇ aur ḥaiwánoṇ ká ṣuná túne, ab kyá ṣaláḥ detá hai? iská infiṣál kyúṇkar kiyá cháhiye? kaunsí bát tere nazdík bihtar hai? Wazír niháyat mard i 'áqil wa hoshyár thá, ba'd ádáb wa taslímát ke du'áeṇ dekar kahne lagá ki mere nazdík yih bihtar hai ki bádsháh jinnoṇ ke Qáẓiyoṇ aur Muftiyoṇ aur Ḥakímoṇ ko apne pás bulwákar is muqaddame meṇ mashwara kare, kyúṇki yih qaẓya baṛá hai, ma'lúm nahíṇ ki ḥaqq kiskí ṭaraf 'aid hai, aise amroṇ meṇ mashwarat ẓarúr hai, do chár kí ṣaláḥ meṇ ek bát munaqqaḥ ho játí hai; 'áqil wa dúr-andesh ko lázim hai ki aise mushkil amroṇ meṇ be-ṣaláḥ wa mashwarat ke kuchh dakhl na kare. Bádsháh ne ba-mújib uske kahne ke ḥukm kiyá ki tamám a'yán wa arkán jinnoṇ ke ḥáẓir hoṇ, chunanchi muwáfiq is tafṣíl ke ki Qáẓí i ál i Birjís, Muftí i ál i Náhíd, Dánishmand i aulád i Bédá, Ḥukamá i giroh i Luqmán, ṣáhib i tajarba i baní Hamáṇ, 'uqalá i baní Kaiwáṇ, ahl i 'azímat i ál i Bahrám ke ḥáẓir húe.

Bádsháh ne unse farmáyá ki ye insán wa ḥaiwán hamáre yahán nálishí áe haiṇ aur hamáre mulk meṇ ákar panah lí hai; tamám ḥaiwán ádmiyoṇ ke ẓulm wa ta'addí ká shikwá karte haiṇ, yih ṣaláḥ batáo ki inke sáth kyá kiyá cháhiye? aur mu'ámala inká kis ṭaraḥ faiṣal kíjiye? Ek 'álim ál i Náhíd se ḥáẓir thá, usne 'arẓ kí ki mere nazdík yih ṣawáb hai ki ye sab jánwar apná aḥwál aur jo ẓulm ki ádmiyoṇ ke háth se uṭháyá ho likheṇ, aur Álimoṇ se iská fatwá leweṇ, agar koí ṣúrat makhlaṣí kí inke wáṣṭe ṭhairegí Qáẓí Muftí ḥukám kardenge ki inko be-cheṇ yá ázád kareṇ ya taklíf dene meṇ takhfíf aur iḥsán kareṇ. Agar ádmiyoṇ ne ḥukm qázyioṇ ká

na máná aur ḥaiwán unke ẓulm se bháge to phir unká kuchh quṣúr aur gunáh nahín hai. Bádsháh ne yih sunkar sab se púchhá ki tum is men kyá kahte ho? sab ne kahá niháyat khúb aur yihí maṣlaḥat i waqt hai; magar ṣáḥib i 'azímat ne is bát ko pasand na kiyá aur kahá ki ye ádmí agar ḥaiwánon ke bechne par rází húe, qímat inkí kaun dewegá? is faqíh ne kahá, bádsháh; usne kahá, itná rúpiyá ikaṭṭhá bádsháh kahán se páwegá? faqíh ne kahá, *bait-ul-mál* se diyá jáwegá; phir is ṣáḥib i 'azímat ne kahá, *bait-ul-mál* men itná khazána kahán hai jo unkí qímat ko kifáyat kare? aur ba'ze ádmí bechenge bhí nahín, ḥaiwánon se bahut sí iḥtiyáj rakhte hain aur qímat kí kuchh parwá nahín rakhte, chunánchi bádsháh wa wazír aur bahut se bhale ádmí kí besawárí chal nahín sakte hargiz inká bechná qubúl na karenge, aur is ḥukm se munkir hojáenge; bádsháh ne kahá phir tere nazdík kyá bihtar hai? usne kahá mere nazdík yih ṣaláḥ hai ki bádsháh ḥaiwánon ko ḥukm kare ki ye sab muttafiq hokar ek hí rát qaid se bhág kar unke mulk se dúr nikal jáwen, jis ṭaraḥ hiran, páṛhe aur bahut se waḥshí aur darind inká mulk chhoṛ kar bhág gae hain; ṣubḥ ko jab ki ye ádmí unhen na páwenge kis par asbáb ládenge aur sawár honge, lá-chár hokar dúr kí masáfat ke bá'is unkí talásh men na já sakenge, chupke hokar baiṭh rahenge, ismen in ḥaiwánon kí makhlasí hojáwegí. Bádsháh ne is bát ko sunkar pasand kiyá aur sab se púchhá ki isne jo kahá tumháre nazdík bihtar hai? ek Ḥakím Luqmán kí aulád men thá, usne 'arz kí ki yih bát kuchh khúb nahín aur yih amr nihávat i khiláf i 'aql hai, kisí ṭaraḥ ho nahín saktá, is wáste ki aksar ḥaiwánát ráton ko unkí qaid men bandhe aur qaid-kháne ke darwáze band chaukídár wahán mut'aiyan rahte hain, ye sab kyúnkar bhág sakenge? Ṣáḥib i 'azímat ne kahá ki bádsháh is rát ko tamám jinnon ko ḥukm kare ki wahán jákar qaid-kháne ke darwáze aur ḥaiwánon ke páon kí rassiyán khol kar nikálden aur sab chaukí-dáron ko giriftár karlen aur na chho-

ren, jab tak ki we sab inke mulk se dúr nikaljáwen, is men bádsháh ko niháyat sawáb i 'azím hogá, maine inke hál par rahm karke ba-taur nasíhat ke huzúr men guzárish kí hai, agar husn i níyat se bádsháh is ihsán ká qasd kare Allah Ta'álà bhí bádsháh kí madad aur i'ánat karegá, Khudá kí ni'maton ká yihí shukr hai ki mazlúmon, kí madad aur khaláṣí kare; log kahte hain ki ba'ze Paighambaron kí kitábon men likkhá hai ki Allah Ta'álà farmátá hai, ai bádsháh maine tujhe rúi zamín par is wáste nahín musallit kiyá hai ki mál jama' kare aur dunyá kí hirs wa hawas men mashghúl rahe, balki isliye ki mazlúmon kí dád ko pahunche, ki main bhí unkí dád ko pahúnchtá húṇ, agarchi we káfir hon. Bádsháh ne phir sab se púchhá ki tum is men kyá kahte ho? sab ne isko pasand kiyá aur kahá yihí munásib hai; magar ek Hakím Kaiwání is par rází na húá, ba'd du'á wa taslímát ke kahne lagá ki yih kám bahut mushkil hai kisí dhab se ho nahín sakta, is men mufside aur khatre bahut se hain ki phir we kisí tarah iṣláh pizír nahín ho sakenge. Bádsháh ne kahá tujhe is men kis chíz ká khauf hai? bayán kar ki ham bhí ma'lúm karen; usne arz kí ki hazrat jisne yih makhlasí kí súrat haiwánon ke wáste bayán kí niháyat ghalatí kí; jis-gharí ye ádmí subh ko uthkar haiwánon ko no páwenge aur unke bhágne se khabardár honge, yihí jánenge ki yih kám kisí insán ká nahín aur haiwánon kí tadbír se bhí mumkin nahín hai balki yih makr wa freb jinnon ká hai. Bádsháh ne kahá sach hai is men kuchh shakk nahín, ye hamín par gumán karenge. Hakím ne 'arz kí, jahán panáh, jis waqt ye haiwán inke háthon se nikalgae aur inke fáidon men khalal áyá niháyat ghamm wa tá-assuf karenge aur jinnon ke dushman hojáenge, áge se to dushman hain ha-in ab ziyáda bughz wa dushmaní rakkhenge; Hakímon ne kahá hai ki mard i 'áqil wuhí hai ki dushmanon men ṣuláh karwáde aur áp unkí 'adáwat se mahfúz rae. Yih bát sunkar sab jinnon ne kahá ki

yih sach kahtá hai ; ba'd uske ek ḥakím ne kahá ki ham unkí 'adáwat se kyún khauf haren ? dushmaní unkí ham se pesh na jáegí, jism hamáre átishí aur niháyat taṭíf wa subuk hain ki ásmán par uṛ-játe hain, aur ádmiyon ke jism miṭṭí ke hain niche hí rahte hain upar nahín já sakte ; ham unmen be-takalluf chale játe aur dekhte hain ye hamen nahín dekh sakte, phir kis chíz ká khauf hai ? Ḥakím Kaiwaní ne uská jawáb diyá, ki afsos tú kuchh nahín samajhtá, insán agarchi khákí hain par unmen bhí arwáḥ i falakí aur nufus i malakí hain ki ham par faẓílat rakhte hain aur bahut se makr wa ḥíle jánte hain ; agle zamáne men ádmiyon, aur jinnon men bahut se ma'rike húe hain ki unke sunne se 'ibrat átí hai. Bádsháh ne kahá us aḥwál se hamen bhí muṭṭali' kar ki ḥaqíqat uskí kyá hai ham bhí ma'lúm karen. Ḥakím ne kahá ádmiyon aur jinnon men 'adawat ṭabí'í aur mukhálifat jibillí qadím se chalí átí hai ki bayán uská niháyat ṭúl ṭawíl hai. Bádsháh ne farmáyá kuchh thoṛá sá jo bayán ho sake ibtidá se bayán kar.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س	s'
پ	p	ش	sh
ت	t	ص	ṣ
ٹ	ṭ	ض	ẓ
ث	s̱	ط	ṭ
ج	j	ظ	ẓ
چ	ch	ع	'
ح	ḥ	غ	gẖ
خ	kẖ	ف	f
د	d	ق	q
ڈ	ḍ	ک	k
ذ	ẕ	گ	g
ر	r	ل	l
ڑ	ṛ	م	m
ز	z	ن	n
ژ	zh	ں gẖuna	ṉ
		و	w or v
		ہ	h
		ي	y

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
ٰی		à
ي	(Majhúl)	e
ی	(ma'rúf)	í
ی	(diphthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(diphthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form فَعْل or ذَبْح are written as zila' daf'a

Words having the form جمعہ or دفعہ are written as Jum'a, dafa'.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

"EXTRA" I

"PANJÁBI" AKHBÁR I LÁHOR.

Muwarrikha i 3 "April," San 1880.

'ABDU-L-RAḤMÁN KHÁN KE TÁRÍKHÍ ḤÁLÁT.

Akhbár i "Pioneer" i maṭbú'a i 3 March meṇ us ke murásala-nigár i khúṣṣ kí ek chiṭṭhí Sher-púr, Kábul, kí muwarrikha i 20 máh i guzashta mushtahar húí hai. Is taḥrír meṇ 'Abdu-l-raḥmán Khán kí bábat mufíd khabareṇ likhí haiṇ, ki áj-kal Afghánistán meṇ uske da'wí-dár hone kí bhí khabar sunáí paṛí hai. Is wajh se is Sar-dár ke ḥálát kí wáqifíyat nágiríu i akhbár ko manẓúr i khátir hogí, is khiyál se ham tarjama us chiṭṭhí ká zail meṇ chhápte haiṇ.

Chunki Sar-dár 'Abdu-l-raḥmán Khán ne kaí martaba Afghánistán meṇ apní kám-yábí kí gharaẓ se qismat-ázmáí kí koshish karne ke wáste qaṣd kiyá hai, lihází mukhtaṣar taur par us ke ḥálát i zindagí ká taḥrír karná munásib hogá Sar-dár i mazkúr ká báp Muḥammad Afzal Khán thá, aur yih Afzal Khán, Dost Muḥammad Khán ká baṛá laṛká thá.

Is Sar-dár ko má kí taraf se firqa i Popal-zaí se ta'alluq hai. San 1863-64 'Isawí meṇ, jis waqt ki Dost Muḥammad Khán kí wafát ke bá'is takht i Kábul khálí húá, Afzal Khán ne is bunyád par, kí wuh baṛá laṛká hai, Amír Sher 'Alí Khán kí já-nishíní í Dost Muḥammad Khán meṇ i'tiráz kiyá aur jald mulk i Afghánistán meṇ jang i mulkí shurú' ho gaí. Sar-dár Afzal Khán ne apne laṛke Sar-dár 'Abdu-l-raḥmán Khán ko Turkistán meṇ Takht-pul kí ḥukúmat dí, aur is Sar-dár ne waháṇ sipáhiyána bartáo kiyá; lekin ákhir i kár majbúr hokar us ko yih iqbál karná paṛá, ki mujhe Amír Sher 'Alí Khán kí fauj ne shikast dí. Sar-dár 'Abdu-l-raḥmán Khán ne kulliyatan dil se iṭá'at qubúl nahíṇ kí, aur chunki is Sar-dár kí nisbat yih shubha thá, ki wuh abhí tak apne báp se us kí bihtarí ke wáste sázish rakhtá hai, is wáste Kábul meṇ talab kiyá gayá. Is ḥukm kí ta'míl se 'Abdu-l-raḥmán Khán ne inkár kiyá, lekin is inkár ke muḥib natíja ká khiyál karke yih Sar-dár daryá i Aksas kí dúsrí taraf Bukhárá ko chalá gayá, aur yaháṇ aur bhí kaí Sar-dár panáh-guzín húe the. Us waqt tak Turkistán meṇ bad-intizámí thí, 'Abdu-l-raḥmán Khán ne Balkh kí fauj ko warghalánú, ki tum Amír Sher 'Alí Khán kí mulázamat se farár karke Bukhárá ko jáo. Amír i Bukhárá ne 'Abdu-l raḥmán Khán kí khulá khulí madad kí aur bahut tariq se uski i'ánat kí. Thorí fauj ko durust karke 'Abdu-l raḥmán Khán ne phir daryá i Aksas 'ubúr karke Akjá kí taraf kúch kiyá. Yih maqám us waqt Faiẓ Muḥammad Khán kí sipurdagí meṇ thá. Us ne táb i muqáwamat na lákar ma' apní fauj ke Bukhárá kí fauj kí shirkat ikhtiyár kí. Lekin Gavarnar i Turkistán, Fath Muḥammad Khán, jald aur sahl taur se qábú meṇ na áyá, aur us ne in naí faujoṇ ká muqábala kiyá. Lekin Fath Muḥammad Khán ke sipáhí be-wafá nikle. Is sabab se is Sar-dár ne fauj ko uski ḥálat meṇ chhoṛ kar Turkistán se rah i farár ikhtiyár kí. Is tariq se chand hafteṇ ke 'arsa meṇ 'Abdu-l-raḥmán Khán ek baṛí aur 'umda fauj ká málik hogayá, aur Takht-pul se áge baṛh kar kámil taur se Gavarnar ká qadím daraja ḥásil kiyá. Is tariq se sahl taur par Turkistán 'Abdu-l-raḥmán Khán ke qabze meṇ hogayá, aur us ne aisí áṣání se kám-yábí ḥásil kí, ki Kábul par ḥamla karne ká us ne qaṣd kiyá. Us waqt meṇ us ká chachá A'ẓam Khán, jo ek láiq ádamí thá, ek sharík Sher 'Alí Khán ke pás ab tak qaid thá; lekin wuh Kábul se bhág jáne ke wáste majbúr húá. Táríkh i 24 "*February*" ko *'Abdu-l-raḥmán ba-ghair rok tok ke Kábul* meṇ dákhil hogayá. Lekin abhí tak Sher 'Alí Khán dakan meṇ fauj jama' kar rahe the, aur Sar-dár 'Abdu-l-raḥmán Khán ko unká band-o-bast karná zarúr thá. Máh i Maí meṇ donoṇ faujoṇ ká Shikoh-ábád meṇ, jo Ghazní kí saṛak par hai, muqábala húá, aur 'Abdu-l-raḥmán Khán ko kámil fatḥ ḥásil húí. Is Sar-dár ke báp ko qaid-khána se rihátí húí, aur ba-jáe Amír Sher 'Alí Khán ke Amír i Kábul mushtahar húá; lekin Afzal Khán ba-wajh sharábí hone ke kull kár-e-bár saltanat ká apne bhátí A'ẓam Khán ke háth meṇ rakhtá thá. 'Abdu-l-raḥmán Khán apní kám-yábí wa daleri par nazár hokar dar-pai is amr ke húá, ki A'ẓam Khán ke khiláf kár-rawáiyán kare. Natíja is ká bahut sakht hotá, lekin wajh yih hái, ki Amír Sher 'Alí Khán ne Qandhár meṇ fauj jama' kí, aur is fauj se donoṇ fariq ko khaṭra yakasán thá; liházá do shakhṣ dushman kí fikr meṇ par gae, aur ápas kí dushmaní mauqúf rahí. Chachá aur bhatíje donoṇ ne maidán i

jang ki taiyárí kí, aur dakan kí taraf barh kar Sher 'Alí Khán kí fauj se muqábala kiyá, aur Qallát i Ghalzaí meṇ us ko shikast dí. Yih wáq'a 16 "January" 1867 'Ísawí ká hai; lekin abhí tak Sher 'Alí Khán se andesha jang ká thá. Sher 'Alí Khán ke birádar i a'yání, Faiz Muḥammad, ne ek aur fauj Sher 'Alí Khán kí madad ke wáste muhaiyá kí. Táríkh i 17 "September" san 1867 'Ísawí ko phir 'Abdu-l-raḥmán Khán ne Faiz Muḥammad kí us fauj ko qal'a i Iláh-Ábád (yih maqám Afghánistán meṇ hai) meṇ shikast dí. Is waqt meṇ Afzal Khán ne ba-maqám i Kábul wafát páí, aur 'Abdu-l-raḥmán Khán fauj ke hamráh berúnaját meṇ thá, aur jab 'Abdu-l-raḥmán Khán wápas áyá, to us ne apne chachá A'gam Khán ko takht i Kábul par páyá. 'Abdu-l-raḥmán Khán ko is bát ká malál húá, ki koshish wa dalerí to maiṇ ne kí, aur Afghánistán kí Amirí A'gam Khán ko muyassar húí. Chunki phir Turkistán meṇ mu'ámalát kí pechídagí záhir húí, is sabab se in donoṇ Sar-dároṇ meṇ khule taur par jang mauqúf rahí, aur 'Abdu-l-raḥmán Khán sábaját i shimálí Afghánistán ko is niyat se rawána húá, ki Sar-dárán i Azbak ko zer kare. Lekin is ma'rika meṇ 'Abdu-l-raḥmán Khán ke shimál meṇ maujúd na hone ke sabab se Sher 'Alí Khán ko phir achichhá mauqa' milá. Gharbí Afghánistán meṇ Sher 'Alí Khán ko kám-yábiyáṇ ḥásil húíṇ, aur jald Amír i Kábul phir hogayá.

Turkistán meṇ 'Abdu-l- raḥmán Khán kí ḥálat abtar hogaí, aur uskí fauj ne jab yih sunú, ki phir Amír Sher 'Alí Khan ko takht i Kábul nasíb húá, to us fauj ne himmat hár dí, aur sab fauj bhág gaí, aur máh i "January" san 1867 'Ísawí meṇ phir 'Abdu-l-raḥmán Khán ma' A'gam Khán ke panáh-guzín húe. A'gam Khán ne Gavarnmant i Hind se madad kí dar-khwást kí, lekin Gavarnmant i Hind ne madad dene se inkár kiyá. Us waqt yih donoṇ Sar-dár Írán meṇ panáh-guzín húe, aur ba'd uske 'amal-dárí Khán-háe án-rú i daryá i Aksas ko chale gae.

Aktúbar san 1869 'Ísawí meṇ A'gam Khán ne wafát páí, aur 'Abdu-l-raḥmán Khán ko ab tak Kábul kí ḥukúmat ká khiyál báqí thá, wuh Khiwá ko chalá gayá. Yaháṇ us ne Afghání-Turkistán fatḥ karne ke wáste fauj jama' karne kí tadbír kí, lekin kám-yábí nasíb na húí; liházá wuh Bukhárá ko wápas gayá. Yaháṇ Jahán-dár Sháh Amír i makhrúj i Badakhshán ba-tariq panáh-guzín ke muqím thá. Us ne bár bár 'Abdu-l-raḥmán Khán kí takht-nishíní ke wáste maduch kí. Jahán-dár Sháh ne rábita wa muḥabbat barháne ke wáste apní bahan kí shádí A'gam Khán ke sáth, aur apní dukhtar kí shádí Sar-dár 'Abdu-l-raḥmán ke sáth kardí thí. Máh i Agust san 1869 'Ísawí meṇ Sher 'Alí Khán ne Sar-dárán i Badakhshán ko targhíb dí; un logoṇ ne Jahán-dár Sháh ko khárij us kí dáru-l-ḥukúmat, Faiz-Ábád, meṇ qaid kar liyá. Gharaz ki ba-ri'áyat i qadím ri'áyá ke Jahán-dár Sháh qaid se rihá pákar Aksas ke us pár Galdab ko rawána húe, aur yaháṇ 'Abdu-l-raḥmán Khán se muláqát húí. Unhoṇ ne cháhá, ki shimál meṇ Turkmánoṇ kí fauj jama' karke Badakhshán par qábiz hoṇ, aur is taraf Amír i Maimana ne Azbak fauj lekar maghrab taraf se Balkh aur Bandaz se unkí madad kí. Chunki rúpiya kí kamí thí, is wáste kám-yábí nahíṇ húí, aur 'Abdu-l-raḥmán Khán ne Rúsiyoṇ kí madad ká khiyál kiyá, aur Jahán-dár Sháh Chitrál ko chalá gayá, ki us mulk ke Sar-dár, Amánu-l-mulk se madad ḥásil kare. 'Abdu-l-raḥmán Khán Bukhárá se Samarqand ko gayá, aur Mai san 1870 'Ísawí meṇ ba-maqám i Táshqand dákhil húá. Janaral Káfmain ne is Sar-dár ko barí khátir-dárí ke sáth liyá; lekin 'Abdu-l-raḥmán Khán kí dar-khwást par, jo Afghání-Turkistán fatḥ karne ke wáste thí, garú kán na diyá. Qarib pachás hazár rúpiya ke 'Abdu-l-raḥmán Khán ká wazífa múqarrar ho gayá; lekin uskí is dar-khwást par inkár kiyá gayá, ki wuh "St. Petersburgh," dáru-l-saltanat i Rús ko jáe, aur wahán apní dar-khwást ba-ḥuzúr i Shahanshah i Rús 'arz kare. Jab ki Shsler ṣáḥib se uskí muláqát húí to unhoṇ ne apne yaqín ke taur par yih kahá, ki ba-sarf i pachás hazár paund, wuh is qadr fauj muhaiyá kar saktá hai, jo usko Afghánistán meṇ ek bár phir ḥákim banáne ke wáste káfí ho. Yih bát Sar-dár 'Abdu-l-raḥmán Khán ke dil meṇ naqsh ho gaí, aur is khiyál se apní ámadaní i wazífa ká daswán bissa kharch kartá aur báqí sab jama' kartá rahá, aur yih bhí usko khiyál rahá ki munásib ḥálat meṇ Rús uskí madad karegá. Jahán-dár Sháh ne san 1873 'Ísawí meṇ phir ba-maqám i Badakhshán tadbír fasád kí kí, lekin taqdír muwáfiq na thí. Ákhir apne dámád 'Abdu-l-raḥmán Khán ke pás san 1875 'Ísawí meṇ Samarqand chalá gayá, aur wahíṇ wafát páí.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 10 "April," San 1880.

ULU-L-'AZMÍ

Insán kí gharat bhí kyá hí zar-khez aur bár-áwar hai! Koí dil nahíṉ jo lákhoṉ umaṉg aur hazároṉ josh ká makhzan na ho. Koí ṭabí'at nahíṉ jis meṉ phúlne phalne taraqqí karne kí gháyat daraja kí ṣaláḥiyat na ho. Is be-bahá aur bár-áwar ṣaláḥiyat ko, qudrat ne tamám dunyá ke insánoṉ se, go wuh Yúrapí ho yá Eshiyáí, 'Ajmí ho yá Hindí, 'Arabí ho yá Turkistání, Miṣrí ho yá Yúnání, Chíní ho yá Tátárí, yaksáṉ muqarrar kiyá hai. Ek waḥshí se waḥshí ká bhí dil agar ṭaṭolye, to 'ajíb gharíb umaṉgoṉ aur tamám ṣaláḥiyatoṉ se málámál milegá jis se ek filásofar níhál hai aur jiskí ba-daulat taraqqí ke ásmán ká tárá ho gayá hai. Ek jáhil se jáhil ká bhí agar dil dekhiye, to us meṉ bhí wuhí mádde mileṉge, jiske ẓarí'a us ke baní i nau' 'arsh par pahuṉch gae haiṉ aur "Civilized" ke khitáb se apne ham-jinsoṉ meṉ mumtáz ho rahe haiṉ. Is meṉ kuchh shakk nahíṉ ki qudrat kí faiyáẓí ne is hon-hár makhlúq ko ek sí zar-khez fiṭrat par paidá kiyá hai, aur yih tamám bad-naṣíbiyáṉ, jo is khaṭá-wár wujúd kí "Society" meṉ ham páte haiṉ, uská sabab khud yihí aur isí kí ná-'áqibat-andeshiyáṉ haiṉ. Yih niráli hastí jis fiṭrat par makhlúq hai, be-shakk uská yih manshá hai, ki ek gaṉwár bhí Aflátúṉ ho saktá hai, ek jaṉgalí bhí "Bacon" ban saktá hai; ek waḥshí bhí "Civilized" ká tamgha le saktá hai, ek ṣaḥráí bhí insáníyat kí ḍigrí pá saktá hai. Min-jumla un bár-áwar quwá ke, jo qudrat ne is khaṭá-wár wujúd kí fiṭrat meṉ phúlne, phalne, taraqqí karne ke liye rakhá hai, ulu-l-'azmí bhí ek fiṭrat meṉ rakhí húí chíz hai. Har insán meṉ, go wuh gore raṉg ká ho yá kále raṉg ká, go wuh sard mulk ká ho yá garm mulk ká, upajne aur taraqqí karne ká, jisko ham ba-lafẓ i ulu-l-'azmí ta'bír karte haiṉ, ek qudratí josh hai. Lekin afsos yih hai, ke maṣnú'í khiyálát kí pá-bandí is qudratí josh ko aisá dabá detí hai, ki wuh bi-l-kull ma'dúm ho játá hai. Yihí mubárak wujúd, jisko insán kahte haiṉ, jab tawahhumát aur insán ke ghaṛe húe khiyálát ke bas meṉ á játá hai, to uskí ṭabí'at kí tamám zar-khezí khák meṉ miljátí hai; aur wuh andarúní taḥrík, jisko 'ámm-fahm ṭaur par dil ká iṣrár bhí kah sakte haiṉ, aur jisko qudrat ne is hon-hár hastí kí nashw-o-namá aur taraqqí ke liye banáyá hai, aur jo har laḥẓa ek jadíd taraqqí kí taḥrík kartí hai, bi-l-kull ma'dúm ho játí hai. Fi-l-wáqi' insán kí jaháṉ tak ṣámat hai, maḥẓ isí wajh se hai, ki wuh apní mubárak fiṭrat, andarúní hidáyatoṉ ko chhoṛ kar insání ḍhakosloṉ, berúní khiyálát ko apní kám-yábí ká ẓarí'a aur apní manzil i maqṣúd ká rah-numá banátá hai. Is meṉ kuchh shubba nahíṉ ki insán ko tamám taraqqiyáṉ usí josh kí ba-daulat, jisko ham ba-lafẓ i ulu-l-'azmí ta'bír karte haiṉ, muyassar hotí haiṉ. Pas kisí qaum kí áyanda ḥálat aur qismat kí nisbat peshín-goí karne ke liye ham ko dekhná cháhiye, ki wuh qaum us bár-áwar andarúní josh ko, jiská mubárak nám ulu-l-'azmí hai, kis ḥálat meṉ rakhtí hai, Agar wuh is 'ajíb-o-gharíb ṣifat se kám le rahí hai, to ham usko uskí niháyat phaṭí se phaṭí ḥálat meṉ bhí har qism kí kám-yábí kí mubárak-bád deṉge. Ham agar apní qaum, apne mulk se kuchh máyús haiṉ, to uskí wajh na ṣirf yih hai, ki hamárí daulat roz ba-roz ghaṭtí játí hai, hamárí tijárat roz ba-roz be-farogh hotí játí hai, hamárí ma'ásh ke wasáil din ba-din mafqúd hote játe haiṉ; balki is wajh se, ki hamáre abnáe waṭan ke diloṉ meṉ wuh qudratí josh, ya'ní ulu-l-'azmí, jo tamám taraqqiyoṉ kí jaṛ hai, nahíṉ rahí hai. Tawahhumát ne us núr barsáne-wálí andarúní taḥrík ko bi-l-kull ma'dúm kar rakhá hai. Hamáre abnáe waṭan ke tamám andarúní quwá pazhmurda aur afsurda ho rahe haiṉ. Hamáre tamám abnáe waṭan maṣnú'í khiyálát, rasm o riwáj ke pá-band ho rahe haiṉ. Sochná, samajhná, dekhná, bhálná, jo mabádí i taraqqiyát haiṉ aur jiske bidún koí taraqqí muyassar hí nahíṉ ho saktí, hamáre mulk meṉ gunáh samjhá játá hai. Ba-jáe iske ki ubharne ke khiyálát kí qadr o ḥimáyat kí jáe, hamárí bad-naṣíbiyoṉ aur bad-iqbáliyoṉ se, hamáre mulk meṉ bár-áwar joshoṉ ke dabáne meṉ baṛí sar-garmí se fikr kí játí hai. Hamáre abnáe waṭan ṣirf isí par bas nahíṉ karte, ki khud apne tamám qudratí máddoṉ ko khodeṉ, balki yih ihtimám kiyá játá hai, ki koí dil bhí ubharne na páe. Ham dekhte haiṉ kí baṛe baṛe ẓí-waq'at logoṉ ká yih manshá hotá hai, ki hamáre abnáe waṭan maṣnú'í

khiyálát kí pa-bandí, báp dádá ke rasm-o-riwáj, tawahhumát aur khiyálát i bátila se kisí tarh nikalne na páeṉ. Hamáre mulk ká yih hál hai, ki zará ubharne ká qasd kiyá aur khulá ke, rasúl ke, mulk ke, watan ke, 'izzat ke, daulat ke, insániyat ke, "Civilization" ke, taraqqí ke, aulád ke dushmanoṉ ne mukhaliftaeṉ karní shurú' kiṉ.

Hum ko is amr ke sunne se, ki janáb Moulaví Samí'-ulla Khán Sáhib ma' apne lakht i jigar ke 'áziz i Inglistán jáe, niháyat khushí húí. Be-shakk i ihí ulu-l-'azmiyaṉ aur irádeṉ hain ko hamárí qaum aur mulk ke achchhe din áne kí tawaqqu' dilátе haiṉ. Is meṉ kuchh shubha nahíṉ, ki ek aise mulk meṉ jáná, jahán insán kí qudrat kí wus'at kí ṯákhoṉ nazireṉ mil saktí hoṉ aur jahán insán ke quwá kí zar-khezí aur shiguftagí ek 'ajíb 'álam dikhá rahí hai, jahán ka tarz i mu'áshirat aur tariq i tamaddun 'ajíb gharíb khúbiyoṉ aur nekiyoṉ par mabní ho, hazároṉ fáidoṉ ko bá'is aur quwáe 'aqlí aur akhláqí ke be-intihá taraqqí ká mújib hai. Khudá kare ki hamáre dígar ham-watan bhí aise mubárak irádeṉ aur ulu-l-'azmiyoṉ se kám-yáb hoṉ—*Ámín!*

HINDUSTÁN KÁ BAJAṮ, AUR INGLISTÁN KE AKHBÁR-NAWÍS.

Akhbár i "Times" bayán kartá hai, ki jo kaifiyat ámadaní aur masárif kí "Honorable Sir John Strachey" Sáhib Bahádur ne qánúní kaunsil i Kalkatta meṉ pesh kí thí, wuh Hindústán ke aur bajatoṉ kí nisbat, jo pichhle chand barasoṉ meṉ pesh kiye gae the, siyáda-tar taqwiyat-bakhsh hai.

Is bajaṯ se do barí barí báteṉ sáf sáf záhir hotí haiṉ; ya'ní *ek to yih, ki Hindústán kí ámadaní ká sar-chashma, jo band ho gayá thá wuh phir járí ho gayá hai, aur ab yih ámadaní úpar ko barhne lagí hai*; aur dúsre yih, ki intizám i mulk meṉ barí sar-garmí aur musta'iddí ke sáth kifáyat hone lagí hai, aur usse bare bare 'umda natije paidá húe haiṉ. Agar Hindústán ba-ghair-kisí sakht mushkil ke sirf un nuqsánát i chand dar-chand ko hí bar-dásht nahíṉ kar saktá hai, jo pichhle barasoṉ meṉ qaht aur chándí kí qímat ghaṭ jáne ke sabab se húe, balki wuh lárí aur sar-hadd kí relwe kí ta'mír ke wáste bhí rúpiya de saktá hai, jiskí ta'dád sál i hál aur sál i áyanda meṉ meṉ karoṛ rúpiya se ziyáda hogí, aur yih bhí us hálat meṉ kí koí jadíd mahṣúlát nahíṉ lagáe gae haiṉ, balki ba'ṣ maujúda mahṣúlát meṉ barí takhfíf kardí gaí hai, aur san 1880-81 meṉ khwáh Hindústán meṉ yá Inglistán meṉ rúpiya qarz lene kí koí zarúrat nahíṉ qarár dí gaí hai, to is meṉ kuchh shubha nahíṉ ho saktá hai, ki is saltanat meṉ Inglistán ki i'ánat aur imdád karne kí táqat bahut ziyáda ho gaí hai.

Akhbár i "Standard" bayán kartá hai, ki jo khuláṣa us ispích ká, jo "Sir John Strachey" ne bajaṯ kí nisbat farmáí thí, tár-baṛt ke zarí'a áyá hai, us se tamáníyat-bakhsh sabát is bát ká hásil hotá hai, ki Hindústán ke maháṣil ko ek aisí bunyád par qáim karne ke wáste koshisheṉ kí játí haiṉ, jiske bá'is ba'd ikhráját ke sirf ek mustaqill taufír hí haqí na rahá kare, balki Gavarnmaṇṭ ba-tadrij us bhárí mutáliba meṉ takhfíf kar sake, jo Hindústán par Inglistán ko rúpiya bhejne ke wáste kiyá játá hai, aur jiske bá'is uskí daulat-mandí aur ásúdagí ko taraqqí nahíṉ hone páti. Jis zamána meṉ 1879-80 'Isawí ke takhmíne taiyár kiye gae the, to Sáhib i Fanánshal Minister ne maháṣil kí nisbat ek aisí ráe dí thí, jis se niháyat máyúsí záhir hotí thí. Ya'ní Sáhib i manṣúf ne yih andáza kiyá thá, ki maḥṣúl i aráṣí ghaṭ jáwegá, aur afyún kí ámadaní meṉ bhí kamí hogí, aur akscheṉ meṉ aur bhí ziyáda nuqsán hogá, aur namak kí ámadaní meṉ niháyat khafíf taraqqí hogí. Is par jang i Afghánistán shurú' hogaí, aur áyanda kí nisbat aur bhí ziyáda máyúsí ho gaí. Aur agar sirf un raqmoṉ par lihág kiyá jáe, jo sál i guzashta meṉ pesh kí gaí thíṉ, to un se jalíl-ul-qadr ḥukkám ke is maṣbút bayán kí káfí taur par ṯáíd hotí hai, ki Hindústán ke maháṣil meṉ ghálibán sakht nuqsán rahegá, go hisábát ká kisí tarh par faisala kyoṉ na kiyá jáe. Lekin khush-qismatí se ámadaní ba-nisbat tawaqqu' ke bahut ziyáda húí hai. Aur agarchi is bát ke andesha kí kisí qadr wajh manjúd hai, ki jo ráe ab qáim kí gaí hai us meṉ áyanda kí bih-búdí kí nisbat shayad kisí qadr barh kar tawaqqu' kí gaí hai; lekin is amr meṉ matlaq kisí qadr shubha nahíṉ hai, ki natíja ba-har-kaif ba-nisbat uske niháyat 'umda hogá, jiskí tawaqqu' kuchh 'arsa pahle niháyat bharosa-rakhne-wále shakhsoṉ ne kí thí. Kisí mulk se yih tawaqqu' nahíṉ ho saktí hai, ki wuh ma'múlí ámadaní meṉ se larái ká kharch bhí adá kare, aur jangí maqásid kí gharaz se ghaní sarakeṉ bhí taiyár kare. Agar yih ikhráját dúr ho jáweṉ to niháyat ziyáda taufír rahegí. Aur ham ummíd karte haiṉ ki yih ikhráját áyanda phir kabhí wáqa' na hoṉge. Balki bá-khiláf iske ab zamána umda fasl ká átá játá hai, aur uske bá'is se hamárí kifáyat ká ziyáda asar ma'lúm hogá.

Akhbár i "Daily Telegraph" bayán kartá hai, ki bahut sí musibatoṉ ke ba'd Hindústán meṉ ek aisá zamána átá húá ma'lúm hotá hai, jis meṉ ham dil se ummíd karte haiṉ, ki uske tamawwul aur ásúdagí ko taraqqí hogí, aur maháṣil aur kharch meṉ masáwát rahegí, aur uskí sar-haddát is qadr mustaḥkam hoṉgí jaise ki sábiq meṉ kabhí nahíṉ húí thíṉ, aur uskí tijárat ko taraqqí hogí aur sharh i akscheṉ uske baqq meṉ mufíd hogí, aur uskí ḥudúd ke andar amn o amán maṣbúṭí ke sáth qáim ho jáwegá, aur uske Ráje aur Sar-dár aisí garm-joshí ke sáth khair-khwáhí aur wafá-dárí záhir kareṉge jaisí ki unhoṉ ne sábiq meṉ kabhí na kí hogí.

LAHORE—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 24 "April," San 1880.

SULTÁN I TARKÍ.

Chunki áj-kal saltanat i Tarkí ke besh-tar hissa i ahl i Islám par iflás kí sakht musíbat názil ho rahí hai aur Tarkí ke muzáfát aur mufassilát se hamáre bhúke Musalmán simat kar khás Qustuntina ko apná máman wa maljá samajhte hain, jinkí imdád ke liye ham ne pahle bhí ek árțikal likhá hai, lihází hazrat i Sultán i Tarkí ne in miskínon aur muhtájon par 'átifat i Sultání mabzúl farmái hai, aur bi-l-fi'l do máh tak muhájirín aur masákín ke liye fí kas shikam-ser khánd milne ká hukm de diyá hai, aur unko páreha i poshídaní bhí marhamat farmáyá hai. Jab ki khud hazrat i Sultán apní ri'áyá kí tabáhí aur bar-bádí aur unke iflás kí taraf mutawajjih húe hain, to yaqín hai ki Tarkí ke umará aur 'amáid bhí apní apní jeb i khás se in sitam-rasídon kí imdád farmáenge. Is gai guzrí hálat men bhí Tarkí men bare bare mutamawwil 'amáid aur afsar maujúd hain; magar áj-tak sunne men nahín áyá ki kisí ne apne mulk ke musíbat-zadon kí ham-dardí kí ho, aur rupaiyon aur ashrafiyon se qata' nazar, ek phútí kaurí bhí dí ho.

Jab akhbáron men Tarkí kí tabáh hálat mushtahar hotí hai, to saltanat i Tarkí 'ámm o khás kí nazaron men khalíf ma'lúm hotí hai; lekin afsos hai, ki Tarkí ke mál-dár aur mutamawwil logon ko Bab-i-'Alí kí hatak ká aslá khiyál nahín. Afsos hai, ki dunyá se ham-dardí uth gai hai!

KASHMÍR I JANNAT-NAZÍR.

Mausam roz ba-roz achchhá hotá játá hai. Sardí kí garmágarmí gugar gai, aur mausam i bahár kí ámad ámad hai. Ghalla kí tashwísh jo logon men ek muddat se phail húí thí ab rafa' ho chalí hai, aur har ek shakhs men ásúdagí aur rafáhiyat ke ásár páe játe hain. Rasad i shálí tamám shahr men barábar taqsím hotí hai, aur log is intizám se niháyat khush ma'lúm hote hain. Sach to yih hai ki Khudá kí báten Khudá hí jáne.

Jab se is mulk i Kashmír men ásár i qaht namúdár húe, tamám akhbárát i Urdú wa Angrezí ne mukhtalif ráen is qaht ke bára men záhir kín, aur jiskí samajh men jo kuchh áyá us ne likh diyá. Khair unkí tahríron kí táid yá tardíd majh ko likhní mangúr nahín hai. Albatta ek bari bhárí ghalatí, jo ba'z akhbárát men is se pesh-tar merí nazar se guzrí hai uskí tashíh kartá hún. Aiyám i qaht men ba'z akhbárát i Urdú wa Angrezí men aisá záhir kiyá gayá ki qaht ke liye koí qudratí asbáb maujúd na thé, balkí sá i intizám ne aisá qaht i 'azím mulk i Kashmír men barpá kiyá, aur agar 'umda intizám hotá to mumkin na thá ki is mulk men qaht ke ásár namúdár hote. Yih ráe albatta sáhiban i akhbár kí qábil i nazar hai. Niháyat ta'ajjub kí bát hai ki in sáhibon ne ek da'wá i be-dalíl kyonkar pesh kiyá, aur qaht ke liye qudratí asbáb maujúd na hone par koí bujjat qáim na kí, aur sú i intizám ko qaht kí binā samajhne par koí burhán záhir na farmá. Názirín i akhbár par yih bát ba-khúbí raushan rahe, ki mulk i Kashmír, jo niháyat shádáb mulk hai aur qudrat ne be-shumár chashme aur daryá já ba-já is mulk men járí kiye hain, is sar-zamín men jab qaht húá hai, to kasrat i bárish se hí uská ázálá húá hai, warna bárish na hone par is mulk men kabhí qaht ká andesha nahín húá. Abkí dafa' bhí yihí kasrat i bárish qaht ká bá'is húí, jo ek 'álam par záhir hai ki barábar nau mahína tak lagátár baraste rahé, aur jo fasl qarib dirau ko kí bar-bád hogaí. *Kasrat i bárish ko agar qudratí sabab na máná jáe to ek aur bát hai, warna intizám ko is men kyá dakhl?* Intizám Sarkár i wálá ká kyá kahná cháhiye ki kis kis tarh rafa' i qaht ke liye ahl-kárán i sarkárí ne ján-fishání kí aur ihtimám wa intizám men koí daqíqa báqí na chhorá gayá. Gharíb-khánc aur hirfat-karí ke kár-khánc ba-saraf i zar i kasír járí kiye gae, aur qímat i girán par Panjáb se ghalla mangwá kar qímat i arzán par farokht kiyá gayá. Masákín wa ghurabá par naqd o jins ba-taur i khairát taqsím húá, magar jab-tak marzí i Iláhí is balá ke tálne par na húí kisí kí kuchh pesh na gai. Warna ahl-kárán i sarkárí ne intizám aur husn i tadbir men apní taraf se kisí tarh kotáhí na kí. Aur hugúr Mahárája sáhib ne bhí ba-kamál daryá-

dilí wa ri'áyá-parwarí khazána i 'ámira ká darwáza khol diyá. Magar jab-tak bádsháh i haqíqí ne is muṣibat ko bándagán i mulk se dúr na kiyá, tab tak barábar ghul o shor rahá, aur jab usne apne bandon par 'ináyat kí nigáh o dekhá, to yak-qalam 'álam hí badal gayá. Jis qádir mutlaq ne qaht ke asbáb muhaiyá kiye the, usí ne use dúr kar diyá.

Aiyám i qaht men jab Mahárája ṣáhib ne ba-nagarí ri'áyá-parwarí hirfat-kárí ke kár-kháne járí farmáe to log thorí mazdúrí par jauq jauq jama' hote the, ki muhtamimán i kár-kháneját uske ihtimám se 'ájiz ho játe the aur bará majma' aur ghul hotá thá, aur is kasrat ke bá'ig aksar log mazdúrí aur ujrat se mahrúm rahkar niháyat afsos karte the. Ab bhí Mahárája ṣáhib bahádur ne kár-kháneját hirfat-karí barábar járí rakhe hain, magar wuh bhír aur ghul nahín, aur us qadr log jama' nahín hote. Chunánchí huzúr Sarkár i wálá ne yahán ke rais i a'zam Khwája Samá-ullah wa Ghulám Hasan ṣáhibán ko, jo námí-girámí saudágar hain aur Sarkár i wálá ke niháyat khair-khwáh aur khair-andesh hain, targhíb wa'ste ijráe kár-kháneját i hirfat-kárí ke farmái; aur Khwája ṣáhibán i manṣúf ne barae hasúl i raza-mandi wa khush-núdi i Sarkár i wálá, kár-kháneját i shál-báfí, jo is mulk men ziyáda-tar shá' i hai, járí kiye, aur apní daulat i kasír sarf karke bare bhárí kár-kháne ke bunyád dálí. Lutf yih hai ki aiyám i qaht men bhí pesha-war log do ána ujrat ke kamáne par shám ko khush khush nazar áte the aur din bhar mazdúrí karke shám ko apní ujrat hásil karne par niháyat barbsháh ma'lúm hote the; ab yih hálat hai ki Khwája ṣáhibán i manṣúfu-l-sadr bis bis aur pachchís pachchís rúpiya peshgí dene par rází hain aur ujrat bhí ba-nisbat i sábiq dowlí kardí hai, magar niháyat kam log bhartí hote hain aur ba-ghair buláe aur minnat kiye kár-kháne par áná pasand nahín karte. *Bi-hiq tafáwut i rah az kujást tá ba kujá.* Khwája ṣáhibán i manṣúfu-l-sadr ne aiyám i qaht men bari farákh-hausalagí se imdád i qaht-zadagán farmái, aur imdádí kám járí karke ghurabá masákín kí parwarish men niháyat koshish karte rahe, aur siwáe iske bhí naqd o jins gharíb logon par har roz taqsím farmáte the. Ab bhí shál-báfí ke kár-kháne járí karne se madda'á yih hai ki ek to huzúr Mahárája ṣáhib kí raza-mandí aur khush-núdí hásil karen, dúsre yih ki gharíb logon ko isi libás men madad pahuncháen. Gharaz ki ab zamána kí hálat hí badal gaí, aur pesha-war log ba-ghair minnat aur samájat aur izádí i ujrat ke kár-kháneon par áte hí nahín. Idhar huzúr Sarkár i wálá kí husn i niyat ká yih natíja húá ki agar mazdúrí shál-báfí kí dewhrí aur dúní ho gaí to udhar pashmína ká bázár bhí taraqqí kar gayá, jiski tanazzul i qímat se Kashmír kharáb ho gayá thá.

In taḥríron se matlab merá yih hai, ki qaht ke asbáb bhí qudrat hí ne faráham kiye the, aur usí ne uske rafa' ke sámán bhí muhaiyá kiye. Ba'ẓ akhbárát ne jo ahl-kárán i riyásat ke intizám par nukta-chíní kí hai, wuh sará-sar ghalat aur be-bunyád aur da'wá i be-delil *hai.*

Ráqim,

MUNSIF.

az Sri-nagar.

MU'AMALAT I HIRAT.

Ba'd fatḥ i Afghánistán Gavarnmant i Inglistán ko khush-iqbálí se aisá mauqa' milá hai, ki agar wuh cháhe to Hindústán kí sar-hadd ko achchhí tarḥ mastaḥkam kar sakti hai, aur hamesha ke liye wasat i Eshiyá men Rúsí-pesh-qadamí ruk saktí hai. Sábiq men jab Írán aur Inglistán ke samjhoute kí áwáz Rús ke kánon men pahunchí, to usne Írán ko dhamkiyán deni shurú' kín. Jab is se kám na niklá, to ab Rúsí dúsrí taraf mutawajjih húe aur aise sámán faráham karne lage, jinse Írán ko jab cháhen ṣadma pahunchá saken. Ghaur karne se ma'lúm hotá hai, ki Rúsiyon ko bhí bari dúr ki sújhtí hai. Ab Rúsiyon ne Bátúm men ek kamp qáim kiyá hai aur is kár-rawái se Írán ko táshwish wáqa' húí hai. Wajh yih hai, ki koh i Arárát se " Caspean " tak ká rásta Rúsiyon ke qabza men hai, aur wuh is rásta se sar-hadd i Írán ko zarar pahunchá sakte hain; aur koh i Arárát ká ta'alluq koh i Qáf se hai, aur koh i Qáf wasat i Eshiyá se mulhiq hai. Agarchi koh i Qáf men Rúsí táqat barhí húí hai, magar wahán kí sárí qaumen, Tátárí, Járji, Arminí, aur Musalmán wa-ghaira, Rús se sakht náráz aur Írán se gaṭhí húí hain. Shah i Kajkuláh ne jo is báb men Inglistán se hanoz tasfiya nahín kiyá, iská sabab yih hai ki wuh apná har tarḥ se istiḥkám cháhte hain. Wuh Rús kí cháloṅ se sakht khauf-nák hain. Unká yih manshá hai, ki jis tarḥ wuh ek sulḥ-náma Gavarnmant i Inglistán se apní hifázat ke báb men karen isí tarḥ ḥazrat i Sultán i Tarkí se bhí 'ahd-náma karleṅ; aur be-shakk Shah i Írán ki yih ráe niháyat ma'qúl hai.

Lahore—"C. & M. Gazette" Press.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. May 1880. No. 24.

THE JOURNAL.

We would call the attention of our subscribers to the fact that the Society's Journal cannot be continued on its present footing after the close of the present year, unless the members of our Society bestir themselves more energetically than they have done hitherto in its support. At present the Journal is published at a considerable pecuniary loss. Speaking approximately the annual income of the Society is about Rs. 400, and the annual cost of the Journal alone—to say nothing of other expenditure—is Rs. 900. Up to date Sir Charles Trevelyan's handsome donation, and a few other subscriptions of an exceptional character have kept us solvent, and these resources will enable us to continue this and other work for some months longer. The Journal will be published without fail to the end of the year.

It will then be necessary to reconsider our position, and we must ask our readers the plain question: "Do they, or do they not, wish the Journal to continue as a monthly publication."

If they do, the income of the Society must in some way be increased. The most obvious and satisfactory way of bringing about this result is to add to the number of our subscribers. There are still scores and hundreds of men in India who profess to take an interest in education, and who assent to our views on the subject, but whose names do not appear on our list. To recruit for new members is by far the most effective assistance that our friends can give us.

On the other hand, those of our members who are not prepared to help us in this way can give us direct pecuniary assistance. We do not intend to raise the ordinary annual subscription. Our object is to throw open the doors of our Society to all classes, but by many of our wealthier members an annual subscription of Rs. 50 can be paid as easily as one of Rs. 5.

We would add, what we have said on previous occasions, that we regard "literary assistance" as the equivalent of "hard cash." The two are convertible terms. If our funds were flourishing, literary assistance could be commanded, and on the other hand if a certain number of our friends would guarantee us hearty and constant literary assistance, our financial difficulties might be overcome. We are willing to take a fair share of the one burden or of the other on our own shoulders, but we are not prepared to support both for an indefinite period.

It may be well to re-state the objects with which the Journal was established—

I.—To advocate the use of the Roman Alphabet for all Oriental languages.

II.—To place at the disposal of all who are interested in Indian Education—whatever their differences of opinion in detail may be—a periodical for the free discussion of all educational measures, for the exchange of ideas and the publication of suggestions and experiments connected with educational work.

III.—To place at the disposal of members, and in particular of those residing in our own Province, a monthly publication of general literary interest.

In these days of speedy communication with England no Indian publication can hope to compete with the London

monthlies, but we ought to receive sufficient support to give our Journal a standing and influence equal to that of the "Calcutta Review." Our definite and decided policy on the subject of Romanizing need not hinder those who think differently from supporting the Journal on other grounds. We are as willing to publish arguments against our Romanizing views as for them; indeed nothing would give us greater satisfaction than the receipt of a well-argued statement of objections. Our cause will never suffer from free discussion. Apathy and red-tape are the only enemies we dread.

We appeal then to all our readers to give us such support —pecuniary and literary—as they can, in order that the Journal may retain its position as a monthly review. Our appeal is made to the native members of our Society no less than to Europeans.

The Roman Urdú Journal,—for the first time in educational history,—offers to our native friends the means of meeting their English colleagues on a fair basis of literary equality.

We deem it right to place this statement of our need of assistance before our readers. We have no intention of discontinuing the Journal, but it rests with the public to decide as to its frequency of publication, and its standing as a literary review. If our readers are not prepared to support a "monthly" we will give them a "quarterly." If even that is too much for the public—local or general—to which we appeal, we shall content ourselves with a six-monthly or annual resumé of the slow but certain progress which the Roman Alphabet is making.

The result of our present appeal, and our consequent decision as to the publication of the Journal in 1881, will be duly notified in the October number of the present year.

EDITORIAL NOTES.

It seems probable that the Vernacular Press Act will soon give rise to further discussion. We do not wish to air our views on the subject regarded as one of party politics, but we would call attention to the remarks which appeared in our number for December 1878. We then maintained, as we maintain now, that the defects and difficulties of the multifarious Vernacular characters were an absolute and permanent bar to the attainment by native journalism of a position in any sense comparable to that of the European Press. To repeat our argument—"The contents of an English newspaper are matter of public notoriety. Those of a Vernacular newspaper are only known to the limited clique who spell out its mysterious symbols, and to those who receive their information through that limited clique, without the power of verifying it. The contents of a newspaper in the printed Roman character are certain. They can be criticised and argued against, and if necessary the editor can be sued for libel or prosecuted for sedition, without the possibility of his sheltering himself behind ambiguities and uncertainties of style. The English press is practically under a censorship of its own—the best of all censorships—that of "public opinion." On the other hand, the grooves in which the Vernacular press runs are too various and too narrow for any "public opinion" to develope under its influence. Let our native friends accept the Roman character, a character which is adapted for type-printing, and which may be read without the training of an "expert." We shall then take sides with them, and say that there is no good ground for special legislation in the case of the "Koh-i-Núr" or the "Panjábí" any more than there is in the case of the "Hindoo Patriot" and the "Indian Mirror."

How many of our readers could tell us the contents of the last number of any of the Lahore Vernacular newspapers?

What influence have those newspapers on the general course of events?

How often are they quoted by the editors of the "Civil and Military Gazette" and the "Pioneer?"

The views advocated by our Society appear to have given rise to considerable discussion at Batavia. If we receive the papers on the subject which the Batavian Society of Arts and Sciences promises we shall endeavour to place them before our readers in English.

The fact that the Marquis of Ripon was induced to make a declaration of policy with regard to Indian Education within a few days of his acceptance of the office of Viceroy is significant. It shows that the question of Indian Education is still considered at Home to be one of paramount importance. It is singular that those who take a real interest in the subject should sometimes fail to see that the introduction of the Roman character, and of the printing press, are the very first steps in educational progress.

In our March number we expressed a hope that some one would complete the series of Oriental Manuals in the Roman character by giving us one for Arabic. We are glad to see from Messrs. Allen and Co.'s list of forthcoming works that Professor E. H. Palmer is about to publish an Arabic Manual. The list does not say expressly that it will be in Roman, but we are justified in assuming that it will be uniform with other manuals published by the same firm.

The American Mission Press at Lucknow has just published a new and useful dictionary in English and Roman-Urdú. A portable dictionary of the kind has long been wanted. The smaller Forbes is only Urdú and English. There were indeed several small English and Urdú Dictionaries —published in this country—before the appearance of the one just issued, but most of them were incomplete and some had been carelessly prepared.

The preface to this new dictionary is dated March 1880, but we gather from the advertisement that the book is already selling at the rate of a thousand copies per month.

The lowness of the price Re. 1 stiff cover, and Re. 1-4-0 cloth, is evidence that the printing press can easily beat lithography in cheapness.

The editor enumerates, as the strong points of his dictionary, that its vocabulary is more complete and that the meanings in Roman-Urdú extend over a wider range than in other dictionaries of the size; moreover that it contains the etymology of a large number of English words and gives English idioms with their equivalents in Urdú.

The feature in the dictionary which we are most disposed to criticise adversely, is the system adopted for representing the pronunciation of English words. There is room for difference of opinion as to the expediency of phonetizing English at all, but if we attempt it—and what is more attempt it in the interest of native readers already familiar with Roman-Urdú—why should we not use the Roman-Urdú phonetic system itself, or as near an approach to it as possible. Some additions are required we admit, but the additions should be made to fit in with the existing Roman-Urdú system. They need not supplant it. Why should we denote the sounds distinctly indicated in Roman-Urdú by "e" "ai" and "ú" by such representatives as "á" "í" and "oo"?

Englishmen and natives who have already mastered English, do not require a key to its pronunciation, but assuredly those readers of the dictionary—presumably the majority—who know Roman-Urdú well and English partially, will be puzzled by the two phonetic systems employed.

We are indebted to a friend for the following extract from a letter written by Dr. Hepburn, a well-known missionary and scholar in Japan.

He says—"I am just now engaged in Romanizing the New Testament; that is, writing it off in the Roman letter for publication. This is for the convenience of the foreign missionary, as well as for many native, who read the Roman letter. The Japanese New Testament in the Japanese letter is both voluminous, inconvenient and expensive; by Romanizing it I bring it down to the size of the English copy, which one may carry in his pocket. I hope also to help in this way to substitute in time the Roman letter for the Japanese, which even the Japanese who are able to judge think very desirable."

A member of the Society has sent us the following, with reference to the Middle School Examination.

A few years ago the Middle School Examination occupied three days. A fourth day was added, exclusive of the optional subjects, and now the History Paper is fixed for the fifth day.

Life is not long enough to be spent in this way, and it can hardly be reasonable to consume as much time in a mere schoolboy's examination as it takes to make a Senior Wrangler.

The Examination might be improved by judicious pruning.

Persian and Urdú would be advantageously cast into one subject.

There should be no special Grammar Papers, but a few Grammar questions should be added to the papers in language.

The *vivâ voce* portion of the Examination should be abolished. A *vivâ voce* Examination is an excellent thing when a student is cross-examined upon his reading, but in the form which it necessarily assumes on this occasion it is wholly unprofitable. Out of 100 boys five may read well and five badly. The reading of ninety per cent has no character.

The following scheme of Examination is suggested for next year :—

First day, A. M., English or Mathematics.
P. M., Persian and Urdú.
Second day, A. M., Arithematic and Mensuration.
P. M., History and Geography.
Optional subjects.
Third day, A. M., Elementary Physics.
P. M., Arabic or Sanskrit.

SELFISHNESS.

The origin of the benevolent affections is a much-disputed question, and one for which any universally-acceptable solution is not likely soon to be found. But whether they are implanted in us by natnre, or are the result of personal experience, or of the experience of the whole human race, is of less consequence for our present purpose than the estimate in which they are held by all civilised people. Among

such, the virtuous man is he who seeks the good of others, even when such a course is against his own interest; in fact, the greater the self-denial exercised, the more virtuous he is deemed. The justice of this judgment may be doubted as the case is quite conceivable in which far more harm might be done by neglecting one's own interest for the sake of other people's. But it is impossible always to calculate consequences so nicely, especially on short notice, and often we are ready to admire a man's motive when the action itself is wrong, that is followed by evil results. It is no small thing for man to have arrived at this pitch of virtue, even though it may exist more in theory than in practice, and that too, whether we consider benevolence as an instinctive power or not. For if we look beyond the pale of civilised nations, we find it not only not practised but not even approved. An African native or a North American Indian would feel rather astonished if he was told to love his neighbour as himself, and until he found it to be advantageous he would ridicule the idea. Probably if an advanced member of these fraternities advocated such views, he would be hooted and looked on as a fool who did not understand what he was saying. The original instinct of man is self-preservation and to the primitive man the most obvious way of carrying out the natural prompting is to repel force by force: now if benevolence is also an instinct in such men, we must suppose it to be not exercised, because no occasion calls for it. In such a state of society selfishness is indispensable, and is therefore looked on with approbation; the more a man looks after his own interests the wiser he is. Much experience is required to teach mankind that benevolence is not only good but expedient, and it says much for human nature that present civilisation recognises in benevolence the highest intrinsic excellence. The disapprobation of society has thus rendered comparatively rare the phenomenon of a selfish man, pure and

simple, one, that is, who pursues his own ends with absolute disregard to the feelings or interests of others, and that too when those ends are reprobated by the civilised moral sense. No doubt we could all name persons of our acquaintance whom we are accustomed to call selfish, but it would be hard to name any who never pay regard to others, when such regard would interfere with their desires.

Rare however as such cases of personified selfishness are, they are not quite unknown. It is possible that such a character might exist in private life without doing much injury, but even so, he is generally hated and avoided. Happily these men are not often placed in positions of responsibility or power, but when they are, the higher their post, the more harm they have opportunity of doing. Perhaps a King of England in the old days of despotism was in the most responsible of all positions, and this is the verdict pronounced on one of them by his contemporaries: "Foul as it is, hell itself is defiled by the fouler presence of John." This verdict has not been much modified by history, but perhaps the King's contemporaries did not see that all his vices arose from his inherent and intense selfishness. This was the root of his character, and his inability to conquer it brought one who was the ablest politician and the most charming companion of his time to ruin. Many of the Kings of England have had aims at variance with the interests of their people, but none has been so utterly callous to their wishes as John. Henry I and Henry II, both ruled with power as despotic, but they considered the temper of those they governed and did not goad it into madness. Charles I was perhaps more despotic in disposition than John, but he was fighting for a principle and what destroyed him was no selfishness but falseness. John was clever and socially agreeable: as a general, he was equal to his brother, as a diplomatist to his father; but he abused his gifts by subjecting

them all to his one great vice. Therefore he became a tyrant to his people, faithless to his friends, and indifferent to the honor of his crown and person. Of every important act of his reign we may look for the mainspring to his inveterate selfishness. His quarrel with Rome and with his barons, his shameless submission to both, show that what he desired was not any distant good to his people but the fulfilment of his own immediate objects. The exclamation with which he received the proposal of the barons to secure the observance of the Great Charter indicates the point of view from which he looked at that document. "They have sent me four and twenty overkings." His power for gratifying his own passions of ambition and lust was taken away, and though he agreed to the privation, he in that very act declared his intention to break the engagement when opportunity occurred. Such seems to us the real explanation of John's character, and thus, we believe, it is that his name has been handed down to posterity with execration. Had he been a weaker King, his selfishness might have been controlled by his advisers ; but he would not be advised except by that passion. He did, it is true, perform his post in history, and his reign has given us the charter on which our national liberties are based ; but it is no thanks to him, but rather to the circumstances under which his qualities were exhibited. His indifference to every thing save his own aims deprived him more and more of support from those who might have helped him, had his aims been beneficent, and so from his helplessness was wrung the foundation of English freedom.

We have not selected John as the only, or as the most selfish man, but it would be hard to find worse specimens ; and his example is so familiar to all that it seemed suited to to our purpose. And as with John, so always the exclusively selfish man is ever the most unlovely, whatever brilliant

or useful qualities he may possess, though these may hide his unloveliness from those who do not see him close, or who look on the surface. On the other hand, every one must attend to his own interests as well as to those of others, and though the greatest admiration may be accorded to those who sacrifice themselves to others entirely, yet the ideal of benevolence seems to us rather to be to make one's *interests* coincide with other's good.

THE DISCOVERY OF INDIA.

King John the Second, of Portugal, died in October 1495, and was succeeded by his second cousin Don Manoel. Before the death of King John preparations had already been made for a voyage which should carry on the progress of discovery beyond the point already reached by Dias. The new King adopted the scheme of his predecessor; and the information obtained from Covilham's travels, and from recent Venetian sources, enabled him to give instructions clearer than those which previous explorers had received.

The Captain selected for the voyage was Vasco da Gama, regarding whose early life we glean the following information.* He was born at Sires, a town on the coast of Portugal, half way between Lisbon and Cape St. Vincent. The first cottages at the northern entrance of the bay in which the town is built are said to occupy the site of a house which belonged to Gama's family. The church now at Sires was built by Gama himself after his rise to distinction and fame.

Vasco was the third son of Estevan da Gama who had been "Alcaide Mor" or Chief Magistrate of Sires, and who

* See the Introduction to Lord Stanley's "Three Voyages of Vasco da Gama," a work of the Hakluyt series.

had also been in the service of King Manoel's father. It is said that Vasco was born in the year 1469, but the date has been disputed by some. There has also been controversy as to the date of his marriage, some thinking that it preceded his first voyage to India, and others that it took place in the interval between the first voyage and the second. Some relate that the King's selection of Vasco was the result of a sudden and unexpected inspiration, like that which originally moved Prince Henry to commence his exploration of the African coast, but others say that Vasco's father had been selected for the command by the late King, and that on the father's death it was thought that Vasco could take his place.

"The preparations for the enterprise" writes Mr. Major "were made by the King with the greatest forethought. Four vessels, purposely made small for the sake of easy and rapid movement, the largest not exceeding a hundred and twenty tons, were built expressly in the most solid manner, of the best selected wood, well fastened with iron. Each ship was provided with a triple supply of sails and spars and rope. Every kind of needful store was laid in in superfluity, and the most skilful pilots and sailors that the country could furnish were sent out with Da Gama." The largest vessel, the Sam Gabriel, was under the command of Vasco himself; the second in size, the Sam Raphael, of a hundred tons burden, was entrusted to Vasco's brother, Paolo da Gama; and the Berrio, a caravel of fifty tons, was under the captaincy of Nicolas Coelho. There was also a small craft laden with provisions, &c. It had been intended that Bartholomeu Dias should accompany the expedition; but this intention was not carried out. Dias himself only went as far as Elmina, though Vasco took with him the pilot, Pero de Alemquer, who had served Dias in the previous voyage.

It was on Saturday, the 8th of July 1497, that Vasco da Gama embarked at the small chapel below Lisbon which Prince

Henry had built for the convenience of mariners, on the site now occupied by the imposing church of Belem. One of the historians of the time tells us that a large crowd assembled to witness the departure of the adventurers. The friars and priests conducted Da Gama and his comrades in procession, the latter holding tapers in their hands while the people of the city who followed, responded to a litany which the priests chanted as they marched. When they had reached the boats, all knelt down and amid a solemn silence the vicar recited a general confession, and then absolved the departing sailors in the form authorised by the Bull which Prince Henry had obtained from the Pope for this purpose. In that vast crowd there were few who could restrain their tears, and the adventurers themselves were deeply moved as they bade farewell to their country, families, and friends, and sailed out into the ocean on their distant and perilous enterprise.*

There are so many accounts of Vasco da Gama's voyage, that one experiences something of the "embarras de richesse" in selecting from among them, but we propose to lay before our readers the earliest and most authentic of these accounts, a narrative which was written by one of Vasco da Gama's comrades, and which bears evident marks of genuineness and truthfulness. The account to which we refer is that of the "Roteiro." Though consulted by some of the earlier historians it was allowed to remain in manuscript till A. D. 1838, when two Portuguese scholars gave it to the world in print. It has since been translated into French, but has not—we think—appeared in full in English though some of the later English accounts of the voyage—including Mr. Major's—are based on its authority.

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* See Stanley's Three Voyages of Vasco da Gama.

In translating it, we generally adhere with substantial strictness to the words of the writer, using, as he does, the first person throughout. In one or two instances, however, where the narrative has become a little tedious, or the writer has unconsciously repeated himself, we have abridged or omitted a portion of his story. The author of the "Roteiro" has not been identified with any approach to certainty. He appears to have been a simple soldier or sailor on board Paolo da Gama's ship, and yet to have been a man of some reputation, as he was selected from among the crew on several important occasions.

"In the name of God. Amen. In the year 1497, the King, Dom Manuel, the first of the name in Portugal, sent four vessels on a voyage of discovery. These vessels went in search of spices. Vasco da Gama was their Commodore,* and of the other ships Paulo da Gama, his brother, commanded one, and Nicolas Coelho the other.

We started from Restello on Saturday the 8th of July 1497. On the following Saturday we sighted the Canaries, and at night we passed to the lee-ward of Lançerote. On the morrow of the night after that we approached the main land, where we fished for about two hours, and by nightfall we were abreast the Rio d' Ouro. That night there was so great a fog that Paolo da Gama was separated from the fleet in one direction, and the Commodore in the other. In the morning we had lost sight of him and of the other ships, and we made our own way towards the Cape Verde Islands, as we had agreed to do in case any one lost convoy. The following Sunday, at daylight, we sighted the island of Sal, and the same day at one o'clock we came in sight of three ships which we found to be the provision-ship and those of

* "Capitam Mor."

Nicolas Coelho and Bertholameu Dias—the latter of whom was going in our company as far as Elmina. They, like ourselves, had lost the Commodore. We went on our way in company, but the wind fell and we were becalmed till Wednesday morning. That day, at 10 o'clock, we sighted the Commodore about five leagues in front of us, and towards evening to our great joy we came up to him, and fired many bombards, and blew our trumpets, to show our delight at having found him. The next day, Thursday, we touched at the beach of Santa Maria in the island of Santiago, and there took in meat and water and wood, and made necessary repairs to the yards of the ships. Again, on Thursday, the third of August, we set out towards the east. On the 18th of August, as we were going south—about 200 leagues from the island of Santiago—the Commodore's mainmast broke, and we pulled to and fro with the foresails two days and a night. On the 22nd of the same month, as we were going sea-wards, South by West, we found many birds shaped like herons, and that same day we saw a whale. This was out at sea—a good eight hundred miles from land.

On the 27th of October the Eve of St. Simon and St. Jude, which was Friday, we found many whales, seals, and sea-wolves. On Wednesday the 1st of November, All Saints Day, we found many signs of land—sea-weeds that grow along the coast. On Saturday, the 4th of the same month, at 2 in the morning, we found bottom at 110 fathoms, and at 9 o'clock we had sight of land. Then we all assembled, and saluted the Commodore with many banners and flags and bombards and other festive signs. We came close to the land and then tacked sea-ward again, but did not recognise the land.

On Tuesday we came towards the land and sighted a low coast and a big bay. The Commodore sent Pero Dalanquer

in the boat to take soundings, and he found a very good clean anchorage, sheltered from all the winds, except the north-west. To this bay they gave the name of St. Helena. On Wednesday we anchored in this bay, and remained there eight days, cleaning the ships and mending the sails and taking in wood. Four leagnes from this bay, on the south-east, is a river, a stone's throw in breath and two or three fathoms deep. This was called the river of Santiago.* In this country the men † are blackish in color, and eat nothing but seals and whales and venison and roots of herbs. They wear skins of beasts and a covering for the loins. Their weapons are horns fashioned with the aid of fire and fastened to sticks of olive wood, and they have a great many dogs which are like those of Portugal, and bark in the same way. The birds of this country are also like those of Portugal—cormorants, sea gulls, turtle birds, larks, and many others—and the country is very healthy and temperate and has good vegetation.

The next day, Thursday, we went ashore with the Commodore, and we caught one of the natives who was small of stature and bore a resemblance to Sancho Mixia. He was going about on the heath collecting honey, which the bees of that country make at the foot of the coppice. We took him to the Commodore's ship, and the Commodore seated him at table with himself, and he ate whatever we ate. The next day the Commodore dressed him in fine clothes and had him sent ashore again. The following day fourteen or fifteen of the natives came down to where the ships were, and the Commodore went ashore and showed them many articles of merchandize—cinnamon, cloves, seed pearls, gold and other things—in order to ascertain whether they had any of those

* Berg River?

† Bushmen.

things in that country ; but the natives did not understand these commodities, looking upon them as men who had never seen them before; so the Commodore made them presents of pewter bells and rings. This was Friday. Saturday passed in the same way. On Sunday forty or fifty of them came, and we went ashore after dinner with some copper coin and bought some of the shells which they wore in their ears, which looked as though they were silvered, and also some fox tails which they carried fastened on sticks and used for fanning their faces. I myself bought an article of their attire for a copper coin. From this we ascertained that they valued copper, and indeed they themselves had some small beads of it in their ears.

That same day one Fernam Velloso, who was with the Commodore, desired very much to go with the natives to their houses, to learn what they ate and what kind of life they lived. So the Commodore, yielding to his importunities, allowed him to go. So he went with the negroes, and we returned to the Commodore's ship to supper. The natives, as soon as they had left us, caught a seal, and went to a heath at the foot of a mountain and roasted the seal, and gave some of it, and also of the roots of herbs which they eat, to Fernam Velloso. When they had finished eating, they told him to go back to the ships, saying that they did not want him to stay with them. So Fernam Velloso came straight towards the ships and began to call out, and they remained in the thickets. We were still at supper, but when we heard Velloso, we and the Captains immediately left off eating and got into a sailing boat. The Negroes, however began to run along the beach, and came up to Ferman Velloso as soon as we did, and when we attempted to take him in they began to hurl spears at us by which the Commodore and three or four men were wounded. This

resulted from our confidence in them. We thought that they were men of little courage, and that they would not dare to attack us, but they did, and we were unprovided with arms. After this we returned to the ships.

As soon as we had prepared and cleaned our ships, and had taken in wood we left this country. It was on the morning of Thursday the 16th of November. We did not know how far we were from the Cape of Good Hope, except that Pero Dalanquer said that at the most we might be thirty leagues this side of it. His reason for not speaking more decidedly was that he had started for the Cape * in the morning, and had passed by the place where we then were, with the wind astern, during the night; and as for the outward voyage they had been a long way out at sea, consequently they had no knowledge of the place where we were. So we sailed out to sea S. S. W., and on Saturday evening we sighted the said Cape of Good Hope. That and the following days we tacked several times, being unable to pass the Cape until Wednesday, at noon, when we succeeded and sailed along the coast with the wind astern. Near this Cape of Good Hope, on the south, is a very large bay which runs into the land for a good six leagues, and at its mouth are many other bays.

On Saturday evening, the 25th of November, St. Catherine's day, we entered the bay of Sam Bras † where we remained thirteen days, because in that bay we broke up the provision-ship, and took the provisions into the other ships. The following Friday, while we were still there, there came about ninety blackish men like those of the bay of St. Helena. Some of them went along the beach and

* *i. e.* When he and Bartholomeu Dias were returning.

† Mossel Bay.

others remained on the hills. We were all, or the greater part of us, at that time on the Commodore's ship. When we saw them we went ashore in boats, which we took well armed, and when we were close to the land the Commodore threw out varvels on the beach. They picked up the varvels and even came to take them from the Commodore's hand, at which we were much surprised, because when Bartholomeu Dias was there they had run away from him and would not take anything from him; nay, one day, when the sailors were taking water from a very good watering place near the sea, they had resisted them, throwing stones from the hill above it, and Bartholomeu Dias had fired a cross-bow and killed one of them. Probably the reason why they did not run away from us was that they had heard from the natives of St. Helena's Bay—where we first stopped, and which is about sixty leagues distant by sea—that we were men who did no harm, but rather made presents to the natives. The Commodore did not choose to go ashore where the Negroes were standing, because there was a large wood there, so he changed the station and we removed to another open place, and we signed to the Negroes to go where we were going, which they did. So the Commodore and the other Captains went ashore with armed men, some of them with cross-bows. Then the Commodore signed to the natives, for one or two of them to come to him, and gave varvels and red caps to those who came, and they gave us ivory bracelets which they wear on their arms, for it appears that there are many elephants in this country and we found signs of them near the watering place, to which they come to drink.

On Saturday, about two hundred negroes, big and small, came, bringing about twelve horned beasts—oxen and cows, and four or five sheep. As soon as we saw them we went ashore. They immediately began to play on four or five

flutes—some taking the treble and some the bass—with very good harmony, considering they were negroes from whom one does not expect to hear music. They also danced as negroes do. The Commodore had the trumpets blown and we danced in the boats—the Commodore taking a jig with us. When this festivity was over, we landed and bought a black ox for three bracelets. On this we had our Sunday dinner. It was very fat, and its flesh was as savory as that of Portuguese beef. On Sunday other natives came with their wives and boys ; the women stood at two places on a height near the sea, with many oxen and cows, and played and danced as on Saturday. The youths remained in the wood with the arms, and the men came to talk to us, carrying short sticks in their hands and fox tails on sticks, with which they fan the faces. While we were standing there talking to them by signs, we saw the youths crouching in the wood with arms in their hands. The Commodore sent a man named Martim Affonso (who had already been in Manicongo), and gave him bracelets to buy an ox. The natives, as soon as they had received the bracelets, took him by the hand and led him to the watering place, saying that we had taken their water from them, and then they began to drive the oxen away into the wood. When the Commodore saw this he ordered us to keep together and also the said Martim Affonso to come back, because it appeared to him that the natives were organising some act of treachery. Then the Commodore ordered us to go ashore with lances and spears and cross-bows ready for action, and with our breast-plates on—chiefly to show them that we were powerful to do them harm, though we did not wish to do so. When they saw this they began to assemble and to run to one another. The Commodore, not to give occasion for any of them to be killed,

ordered us to retreat to the boats; and when we had all retreated, in order to make the natives understand that we were able to do them harm, but did not wish to do so, he had two bombards fired, which stood on the poop of the sailing boat. They were all seated on the beach near the wood, and when they heard the bombards fired they ran away into the wood so hurriedly that they left the skins which they used for covering themselves, and their weapons, though after they were in the wood two of them came back for these things. Then they collected together and ran away to the top of a mountain, driving the cattle before them. The oxen of this country are very big, like those of Alemtejo: exceedingly fat and very gentle—some of them have no horns. The negroes fasten saddles of boards, like those of Castile, on the fattest of these oxen and ride in frames on the top of them, and drive those that they want to sell with a piece of wood through the nostrils.

In this bay is an island three bow-shots out at sea, and on this island are many seals. Some of them are big like very large bears: they are very timid, have large teeth, and no lance can wound them—whatever force is used. Others are smaller, and others again very small indeed. The big ones roar like lions, and the very small ones cry like kids. We went one day to amuse ourselves at this island and saw about three thousand of these seals, big and small, together: we fired at them with the bombards. On this same island are birds as big as geese. They do not fly, for they have neither feathers nor wings: they are called "penguins." We killed as many of them as we chose. These birds bray like donkeys.

On Wednesday, while we were in this bay of Sam Bras taking water, we erected a cross and a pillar. We made

the cross of great height from a main-mast; but on Thursday, just as we were starting, we saw ten or twelve negroes pull down the cross before our eyes.

When we had all that was necessary we set sail; but having gone two leagues we were becalmed. On Friday morning, the day of "Nossa Senhora da Comcepçam," we again set sail. The following Tuesday, the eve of Santa Luzia, we had a great storm, in the course of which we lost sight of Nicolao Coelho. The next day, toward sunset, they saw him from the round-top, four or five leagues astern of us. We thought that he had seen us, so we lay by and hung out lights. By the end of the first watch he came up to us, not that he had seen us during the day, but the wind was on his bowline and he could not do otherwise than follow in our wake.

* * * * *

The following Saturday we passed the last pillar erected by Bartholomeu Dias; and as we were going along the coast two men on the land began to run along the beach over against us. This country is very pretty and well settled. We saw many cattle going along, and the country was better than before, and had taller groves of trees. The following night we lay by, having gone as far as the Rio do Iffante—the farthest point discovered by Bartholomeu Dias—and the day after that we went along the coast with the wind astern till evening, when a wind sprung up from the east and we tacked towards the sea, and so kept on tacking till Tuesday about sunset, when the wind changed to the west. So we lay by, in order that we might go the next day to reconnoitre the land, and at 10 o'clock of the day we found that we were near the island "da Cruz," having drifted back sixty leagues south of our reckoning! This was caused by the currents which are strong in that neighbourhood. But

the same day we again passed the limit that we had reached once before, having a good wind astern, which lasted for three or four days, so that we overcame the currents, of which we had had great fear, lest they should prevent our effecting what we desired. From that day forward God in his mercy permitted us to advance instead of drifting back. Please God, may it always be so!

By Christmas day we had discovered seventy leagues of coast.* And on that day after dinner, as we were setting a small sail, we found a crack one cubit below the round-top, and this crack was opening and shutting. We fastened it together with stays until we could find a sheltered part to mend it properly. On Thursday we lay along the coast and caught a quantity of fish. In the evening we set sail again and continued our course, leaving behind us an anchor the cable of which had broken. Thence we sailed so far without touching land that our drinking water began to fail; we had to cook with salt water, and they only gave us three-fourths of a pint for our drink, so that we were obliged to seek some haven. On Thursday, the 10th of January, we sighted a small river, and there cast anchor near the coast. The next day we went ashore in the boats and found many black men and women. They were of great size, and there was a chief among them. The Commodore sent ashore Martim Affonso (who had been a long time in Manicongo) and another man with him, and they gave him a friendly reception.† The Commodore sent a jacket, some red pantaloons, a cap and bracelet to the Chief; and he replied that whatever he might have in his country that we required he would willingly give it to us. That night,

* The coast which still commemorates the season of its discovery by the name "Natal."

† This was the first meeting between Europeans and the Kafir race of South Africa.

while we returned to our ships, Martim Affonso and the other went with this Chief to sleep at his house. On the way the Chief put on what they had given him and said with great glee to those who came to receive him, " See what they have given me ! " And they clapped their hands from courtesy, and this they did three or four times until they reached a village where he perambulated the place, clothed as he was until he reached his own house. He had the men who were with him entertained in an enclosure, and there sent them pastry of millet, of which there is a great quantity in that country, and a fowl like those of Portugal. All that night there came many men and women to see them, and when it was morning the Chief came to see them and sent them back and two other men with them with fowls for the Commodore, telling them that he himself was going to show what they had given him to a great Lord that he had—apparently the king of that country. When our men returned to the port where the boats were, they were accompanied by full two hundred men who had come to see them.

This country appeared to us to be well populated. There are many chiefs in it, and the women appeared to be more numerous than the men, because where twenty men came there came forty women. The houses of this country are of straw, and the weapons of the people are very big bows and arrows and iron spears. Apparently, there is a great quantity of copper in this country, which they use on the hilts of their daggers while the scabbards are of ivory. The people of this country valued linen fabrics highly, and would have given us much copper for shirts if we had been willing to exchange. They carry big gourds in which they take salt water from the sea inland, and pour it into pits in the ground and make salt from it. We remained there five days taking in water, which the men who came to

see us brought down to the boats in carts. We did not take in as much water as we wanted, because the wind blew favorably for our voyage. We were anchored off the coast, at the beginning of the open sea: we called this land "Terra da Boa Gente" and the river "Rio do Cobre.‡"

On Monday, as we were sailing, we sighted a very low land with very lofty and thick groves of trees; and continuing our course we saw a river, large at the mouth. As it was necessary to ascertain where we were we lay by, and in the night of Thursday we entered. This country is very low and marshy, and there are large groves of trees which produce many fruits of many kinds, and the men of the country eat them. These people are black. They are well formed and wear no clothing except small cotton aprons. The chiefs wear their apron bigger than others. The young women have their lips bored in three places, and wear pieces of pewter twisted through them. These people were very glad to see us and brought to the ships for us in boats such things as they had. We also went to their village to get water.

When we had been there two or three days, two gentlemen of the country came to see us. They were so proud that they did not care for anything that we gave them. One of them wore a turban worked with silk, and the other a cap of green satin. In their company came a young man who—according to the signs which they made—belonged to another distant country; he said that he had seen big ships like those in which we were sailing. We were very pleased with these signs, as it appeared to us that we were getting near the place that we desired. These gentlemen had huts made on the bank of the river opposite the ships and lived in these huts for about seven days, sending every day to the ships to buy clothes

‡ Probably the Limpopo, or some river in its vicinity.

which bore some red marks. Afterwards, when they were tired of staying there, they went up the river in boats. We remained in this river thirty-two days, during which we took in water and cleaned the ships and repaired the mast of the *Rafael*. In this place many of our men fell ill. Their feet and hands swelled and their gums grew so over the teeth that the men could not eat.* We constructed a pillar in this place which we called the pillar of Sam Rafael, because it had been brought out in that ship, and we called the river "Rio dos Bons Signaes."

We left this place on Saturday the 24th of February and went out to sea, and the following night steered eastward, withdrawing ourselves from the coast which was very picturesque. On Sunday we turned to the north-east and towards evening we saw three small islands. * * The next day we continued our course, and so sailed on for six days, plying to and fro at night time. On Thursday the 1st of March at evening, we again sighted islands and land beyond them. As it was evening we tacked seawards, and plied to and fro till morning, then we steered for the shore.

On Friday morning, as Nicolao Coelho was going into this bay, he mistook the channel and found it shallow, and as he was returning to the other ships which were coming behind us, he saw some boats with sails coming from the town within that island, and these went with great pleasure to salute the Commodore and his brother. We were tacking seaward, intending to come back and take up our berth, and they followed us wherever we went, signing to us to wait for them, and as soon as we lay by in the lagoon of the island from which the boat had come, seven or eight of these

* This is the earliest recorded outbreak of "scurvy."

boats came up to us, the natives on board sounding Moorish trumpets, and telling us to come inside, and that if we liked they would guide us to the port. They came on board our ships and ate and drank of the things that we were eating, and when they were tired they left, and the Captains determined on entering this bay, to learn the dealings of these people and decided that Nicolao Coelho should go first with his ship to take the soundings of the bar, and if it was practicable they would enter. So Nicolao Coelho, in his endeavour to enter, struck against the point of the island and broke his helm, but as he did so he got into deep water. I was there with him. And as soon as we got into deep water we furled our sails and let go the anchors, at a distance of two bow-shots from the town.

The men of this country † are reddish colored, and have well shaped bodies. They are Mahometans and talk like Moors. Their clothes are linen and cotton, very thin and striped with many colors, rich and embroidered. They all wear turbans with silk borders embroidered with gold thread. They are merchants and deal with the white Moors, of whom there were four ships in that place which carried gold, silver, cloth, cloves, pepper, ginger, silver rings with many pearls, seed pearls, &c., and it appeared to us, from what they said, that all these things, except the gold, were imported into that country by these Moors; and that further on, where we were going, there was a great quantity, and the stones and seed pearl and spices were so abundant that it was not necessary to purchase them but merely to gather them together in baskets. All this we understood through a sailor the Commodore had with him, who had been captive with the Moors and consequently understood those we found there. Moreover, these

† Mozambique. Vasco da Gama had now passed the land of the Kafirs and reached that of the Mahometan States of Eastern Africa.

same Moors told us that we should find many shallows in our course, and also many cities along the coast; and that we should come to an island in which the people were half Moors and half Christians, and the Christians were at war with the Moors, and on this island there was great wealth.

Moreover, they told us that Prester John dwelt near there, and that he had many cities on the coast, the inhabitants of which were great merchants and had great ships; but Prester John himself lived far in the interior, and people could only go there on camels. These same Moors had with them two Christian Indians—captives.* These and other things they told us, with which we were so overjoyed that we wept with pleasure, and prayed God to grant us health to see that which we all desired.

To be continued.

* Probably Hindus, not Christians, see note further on.

GURU AṆGAD SÁHAB DÁ ḤÁL.

Is dá ḥál aiuṇ ákhde han ki ikk din Lahiṇá náme khatrí tehuṇ ápṇe piṇḍoṇ jo jaṇgal de piṇḍáṇ vichchoṇ hai, ápṇiáṇ ghardiáṇ lokáṇ samet Koṭ Káṇgṛe dí Deví dá darsaṇ karan nikliá. Jáṇ utthe pahuṇchá ki jitthe Bábá Nának rahindá sá táṇ dil vichch áí ki itthe jo ekk Nának nirankárí vaḍḍá uttam sádh suṇídá hai us dá bí darsaṇ kar challiye jo uh kihá, ar kis mate dá pakhír hai.

Ih sochke Nának núṇ ṭolke tis de kol áiá ar áke darsaṇ páiá, jad uh matthá ṭek chukkiá tad Nának nai puchchhiá bháí sikkhá tú kauṇ ar kitthe te áiá hai. Ar ih bí ákh, ki terá náuṇ kí hai ar kiddhar núṇ jándá hai.

Us ne kihá ki He saṇt jí maiṇ ját dá tehuṇ khatrí háṇ ar nám merá Lahiṇá hai, ar itthe nirá tusáḍe hí darsaṇ núṇ áiá ar sarbandhiáṇ samet Kaṇgṛe núṇ jándá háṇ. Ih gall sunke jáṇ Nának nai kihá ki achchhá bháí jáh Deví dá darsaṇ kar, táṇ us nai kihá He Gurú huṇ táṇ merá dil aggejáṇe núṇ nahíṇ cháhaṇdá kiuṇki terá darsaṇ karke merá man sáṇt jihá ho giá, huṇ kise Deví Devte dí mainúṇ parwáh nahíṇ rahí. Huṇ táṇ merí ih marjí hai, jo sadá teriáṇ charnáṇ pás raháṇ ar apṇiáṇ karáṇ pairáṇ núṇ terí ṭahal vichch láwáṇ. Nának ih suṇke bahut ákh chuká ki túṇ huṇ ápne ghar núṇ jáh pher a jáwíṇ. Par tis nai utthoṇ jáṇá kabúl ná kítá. Us de nál de sab sarbandhí tis dá ih ḥál dekhke bahut dukhí hoe, ar ákhar láchár hoke ápṇe ghar núṇ chale gae. Jáṇ Lahiṇá utthe rahke Nának dí ṭahal sewá tan man te karan laggá, táṇ us nál tis dí ajihí prít ho gaí ki uh Nának núṇ Parmesur samán mannaṇ laggiá. Jitne hor sikkh se sab is dí ṭahal sewá dí taríf karan lagge. Sirí Chaṇd ar Lakhmí Dáss jo Bábe Nának de putr se unháṇ te bí ajihí sewá nahíṇ baṇí ki jihí Lahiṇá karan laggá. Tis dí ágiá-kárí dá ḥál likhṇá itthe sárá tá aukhá hai, par kuchhku likhdá háṇ. Ikk din Bábá

Nának ar dowen putr ar Lahiṇá kite wal chale jánde se tán Nának de hatthoṇ ikk kaṭorá gaṇde chikkaṛ vichch jo bahut ḍúṇghá sí ḍig piá, Nának nai Sirí Chaṇd núṇ kihá putr kaṭorá kaḍḍh liáu. Us ne kihá He pitá mere posák bahut umdí paí hoí hai libbaṛ jáwegí so agge chalo kisí mihnatí núṇ bhejke kaḍḍhá láwáṇge.

Pher Nának nai Lakhmí Dáss núṇ ákhiá tán us nai bí uh hí jawáb dittá. Pher ján us Lahiṇe sikkh val diṭṭhá tán us nai hatth joṛke puchchhiá ki He satt Gurú kí ḥukam hai, Nának nai kihá uh kaṭorá kaḍḍh liáu. Us nai suṇde hí kapparián samet chhál márí ar us chikkaṛ vichchoṇ kaṭorá kaḍḍhke Gurú núṇ pakaṛáiá usí diu te uh Bábe Nának núṇ piárá laggan laggá. Ikk bár Nának de pás jo bahut saṇgat kaṭṭhí hoí tán ghabráke tinháṇ te allag hoṇá chahíá. Usí vele teṛ sir te naṇgá hoke khák mal laí ar bahut burá bhes baṇáke kuttián de nál kháu lagg piá tán sab lok us núṇ sudáí ar chaṇdál kahike bhajj gae par Lahiṇá nál hí ribá, Nának nai us núṇ bí bahut haṭáiá par us ne pichchhá ná chhaḍḍiá. Balak ikk jagáh ikk murdá piá dekhke Nának nai tis dá sidak partáuṇe laí, akhiá He bhái Lahiṇá jo mere nál rahṇá hai tán is murde núṇ khá lai ján uh ḥukam maudá hí murde val dauṛiá taṇ Nának nai tis núṇ sachchá premí jánke tis dá sir chummiá ar ákhiá He piáre terá nám Lahiṇá hai ar asíṇ malúm kítá ki terá sáḍí val bí kuchh lahiṇá hai, kisí taráh us nai Nának dí koí ágiá bí nahíṇ moṛí balak dinoṇdin suáí prít vadháúṇdá giá. Ikk din mátá Chauṇí nai puchchhiá ki tusíṇ Sirí Cháṇd, Lakhmí Dáss te vadhík prem Lahiṇe nál kiúṇ karde ho? Tán us nai kihá ki Lahiṇá bháweṇ paráiá putr bí hai par ḥukam adúlí kadí nahíṇ kardá par eh jo putr sadáunde han inháṇ te kadí merí ágiá púrí nahíṇ hoí so prem us nál hundá hai jo tanoṇ manoṇ hájar rahiudá hai. Ikk din Nának nai sárí saṇgat de sáhmṇe us núṇ chhátí nál láke panj paise ar ikk luler tis de agge rakkhiá

ar pahiláṇ áp matthá ṭekke pher sárí saṇgat núṇ kihá, He bháí sikkho ajj te laike maiṇ is núṇ guriáí bakhsí jo koí merá sikkh hai uh is núṇ gurú jáṇke matthá ṭeke eh púrá saṇt hai is vikhe huṇ kuchh pharak nahíṇ Parmesur nai is núṇ ápṇí val kítá ar eh bahutiáṇ de káraj suáregá. Ar eh bí ákhiá ki agge is dá nám Lahiṇá sá huṇ jo maiṇ is núṇ ápṇe aṇg nál láke Parmesur de bhajan dí sagat bakhasdá háṇ is karke is dá nám Gurú Aṇgad jí ṭhahiriá. Jáṇ sikkháṇ nai araj kítí ki He Gurú áp dí ágiá mújab asíṇ Gurú táṇ isí núṇ jáṇáṇge par áp de jo beṭe haṇ inháṇ nún asíṇ kauṇ mannie? Nának nai uttar dittá unháṇ dí khabar Kartár ápe lawegá tuhánúṇ kuchh wástá nahíṇ tusíṇ Guriáí dí pújá ar bheṭh us hí de agge jharáo ki jis nai ápṇe tan man núṇ Parmesur de ráh val láiá Ih suṇke saṇgtáṇ Gurú Aṇgad val jhuk paiáṇ ar jo kuchh uh hukam kardá sá lok sir pur dharaṇ lagge. Ar Aṇgad bí jo kuchh updes Bábe Nának te pá chukká sá sadá us pur káim ar dharam de ráh núṇ sudhárdá rihá. Koí chir jáṇ Aṇgad utthe rihá táṇ pher Khahiriáṇ de Khaḍúr á rihá ar ápṇí kháṇ pahiraṇ dí gujráu báṇ waṭke chaláuṇdá sá jaṇ sabhnáṇ sikkháṇ nai suṇiá ki Bábá Nának guriáí dí gaddí pur Aṇgad núṇ batháe giá hai, táṇ sabh sikh áuṇ lagge balak uh Bháí Bálá bí jo kadím te Nának de saṇg rihá sá is de darsaṇ núṇ áiá ar Aṇgad nai Nának dí janam te laike sabh hakíkat usí te suṇí sí ar eh Bálá thuhṛe dináṇ bád utthe hí mar giá. Jo kuchh updes *Váhgurú* nám dá Bábá Nának sikkháṇ núṇ kardá sá soí Aṇgad kardá rihá. Arth is *Váhgurú* nám da jo sikkháṇ de mat dá mukhmantar hai ih ákhde haṇ jo *Váhgurú* mantr vikhe *vává*, *háhá*, *gaggá*, *rárá*, eh chár achchhar haṇ. So vává *Vásdev* ar háhá Harí hai ar tísrá jo *gaggá* hai so Govind ate *rárá* Rám ih chauháṇ jugáṇ de autáráṇ dá bhajan hai. Ar koí lok hor arth bí karde han ki *váh* táṇ taríf dá vák ar Gurú, Gurdev dá nám hai is te Gurú dí taríf hundí hai, ar kai ákhde han gurú

vaḍe núṇ kahídá hai, so sabh te vaḍá Parmesur hai so eh *Váhgurú* nám te Parmesur dí taríf hundí hai.

Bháweṇ Bábe Aṇgad pás sikh lok bahut bheṭáṇ jhaṛáunde se par uh us vichchoṇ áp kuchh nahíṇ varatdá sá sabh kuchh Parmesur de nám pur kharach karke áp nirá báṇ waṭke hí gujárá kardá sá. Ar eh Gurmukhí achchhar bí jo Punjáb vichch masáhúr han Sástrí achchharáṇ vichchoṇ ulṭáke usí nai baṇáe ar paintís achchharí, báṇí jo sikh lok paṛhde haṇ sabh usí dí rachí hoí hai tis te biṇá us nai koí hor báṇí nahíṇ uchcharí par us nai bí bahut lokáṇ dí kaliáṇ kítí ar jo jo pápí lok bí se tinháṇ nai bí us dá satsaṇg karke ápṇe pás chhaḍke arám ar Parmesur dá nám páiá. Pher tísrí pádsáhí arthát Gurú Amardáss núṇ panj paise ikk laler rakhke matthá ṭekiá ar guriáí dá takhat deke áp sammat 1609 ar san 1552 Íswí vichch deh chhaḍ gae.

Dohrá.

Kis núṇ dusmaṇ jániye, kis te kariye mel,
Sabh jag supan samáṇ hai, chaláchalí dí khel.

Yih faṣl insán aur jinnoṉ kí mukhálafat ke bayán meṉ.

Ḥakím ne bamújib ḥukm Bádsháh ke aḥwál iská yúṉ ẓáhir kiyá, ki agle zamáne meṉ ki Khudá ne Ádam ko paidá na kiyá thá tamám rúe zamín par jinn rahte the; jangal wa ábádí aur daryá sab unke 'amal meṉ thá; jab ki bahut din guzre nubúwat wa shará'at dín wa mulk aur bahut sí ni'mateṉ ḥáṣil huíṉ, náfarmání aur gumráhí karne lage, Nabíyoṉ kí waṣiyat wa naṣíḥat ko na mánáa aur tamám rúe zamín par fasád barpá kiyá; inke ẓulm se zamín aur jo rahnewále zamín ke the Khudá kí dargáh meṉ nálishí húe aur faryád wa záí karne lage. Jabki ek zamána aur guzrá aur unke nifáq wa ẓulm ne roz baroz taraqqí kí tab Alláh Ta'álà ne ek fauj maláik kí rúe zamín par bhejí; unhoṉ ne yahán ákar jinnoṉ ko márkar nikál diyá, aur bahutoṉ ko qaid wa asír karliyá, aur áp zamín par rahne lage; chunánchi 'Azázíl Iblís la'ín jisne Ḥaẓrat Ádam wa Ḥawwá ko fareb diyá unhín qaidiyoṉ meṉ thá, 'umr uskí bahut thorí thí, kuchh jántá na thá, unhín firishtoṉ meṉ parwarish páí aur sab rasm wa rusúmát unkí ikhtiyár kí, jabki unká 'ilm síkh kar jawán húá, is qaum ká sardár wa raís baná, hamesha amr wa nahí ke aḥkám járí kartá. Jabki ispar bhí ek zamána guzrá, Allah Ta'álà ne un firishtoṉ se jo rúe zamín par rahte the kahá; *Inní já'ilun fil arẓi khalífatan min ghairi kum warfa'ukum i lassamái;* ya'ní khalífa zamín ká maiṉ usko karúṉgá jo tum meṉ se nahín hai aur tumheṉ ásmán par bulálúṉgá; ye firishte jo ek muddat se yahán rahte the yahán kí judáí ke sabab is bát ko makrúh jánkar Khudá ko yúṉ jawáb diye; "*ataj'alu fíhá maṉiyufsidu fíhá wa yasfikuddima-a wa naḥnu nusabbiḥu bi-ḥamdika wa nuqaddisu laka*"; ya'ní paidá kíjiyegá áp us shakhṣ ko jo rúe zamín par fasád aur khúṉ-rezí kare jis ṭaraḥ ki jinn karte the, ḥálánki ham tasbíḥ karte aur tujhe pák jánte hain.

Allah Ta'álà ne farmáyá; "*inní a'lamu ma la ta'lamúna*"; ya'ní jis fáide ko ham jánte hain tumhen usse kuchh khabar nahín; aur qasam hai mujhko apní ki Ádam aur uskí aulád ke ba'd kisí malak wa jinn aur ḥaiwán ko zamín par nahín rakhne ká; gharaz ki jis ghaṛí Ádam ko Allah Ta'álà ne paidá karke rúḥ ko unke jism men phúnká aur unse Hawwá ko paidá kiyá, us waqt tamám firishton se farmáyá ki tum sab milkar Ádam ko sijda karo; unhon ne bamújib ḥukm Iláhí ke sijda kiyá aur Ádam ke tábi' húe; magar Azázíl ne sijda na kiyá, jahálat wa ḥasad ke ba'is Khudá ke ḥukm se munkir húá, yih samjhá ki áge main málik wa raís thá ab inká tábi' banúngá; isliye ḥasad wa bughz se Ádam ká dushman hogayá, phir Allah Ta'álà ne firishton se farmáyá ki Ádam ko jannat men dákhil karo; gharaz jis waqt Ádam bihisht men pahúnche, Janáb Iláhí se yún irshád húá; "*yá Ádamu uskun anta wa zaujukal jannata wa kulá minhá raghadan ḥaisu shi-atumá wa lá taqrabá házihishshajarata fatakúná mina azzálimína;* ḥásil is áyat ká yih hai ki ai Ádam tum apne qabíle samet is bihisht men raho aur jo tumhárá jí cháhe khushí se kháo, magar is darakht ke pás na jáío, agar iske nazdík jáoge to gunahgár hoge. Yih jannat jo Allah Ta'álà ne ḥazrat i Ádam ko rahne ke liye 'aṭá kí ek bágh hai, púrab taraf yáqút ke pahár par, wahán kisí ádmí ká maqdúr nahín ki jákar uspar charhsake, zamín wahán kí achchhí, hawá mu'tadil, hamesha aíyám bahár ke rahte hain, naharen bahut sí járí, darakht hare hare, mewaját bakasrat phale, aur aqsám aqsám ke phúl phal lage, ḥaiwánát wahán ke kisí ko satáte nahín, tá-ir khush illhán khúb-súrat rang barang kí ḍáliyon par baiṭhe chah-chahe kiyá karte hain. Ádam wa Ḥawwá wahán jákar ba-khushí rahne lage, in donon ke sar par bál bahut bare bare páon talak laṭakte the, tamám badan unká bálon se chhipá rahtá, isse nihayat zeb wa jamál unká thá; naharon ke kináre chaman men ba-khúbí sair karte

phirte, aqsám aqsám ke mewe kháte aur naharoṇ se pání píte, be-miḥnat wa mashaqqat yih sab kuchh muyassar thá; hal jotná, khetí karná, písná, pakáná, káṭná, kapṛá bunná, dhoná, yih ek bhí miḥnat inheṇ na thí, jaisá is zamáne meṇ aulád inkí in baláon meṇ giriftár hai, jisṭaraḥ aur ḥaiwánát wahán rahte the isí, ṭaraḥ ye donoṇ ba-ḥifẓ wa árám tamám auqát basar karte, kuchh gham na thá aur jitne darakht wa ḥaiwán wahán the sab ke nám Allah Ta'álà ne Ádam ko batlá diye, aur firishtoṇ se nám unká púchhá ye to jáute na the ḥairán hokar chupke horahe, Ádam se jis waqt púchhá unhoṇ ne púchhte hí sab ke nám batlá diye aur fáida aur nuqsán unká sab bayán kiyá. Firishtoṇ ne jo yih ḥál dekhá sab ke sab tábi' húe aur Ádam ko ápse bihtar jáná. Azázíl ne jabki yih martaba Ádam ká dekhá aur bhí bughẓ wa ḥasad ne uske taraqqí kí; is fikr meṇ húá ki kisíṭaraḥ makr wa fareb se inko ẓalíl kiyá cháhiye; chunánchi ek din Náṣiḥ bin Karán ke pás gayá aur kahá; Allah Ta'álà ne jo tumko buzurgí faṣáḥat wa bayán kí 'aṭá kí hai áj tak yih ni'mat kisí ko nahíṇ dí, agar is darakht se tum kuchh kháo to is se ziyáda 'ilm wa faẓl tumheṇ ḥáṣil ho, aur hamesha ba-khubí wa árám i tamám yaháṇ raho, kabhí maut na áwe, sadá chain kiyá karo. Jis gharí us mal'ún ne qasam khákar kahá "*inní lakumá lamin annásiḥína*; ya'ní maiṇ tumheṇ naṣíḥat kartá húṇ, ye uske fareb meṇ ágae, ḥirṣ se peshdastí karke us darakht se ki jisse Allah Ta'álà ne kháná mana' kiyá thá kuchh kháyá, libás i bihishtí jo pahne húe the filfaur sab badan se utarpaṛá darakhtoṇ ke patte lekar badan chhipáne lage, lambe lambe bál jo sar par the wuh bhí girgae, nange hogae, áftáb kí garmí se rang mutaghayyar aur siyáh hogayá, gharaẓ ruswá húe. Ḥaiwánoṇ ne jo yih ḥál inka dekhá, ṣúrateṇ inkí unheṇ makrúh ma'lúm húíṇ, nafrat se bhágе; ye wahán niháyat ẓalíl húe, firishtoṇ ko ḥukm húá ki ab inko bihisht se nikálkar pahár se níche ḍáldo; firishtoṇ ne aisí jagah ḍálá ki wahán phal patte

kuchh na the, bahar kaif zamín par ákar ek muddat tak is gham wa alam men royá kiye aur apní ḥarakat se bahut sharminda húe. Jabki is gham wa alam men ek zamána guzrá Allah Ta'álà ne raḥm karke inkí toba ko qabúl kiyá aur gunáh bakhshá, ek firishte ko zamín par bhejá, usne yahán ákar zamín khodná, hal jotná, boná, káṭná písná, khamír karná roṭí pakáná, kapṛá bunná, síná libás banáná, yih sab inko sikháyá. Jabki aulád bahut sí húí, jinn bhí ákar mile, darakht lagáná, makán banáná aur bahut sí ṣan'aten inko sikháín, ápas men unkí inkí dostiyán huín; bahut muddat tak isíṭaraḥ zindgí basar karte the, par jab kabhí Iblís la'ín ke makr wa fareb ká mazkúr ájátá har ek ádmí ko jinnon kí ṭaraf se bughz wa ḥasad ká khiyál guzartá. Jis gharí Qábíl ne Hábíl ko qatl kiyá, Hábíl kí aulád ko yihí khiyál guzrá ki jinnon ne usko sikhláyá, isse aur bhí unko jinnon kí sáth dushmaní wa 'adáwat húí aur unke ḍafa' karne ke wáste makr wa ḥíle karne lage; sihr, afsún, du'á, ta'wiz, shíshe men band karná aur bahut se 'amal jisse jinnon ko taklíf pahunche 'adáwat se karte the aur hamesha isí fikar men rahte; jabki Allah Ta'álà ne Ḥazrat i Idrís paighambar ko bhejá, unhon ne ákar ádmiyon aur jinnon men ṣulaḥ karádí aur sub ko dín wa islám kí ráh dikhláí; jinn bhí ádmiyon ke mulk men áe aur inse milkar ápas men rahne lage. Isí ṭaraḥ ṭúfání sání talak aur ba'd uske bhí Ḥazrat Ibráhím Khalílullah ke zamáne tak ba-khúbí guzrí; jabki Ḥazrat Ibráhím ko Namrúd ne ág men ḍálá phir ádmiyon ko yihí gumán húá ki jinnon ne Namrúd ko gophan banáná sikháyá, aur Yúsuf ke bháiyon ne jab Yúsuf ko kúe men ḍálá usko bhí unhon ne jinnon ke fareb se jáná, yih ziyáda sabab dushmaní ká húá. Ḥazrat Músà paighambar jab dunyá men áe unhon ne bhí ápas men unse ṣulaḥ karwádí, aur bahut se jinn Ḥazrat Músà ke dín men áe. Jabki Ḥazrat Sulemán bin Dáúd ko Allah Ta'álà ne tamám haft iqlím ká bádsháh kiyá aur 1úe zamín

ke sub bádsháhoṉ par ghalaba diyá; sáre jinn wa ins inke tábi' húe; tab jinnoṉ ne az ráh i fakhr ke ádmiyoṉ se kahá ki Sulemán ko yih salṭanat hamárí madad se háth lagí hai, agar jinn madad na karte jisṭaraḥ aur bádsháh haiṉ waise ek ye bhí hote aur hamesha apní ghaib-dání ẓáhir karke ádmiyoṉ ko wahm men ḍálte the. Jisgharí Ḥaẓrat Sulemán ne wafát pái aur jinnoṉ ko khabar na húí sab ḥairán the, ki Ḥaẓrat Sulemán kahán haiṉ, tab ádmiyoṉ ko yaqín húá ki agar ye ghaibdán hote to itná ḥairán na hote aur Bilqís kí khabar jis waqt hudhud kí zubání Ḥaẓrat Sulemán ko pahuṉchí sab se farmáyá ki kaun aisá hai ki Bilqís ká takht qabl uske áne ke uṭháláwe? Ek jinn ki nám uská Aṣṭús bin Aiwán thá fakhr se kahne lagá ki maiṉ aisá jald uṭháláúṉ ki áp apne makán se na uṭhne páweṉ. Ḥaẓrat Sulemán ne kahá ki maiṉ chahtá húṉ isse bhí ziyáda jaldí ho. Áṣif-bar-khiyá ne ki ismi' aẓam jántá thá kahá ki maiṉ ek pal meṉ lá-úṉgá aur lehí áyá.

Jiswaqt Ḥaẓrat Sulemán ne takht dekhá, behosh hogae aur Khudá ko sijda kiyá. Jinnoṉ par ẓáhir húá ki insán ham se buzurgí ziyáda rakhte haiṉ, sharminda aur sar-nigúṉ hokar wahán se phire aur sab ádmí inke píchhe táliyáṉ bajáte húe chale; jinn niháyat ẓalíl hokar bháge. Ḥaẓrat Sulemán ne inke pakaṛne ke liye pichhe fauj bhejí, aur bahut se 'amal unke qaid karne ke batlá diye aur yih kahá ki jinn isṭaraḥ shíshe meṉ band hote haiṉ, aur kitáb inhíṉ amalyát meṉ tasníf kí, chunáṉchi wuh kitáb ba'd unkí wafát ke ẓáhir húí.

Jisgharí Ḥaẓrat Ísà dunyá meṉ áe aur tamám jinn wa ins ko da'wat islám kí kí, aur har ek ko ṭaríq i hidáyat batlákar farmáyá, ki ásmán par isṭaraḥ jákar firishtoṉ se qurb ḥásil karte haiṉ. Ba'ẓe jinn Ḥaẓrat Ísà ke dín meṉ ákar 'ábid wa parhezgár húe aur ásmán tak jáne lage; hamesha ásmán kí khabar sunkar yahán káhinoṉ se ákar kahte the. Jabki

Allah Ta'ála ne paighambar ákhir uzzamán ko paidá kiyá aur ye ásmán par jáne se mauqúf húe, uswaqt kahne lage "*Asharrourída biman fíarzi am aráda bihim Rabbuhum rashadan*," nahín ma'lúm dunyá ke rahne wálon ke wáste yih burá húá yá Khuda unko hidáyat kiyá cháhtá hai ; aur ba'ze jinn dín wa islám qabúl karke Musalmán húe, chunánchi unkí aur Musalmánon kí áj tak ṣulaḥ chalí játí hai.

Jab ki ḥakím yih sab kah chuká phir yih kahá ki ai jinno ab inko na chhero aur ápas men fasád na karo, 'adáwat i qadímí ko 'abas záhir karte ho, ma-ál iská achchhá nahín hai, yih 'adáwat patthar kí ág hai, jiswaqt záhir húí to ek 'álam ko jaládewegí, Khudá panáh men rakkhe, jisgharí ye dushmaní karke ham par ghálib áe to kaisí kharábí wa ruswáí hai.

Jabki sab ne yih 'ajíb qissa suná har ek ne sar jhukáyá aur mutafakkir húá. Bádsháh ne is ḥakím se púchhá ki tere nazdík kyá ṣaláḥ hai? Ye sab jo hamáre yahán nálishí áe hain aur ham se panáh li hai inke jhagre ko kis ṭaraḥ faiṣal kíjiye aur ráẓí karke apne mulk se rukhṣat kíjiye? Ḥakím ne kahá maṣlaḥat i nek ba'd ta-ammul ke ma'lúm hotí hai, jaldí men kuchh nahín hosaktá; mere nazdík yih ṣaláḥ hai ki bádsháh ṣubḥ ko bár i 'ám men baiṭhe, aur in sub ko bulwákar har ek kí dalíl wa ḥujjat sune, ba'd uske jo ṣaláḥ wa munásib i waqt jáne ḥukm kare. Ṣáḥib ul 'azímat ne kahá ki insán niháyat faṣíḥ wa balígh hain aur ye ḥaiwán ismen 'ájiz kuchh bol nahín sakte, agar unkí charb zubání se her gae aur kuchh jawáb na desake to inko unhín ke ḥawále kijiyágá ki hamesha taklíf aur 'aẓáb men rakkhen? Ḥakím ne kahá ki ye unkí qaid men ṣabr wa sukúnat karen, zamána hamesha barábar nahín guẓartá, ákhir Khudá makhlaṣí kardewegá, jisṭaraḥ baní Isrá-íl ko Fir'aun ke 'aẓáb se naját bakhshí, aur ál i Dáúd

ko Bukhtanaṣṣar ke ẓulm se makhlaṣí dí, ál i Ḥamír ko ál i Tubba' ke 'aẓáb se rihái bakhshí, ál i Sásán aur ál i 'Adnán ko ál i Yunán aur ál i Ardsher ke ẓulm se naját dí. Yih zamána kisí par yaksáṉ nahíṉ guẓartá, mánand dá-ira i charkh ke hamesha is 'álam i maujúdát par bamújib i aḥkám i Iláhí ke phirtá hai, hazár baras meṉ ek martaba yá bára-hazár baras meṉ yá chhattís hazár baras meṉ yá tíusau sáṭh hazár baras meṉ yá ek din meṉ jo pachás hazár baras ke barábar ho ek martaba phirtá hai; sach hai ki nairaṉgí is zamána i bú-qalamúṉ kí kisí ko ek watíre par nahíṉ rakhtí.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س ش		s	
پ	p	ص		sh	
ت ة	t	ض		ṣ	
ٹ	ṭ	ط		ẓ	
ث	s̲	ظ		ṭ	
ج	j	ع		ẓ	
چ	ch	غ		ʻ	
ح	h	ف		gh̲	
خ	kh̲	ق		f	
د	d	ک		q	
ڈ	ḍ	گ		k	
ذ ز ض ظ	z̲	ل		g	
ر	r	م		l	
ڑ	ṛ	ن		m	
ز	z	ں	ghuna	n	
ژ	zh	و		n̲	
		ہ		w or v	
		ی		h	
				y	

VOWELS.

ا	(zabar or fatḥa)	a
ا	(zer or kasra)	i
ا	(zamma or pesh)	u
آ		á
ا		à
ی	(Majhúl)	e
ی	(ma'rúf)	í
ی	(diphthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(diphthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ه mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form فِعْل or ذِبْح are written as ẓila' dafa'

Words having the form جمعہ or دفعہ are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested te send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDŪ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. *June 1880.* *No. 25.*

REPRINT OF SELECTED PAPERS.

In this number of the Journal we reprint certain selected papers and extracts from previous numbers, in order that Members of the Society and others may have in one volume a compact though abridged statement of our case, so far as we have yet argued it.

Many aspects of the Roman-Urdú question still remain to be considered, but the following papers are sufficient to indicate our general policy.

Spare copies of this reprint can be obtained from the Lahore Secretary, price 8 annas per copy.

GENERAL STATEMENT OF REASONS.

The Members of the Roman-Urdú Society, which has recently been organized at Lahore, wish to call the attention of the public to the reasons which lead them to advocate the substitution of the Roman Alphabet for those at present used in the Oriental languages.

A. They are of opinion that the education of a people, and with it the whole civilization of a country, are dependent *to a very great extent* on the mechanical means by which ideas are perpetuated and transmitted from man to man. The marvellous change which the invention of the printing-press

produced in the civilization of Western Europe is, they think, evidence of the truth of this opinion. They cannot admit that a defective system of writing or printing is merely a matter of trivial inconvenience. It appears to them a fatal obstacle to progress in civilization.

B. They are, secondly, of opinion that the *multiplicity* of the characters used in Asiatic countries is of itself a very serious obstacle to education and progress, an obstacle independent of, and additional to, any defects in the individual characters themselves. They see no remedy for this evil but the adoption of the Roman alphabet. *That* is the alphabet of civilized Europe in which all the results of modern discovery and science are preserved. No serious Reformer can suggest the substitution of any of the Oriental characters for the Roman in the languages of Europe, so that the only means of bridging over the gulf between European and Asiatic civilizations is to extend the use of the Roman character to the East. Moreover, even within the limits of India itself, there is no one Oriental character sufficiently superior to all others to oust them from the position which they have hitherto held as rivals.

C. Apart from the *multiplicity* of Oriental characters, they are all vitiated by *numerous practical defects*, which render them unfit for purposes of record and reference, and as a medium for imparting an advanced education. It is impossible within the limits of this paper to review the defects of *each* system of writing in detail. A few of the more prominent defects may, however, be indicated, and the subject will be again discusssed in subsequent issues of the Journal.

It is admitted that the Devanágarí is the best character of purely Indian origin, and that it is superior in clearness and legibility to the Persian, but its clumsiness and tediousness render it far inferior for practical purposes to the Roman, and

even to the Persian itself. It has been supplanted and is still being supplanted by other characters, so that probably the percentage of the population in Northern India who are well acquainted with the *pure* Nágarí is smaller than the percentage who are acquainted with the Roman.

Turning then from the Nágarí to the Persian character, which is that of vernacular official records, and which alone can be regarded as generally diffused throughout the Hindústaní speaking provinces of the Empire, we find that it is vitiated by the following serious defects :—

1. Its letters are not clear, distinct and prominent like those of the printed Roman. Some of the letters are small and obscure, others long and sprawling. Some of them are joined together, others are written separately, and this without regard to the beginning or ending of words, so that it is always difficult in manuscripts and lithographs, and not always easy in print to tell where one word ends and another begins.

2. The short vowels are omitted, and can only be supplied by guessing, a process which causes uncertainty in the pronunciation even of familiar words, and renders it impossible to express proper names or the terms of science with any approach to accuracy.

3. Capital letters are not used, so that a Persian work is one monotonous level with no landmarks by the aid of which the wearied reader can find his place.

4. In like manner none of the minor devices of Roman printing are in use—no stops, no paragraphs, no notes of interrogation and exclamation, no italics, no variations of type, no inverted commas or brackets. It is true that substitutes for some of these have been invented, but a glance at any ordinary lithographed Persian book will convince an unbiassed

enquirer that the use made of such devices is extremely limited. With the art of writing, as with most other arts, it is easier to teach a correct system "*de novo*" than to cure inveterate bad habits in a system already formed.

5. The classical and popular Persian character—the Nasta'líq is not suited for type-printing. So long as we use that character we are restricted to manuscripts and lithographs which swarm with clerical errors and ambiguities. On the other hand, the Naskh or Arabic character, which we have substituted for the Nasta'líq in Persian books printed under European supervision, is one which is neither popular nor familiar.

If then we admit that type-printing is an essential element of national education and progress, we must, to introduce it, overrule popular prejudice to some extent; and being compelled to encounter this difficulty in either case, it is better to encounter it in the cause of the Roman alphabet than in that of the far inferior Naskh.

The above paragraphs detail some of the reasons which induce the members of the Roman-Urdú Society to seek the substitution of the Roman for the Oriental alphabets. The subject is one of great importance, and of many different aspects. These cannot all be considered in the present number of the Journal, but the Society wishes to indicate some subdivisions of the subject which will be discussed in future issues :—

1. A history of the Romanizing movement in British India, from its commencement to the present day.

2. A history of the same movement in China, Japan, and other countries beyond the limits of British India.

3. A review of the system of transliteration, with suggestions in detail.

4. A fuller exposition of the defects and difficulties of all the Oriental characters when used for Maps, Dictionaries, and Encyclopœdias, for Mathematical works, and for books of Physical Science.

5. A fuller exposition of the defects and difficulties of the Nágarí character.

6. A fuller exposition of the evils which attend the use of the Oriental characters in our Courts of Law, and for purposes of official record.

7. The effect of "Romanising" on the study of the Oriental languages, and of the Oriental classics, and on the formation of a vigorous modern literature in the vernacular.

8. The comparative merits of "Roman-Urdu" and of "English" as the medium of national and wide-spread education in Northern India.

9. Answers to objections to the "Romanizing" proposal.

In addition to the above sub-divisions of the subject, there is one of yet greater importance—a consideration of the practical measures by which the substitution of the Roman for the Oriental alphabets may be gradually effected. This too, as far as details are concerned, must be postponed to subsequent issues of the Journal, but the following is submitted as an outline of some of the measures which the Society is prepared to advocate.

The final object of the Society's exertions will be the substitution of Roman-Urdú in the Courts of Law, and in all Government Records, where Persian-Urdú is at present in vogue. When this object is once *permanently secured*, the Society will regard its victory as complete and its work as

consummated. There is no wish to extirpate the native characters from private use, and it is evident that any attempt to do so would be as unsuccessful as it would be unwise.

The Society is aware that years must elapse, and perhaps a generation pass away, before it can hope to secure this complete substitution of Roman for Persian-Urdú in legal and official proceedings; but it proposes various measures which will, it believes, gradually lead to the attainment of its final object.

Among these are the following :—

1. To hold monthly meetings and to publish a monthly Journal in advocacy of the cause.

2. To advocate the gradual and prudent, but energetic and constantly advancing use of the Roman character in all vernacular schools under Government supervision.

3. To advocate changes in the system of language examinations, both in India and in England, which may cause less stress to be laid on the Oriental character, and more on the knowledge of the oriental languages through the medium of the Roman character.

4. To publish, on as large a scale as funds may permit, translations and transliterations of standard and classical works, that is to say, to transliterate existing standard works; in Persian, Sanskrit, Hindí and Urdú into the Roman character, and to supplement the literature thus obtained by translations in Roman-Urdú from the European languages.

5. To advocate the partial and gradual (and in some cases optional) use of Roman-Urdú in our Courts of Law, wherever the practical difficulties attending a change of character are not so serious as they are in the case of perma-

nent records, *e. g.*, for petitions, plaints, exhibits, proclamations, forms, judgments, and reports.

In conclusion, the Society would express a hope that its proposal will not be regarded or represented as one inspired by a want of sympathy with the people of India. The wish to find a common ground on which natives and Europeans may co-operate, and the desire to save the languages of India from extinction or neglect in the overshadowing presence of English, are two of the principal motives which have led to the formation of this Society ; and its Members believe that the educated classes of the native community, when they once perceive the true bearings of the question, will become warm advocates of the Society's cause.

Admission by a distinguished Oriental.

It is sometimes said that the Persian character is only difficult to Europeans ; that it is a very good one for those who are born and bred to its use ; and that Persian writers themselves will never admit its defects. To those who argue thus we commend the following remarks by no less an authority than the Persian Ambassador in London, Mirza Malcolm Khán—

" Il n'y a pas, Messieurs, une question plus importante pour l'avenir de l'Asie que celle dont vous vous occupez en ce moment. Nous connaissons malheureusement trop bien cette prodigieuse différence que le progrés Européen a mis entre vous et les peuples de l'Orient. En recherchant les causes de cette différence, si accablante pour nous, je suis arrivé à cette conviction profonde que l'obstacle de notre progrés ne vient ni de nos principes religieux ni de l'infériorité de nos races ; l'obstacle vient principalement—je pourrais dire unique-

ment—de notre système d'écriture. Ce monstrueux système qui nous a été imposé par des circonstances exceptionnelles à acquis avec le temps le caractére immuable de nos institutions sacrées, et aujourd'hui ses innombrables difficultés enchainent si completement notre developpement littéraire que la regénération de l'Orient me parait toût à fait immpossible avec un pareil système d'écriture."*

THE PRINTING-PRESS.

Taking the Muhammadan world as a whole—can we shut our eyes to the fact that its condition as compared with Christendom is one of marked inferiority ? To what is this inferiority due? Several answers may be given, each with some portion of truth. We may point to Christianity itself, or to the laws and influence of Ancient Rome, or to the institutions of Feudalism and Chivalry, as some among the causes which have co-operated to make western civilization what it is. But we ask "How is it that the *marked* superiority of Christendom over Islám in military strength, in material resources, and in wealth, no less than in knowledge and in literary activity, dates from the sixteenth century only?" There can be but one answer to this question. The giant strides which western civilization has made during the last four centuries are due to the "Printing-press." The Muhammadan world will not progress in civilzation till it too makes use of the Printing-press, and it will not make use of the Printing-Press till it adopts the Roman character.

* * * * * *

The comparisons and contrasts generally drawn are—*first*, between Roman type printing on the one side and Oriental

* Journal of the Society of Arts, February, 19th 1875.

type printing on the other: and *secondly*, between Roman manuscripts on the one side, and Oriental manuscripts on the other. But our case is much stronger than this: in reality, the alternative lies between the printed Roman character on the one hand, and the written or lithographed Oriental characters on the other. We are not speaking of the claims of the Roman character to supersede the Oriental in our Courts of Law, but of its claims in education and literature. Regarding it in this light, we may say with certainty that no one ever contemplates the use of manuscript or lithographed books in the Roman character. On the other hand, how many books or newspapers are there in the Persian character that are *not* either manuscripts or lithographs? There is certainly Saiyid Ahmad's press at Alígarh, there are a few Missionary presses and there are the Government presses of Lahore and Allahábád. How many more type-presses are there in the Urdú-speaking Provinces of India? How many are there in Kábul? How many in Persia? How many in Central Asia? How many in Turkey and its outlying dependencies? To confine our remarks to Lahore—we have in this city six or seven vernacular newspapers. All of these are in the Persian character and all are lithographs.

What we describe in general terms as "the progress of civilization" appears to be brought about somewhat in this way. At any given stage of civilization thousands of phenomena are presented to the view, and thousands of thoughts and ideas occur to the mind of man. Of these the immense majority are familiar or unproductive; but a small percentage are new and fertile; if seized upon and worked, they open out a new field, and lead to practical results not previously attained. In Europe, during the last four centuries the printing-press has enabled us to collect and sift a constantly increasing multitude of such phenomena and

ideas. In Muhammadan countries this process does not exist. To search for an idea in a Persian work is like searching for a needle in a bundle of hay.

Almost all departments of modern European progress bear the trace of some great book. The maritime discoveries with which the era of modern history commenced owed much to "Marco Polo." The reformation derived its force from the newly translated and newly printed Bible. A series of philosophical writers, among whom John Locke stands prominent, have gradually educated our intellects. Adam Smith and Bentham have left their influence for ever on English policy and legislation. The discoveries and inventions of science are at once made known to the world by the press and every detail connected with them is at once recorded in scientific journals and books for the benefit of future inquirers. Lastly, an enlightened public opinion, educated by daily, weekly, and monthly publications of every kind, moulds the policy and checks the extravagances of our statesmen. Could this be done; would these results be attained, if the Persian character were that of civilized Europe?

SUPERIORITY OF THE ROMAN TO THE SANSKRIT ALPHABET.

(*Monier Williams*).

The fact of the matter is, that Hindú grammarians have so over-done the true theory of the necessary vocalization of consonants that they declare it impossible for any consonant to stand alone without its associated vowel, not only in a single word, but in a whole sentence, unless, indeed, the consonant come at the end of all, when the mark I called a viráma or stop, must be employed.

Moreover the dependent position of a consonant is so insisted on that every simple consonant must perforce possess an inherent vowel by a necessary condition of its own existence, so that when it is written without vowel or stop the vowel "a," must always be pronounced after it. Hence, such a word as "bind" would have to be pronounced "binada,' unless a conjunct symbol be employed, compounding *n* and *d* into one letter, the use of the viráma or stop, except at the end of a sentence, being an infraction of orthographic laws. Thus it arises that an immense assortment of conjunct consonants is needed, more than this, the excessive elaboration of their vowel system by the Hindús necessitates the introduction of two new vowels, *ri* and *lri*. Again, each of the (14) fourteen vowels (except *a*), has two symbols, according as it is initial or non-initial, and the form of some of these obliges them to be printed before the letter after which they are pronounced and in various awkward places, thereby exposing them to fracture and increasing the general complication. So that with unusually numerous vowel-symbols, with 35 consonants and an almost indefinite number of intricate conjunct consonants, the number of distinct types necessary to equip a perfect Sanskrit fount amounts to about 500.

Now will any one maintain, that in these days of railroads, electric-telegraphs, cheap printing, and the Suez Canal, such an overstraining of alphabetical precision can be maintained much longer for the expression of any language belonging to the same family as our own, and in any country forming an integral part of the British Empire? Indeed, Sanskrit ought to be made a potent instrument for uniting England more closely with India, and a powerful means for exciting more real sympathy and fellow-feeling between Englishmen and their Indian fellow subjects, but on this very

account it requires every facility to be conceded to its acquisition and every contrivance to be adopted for harmonizing it with those kindred European tongues whose structure it is above all capable of illustrating.

Be it remembered that we are not expecting either absurdities or impossibilities. We are not so foolish as to suppose that the Hindús will ever abandon their own national forms of speech. On the contrary, we expect that they will tenaciously adhere to them, even as their brethren of Wales hold to their own separate and distinct branch of the same speech stem. But because we cannot change the organs of speech, or fuse the 22 languages of India into one common tongue, are we therefore not to do what we really can to promote intercourse and communion between races united under one Government and descended from the same ancestors? If our great Indian Pandits are made familiar with our graphic systems, will they not be more likely to study our language and literature, to benefit by our knowledge, and to use our numerous appliances for economizing time, labor, and money? In short is it fatuous to expect our fellow-subjects to imitate us in adopting a common system of symbols for a common line of cognate languages? A system be it thoroughly understood not to be confounded with our English "free and easy" abandonment of all system in our treatment of the Roman alphabet—but a system capable of complete adjustment to the expression of Aryan sounds, whether Roman, Greek, Welsh, English, or Indian, and probably little more different in form from the present Nágarí than that Nágarí is from the characters prevalent in India when Sanskrit was first committed to writing. For since the fact is patent, that the further we go back, the more plainly do the Indian alphabets point to a foreign origin, the

power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present Nágarí.

Nor can our Indian brethren shelter themselves under any plea of impossibility, when all the logic of historical fact is against them. Is any nation more tenacious of everything national than the Jews? And yet have they not abandoned their ancient character for a more modern form? Have not also the Arabs and Persians, not to mention the Keltic and Teutonic races done the same? Have not the Hindus themselves renounced many of their most ancient usages, and allowed the rigidity of caste to relax under the pressure of steam and other European forces? Even in the very matter of alphabets the facts of their own history are also against them, for if they deny the foreign origin of their venerated Nágarí they have confessedly adopted the modern Persianized Arabic alphabet—a consonantal, if not a purely syllabic system—to express Hindústání; now, Hindústání, notwithstanding its flood of Arabic and Persian words, is as much a form of Hindi—the language of "Pakka" Hindústán—as English with its flood of Norman-French is of Anglo-Saxon. Surely then all must admit that Hindústání, at least, has a far better right to the Indo-Romanic alphabet derived from kindred British rulers than it has to be saddled with the consonantal system of foreign Muslim invaders. For that system be it noted is wholly Semitic in its essential features, and therefore quite unsuited to the fundamental Aryan structure of a Persianized Aryan dialect.

If after what I have thus advanced, our great Indian Pandit remain, as I am afraid some of them will, unconvinced, let any ordinary scholar who consults the pages of this work * say whether they do not derive much of their

* Williams' Sanskrit Dictionary.

typographical clearness from certain apparently trifling but, really important contrivances, possible in our Indo-Romanic, impossible in the usual Nágarí type? One of these, is, of course, the power of leaving spaces between the words of the Sanskrit examples given. Will any student say that such an example as *Sádhú-Mitrány Akúsalád Vára Yantí* does not gain in clearness by being properly spaced?

Again the power of using capitals and what are called italics (to say nothing of "Egyptian" and other forms of European type) is manifestly an advantage to be placed to the credit of Indo-Romanic typography. Who will deny the gain in clearness by the ability to make a distinction between smith and Smith—brown and Brown—bath and Bath? And will any one examine the pages of this dictionary, and then compare those of the Sabda-Kalpa-Druma without admitting the advantage gained in the power of employing italic type? Lastly, the power of applying the hyphen to separate long compounds in a language where compounds prevail more than simple words, will surely be appreciated by all. I can only say, that without that most useful little mark, the present volume must have lost much of its clearness, and probably half its compactness, for besides the obvious advantage of being able to indicate the difference between such compounds as *Su-tapa* and *Suta-pa*, which could not be done in Nágarí type, it is manifest that even the simplest compounds, like *Sad-Asad-Viveka*, *Su-Alpa-Kesin*, would have required without its use an extra line to explain their analysis.

THE MODERN VERNACULAR CHARACTER.

(*Monier Williams*).

What is the actual fact at present in India? The process of learning to read is surrounded by a kind of thorn fence,

bristling with a dense array of crooked strokes and tortuous lines. Difficulties unknown to an English child have to be surmounted at the very outset, and make every step painful. I am only now speaking of the Indian printed alphabets. What shall be said of the written characters? The worst English handwritings are no measure of their legibility. The difficulty of deciphering them increases in a kind of compound ratio? Who, except grey-bearded scholars, can penetrate the mysteries of the inscrutable Shikasta? Who but veteran experts can unravel the intricacies of the Káithí, or Hindí running-hand employed by the writer caste? Of the Modí, or written scratches in use among the Maráthas? Of the hopelessly illegible Márwárí and equally indecipherable handwriting prevalent in Sindh? Of the twists, twirls, and convolutions current in Southern India?

THE EDUCATION OF EUROPEANS IN THE ORIENTAL LANGUAGES.

Our opponents sometimes meet us with the taunt—"You wish to change the time-honored alphabets of India merely to suit the convenience of a few thousand Europeans."

The taunt is a poor one. In the first place those who make it are extremely inconsistent in their own conduct. They complain of us for seeking to establish one legible and uniform character in the place of seventy or more *illegible* varieties of writing; while they themselves, without the slightest scruple, cover the country with purely English institutions, many of which could well be dispensed with, and they force the use of the English language in hundreds of cases where the vernacular of the country expressed in a legible character would be far more suitable.

But it is not our intention to press this *tu quoque* in the present issue of our Journal. We prefer to take our stand on the stronger and indeed unassailable ground that the education of Europeans in the vernaculars, and even in the classical languages of the country which they are called upon to govern, is a matter of extreme importance to the State and to the people of India. As a corollary to this, we maintain that a proposal which will facilitate the study of oriental languages by Europeans deserves the support of every well-wisher of India.

Do not misrepresent us. We are not advocating the use of the Roman alphabet *merely* to facilitate the learning of Eastern languages by Europeans. This is at best but a secondary object of the great work we have set before us. But it is *one* of the advantages, and by no means an unimportant one, of the reform we advocate.

Perhaps some of our opponents, while admitting our premises thus far, will challenge our conclusion by denying what we assert to be a fact—the greater facility (to Europeans) of studying the Eastern languages through the Roman character. To these we would say: "Have you ever made a fair trial of *both* systems? If not, you cannot be considered competent judges." There are hundreds of Europeans who are better oriental scholars than we pretend to be, but let any one of these stand on one side of a table with a lithographed (or even a printed) copy of a book in the Persian character, and let us stand on the other side of the table with the same book correctly printed in the Roman character; then let us see which of the two can read with greater fluency and correctness.

Leaving the controversy at this point, we proceed — for this is the object of our present article—to offer a

few suggestions to those Europeans who may be willing to accept our guidance without challenging the principles on which it is founded.

Let us, however, remark that we are not offering suggestions to those who may wish to pass particular examinations. *They* are of course bound by the practice of the examinations themselves. The reform of the examinations system is indeed one of the objects which our society has in view, but the advice which we give in the following paragraphs is not intended for candidates at this examination or at that, but generally for those Europeans who, from a conscientious desire to do their work in life well, or from a love of the languages themselves, are willing to study them without the incentive of examination rewards.

One fundamental distinction must be accepted at the outset. There is a marked difference between a "Lower Standard" and a "Higher Standard" proficiency in all oriental languages. So far we agree with existing Examination Rules. One section of the European community in India may fairly be expected to acquire a thorough and scholarly knowledge of one or more of the Indian languages. From another section all that we can reasonably expect is that they should be able to express themselves with tolerable fluency in matters of every-day life, and that they should be able to read with the aid of a Dictionary. The Higher Standard should be the aim of all who are connected with the Educational Department, of Missionaries, of Civil and Political officers, and of those who devote themselves to the study of the languages from purely literary motives. The Lower Standard may be the aim of Officers and Men in European Regiments, of Merchants, of Railway Officials, of

all temporary residents from the highest Officer of the State down to the tourist and the sportsman, and of all European ladies.

Now, addressing ourselves first to those whom we have described as "Lower Standard" students of Hindústání, we would say emphatically—"Do not waste your time in fruitless endeavours to acquire the colloquial through the vernacular characters. A knowledge of the Persian-Urdû alphabet is indeed a help (though not indispensable) to a correct use of the Roman-Urdú character; but an elemenary knowledge is all that you need be anxious to acquire. Do not be misled by those who tell you that practice will make the Persian character as easy as the German or the Greek. The cases are not parallel. The German and Greek alphabets are indeed inferior to the Roman, but they share some of its advantages, and are infinitely superior to all varieties of oriental writing. Throw in your lot boldly with us. You cannot, it is true, acquire the languages of the East any more than you can acquire Latin or French without study. You cannot learn to read without constant reference to a Dictionary. You cannot learn to speak without daily practice. You cannot acquire a correct pronunciation without the aid of a native teacher. So far Roman-Urdú and Persian-Urdú are on a level, but by using the Roman alphabet you will get over ten times the ground which would be possible with the Persian character; and you will be able to do this with far less waste of mental and bodily energy. Procure first Holroyd's Táshí-ul-kalám, Forbes' Manual, Forbes' small Roman-Urdú Dictionary, and one of the small English and Urdú Dictionaries which are sold at the Government Depôt at Lahore. As your reading books, get a copy of the New

Testament (or if you prefer it, of the whole Bible), a copy of the Bágh-o-Bahár and a copy of the Pilgrim's Progress, all in Roman-Urdú. We hope soon to add to the list of reading books from which a selection may be made, but at present these suggest themselves as the most suitable. The Romanized editions of the Bágh-o-Bahár and the Pilgrim's Progress are convenient and portable books, the former having a vocabulary attached to it for the beginner's assistance. There is one edition of the New Testament which gives the English and Urdú in parallel columns. It may be well to use this at times, though reference to the English ought not to interfere with the use of the Dictionary. We may here remark that there are many instances on record of men who have become accomplished linguists solely by the study of the Bible in the languages which they were learning. The previous familiarity with its contents, which most Europeans may be supposed to possess, facilitates the acquisition of foreign words, and at the same time does not tend—as the use of a translation sometimes does—to foster habits of indolence and inattention.

While suggesting these text-books and manuals as sufficient for those who aim only at a Lower Standard of proficiency in Hinústáni, we do not advise them to dispense with the oral instruction of a munshí. Here, however, the learner may find a difficulty. There are at present very few professional munshís who have been accustomed to teach Roman-Urdú. But this difficulty may be overcome by a little perseverance. Those whom we are addressing will presumably employ tutors who have some knowledge of English. If they will also insist on a knowledge of Roman-Urdú as a necessary qualification, and will turn a deaf ear to the counsel which munshís will give them to study the Persian character, they will soon find their demand produce a supply. Moreover, it

is possible to utilize the assistance of a munshí even though he should be ignorant of the Roman character. The student can read his own text-book, while the munshí listens, explains the meaning of the passage, and corrects his pupil's pronunciation. At the same time it is obvious that a munshí who has not studied Roman-Urdú will have some difficulty in correcting his pupil's orthography, unless the latter is familiar with the names of the Persian letters. It is therefore an advantage, even for those whom we have designated "Lower Standard" students, to acquire a knowledge of the Persian alphabet and an elementary acquaintance with the character of Persian writing.

Now as to pronunciation. It is sometimes asserted that the use of the Roman character will vitiate a learner's pronunciation. We deny this. Of course the *chaotic* representation of Indian words in the Roman character *does* vitiate the pronunciation. But these corrupters of the language, the men who write Cabool for Kábul, and whose predecessors converted Surájuddaula into "Sir Roger Dowler," are not supporters of the Romanizing movement. They are among its bitter opponents, and with good reason, for they know that they must learn to spell before they can write Roman-Urdú.

Confining our remarks then to the Jonesian system of transliteration, we say that a European who learns Hindústání solely or chiefly through it, is more likely (other things being equal) to acquire a correct pronunciation than one who learns solely or chiefly through the Persian. There are some Missionaries who have studied chiefly through the Roman character, to whose correct pronunciation we might appeal in support of this assertion. Those letters which have an unfamiliar sound, 'ain and ghain, qáf, he and khe,

the cerebrals and the aspirated consonants,—must be distinctly printed ; but if this be done, they are more easily recognised in the Roman character than in Persian. Correct spelling is—with most men not born in the country—an essential to correct pronunciation, and the student who learns through the Roman character on the Jonesian system is more likely to spell correctly than he who trusts to the indistinct and illegible Persian.

We now turn to those of our readers who seek literary proficiency in the oriental languages, to those whom we designate "Higher Standard" students.

We do not pretend that a "Higher Standard" student can master the oriental languages without studying the characters in which they are written. The time may come—indeed we are sure that it *will* come—when students of Persian and Sanskrit will acquire a scholarly knowledge of those languages without studying manuscripts and lithographs, just as a classical scholar becomes proficient in Latin and Greek without studying rolls of papyrus or tablets of wax. But the day when this will be possible is still distant. The oriental classics have not yet been transliterated ; the opponents of transliteration still control our system of tuition and examination ; and the "shikasta" still reigns in our Government Courts. The study of the native characters is therefore at present unavoidable where the student wishes to become a proficient oriental scholar.

But we maintain that the Roman character may with advantage be used to a much greater extent than it has been hitherto, even by those who devote a portion of their time to the study of the oriental classics in their present form. The advantage of using the Roman character in dictionaries will be partially admitted by all. In a future issue of this

Journal we hope to point out the help which Sanskrit scholarship has gained from the extensive use of the Roman character in Monier Williams' Dictionary. As to Urdú and Persian, there are not many Europeans who will pretend that the "Ghiyás-ul Lughát" and the "Farhang-i-Rashídí" are as convenient for reference as "Forbes" and Richardson." Again, most Europeans will, we imagine, admit that the Roman character is more convenient than the Persian for pocket memoranda and manuscript vocabularies, such as industrious students like to keep for their own instruction.

But there are other uses to which the Roman character might with advantage be put. We have often wished for a native Urdù or Persian Grammar, expressing all the distinctions and technicalities of Persian accidence and syntax *in oriental terms*. Such Grammars exist in the Persian character, but the difficulty of reference is so great that they are practically useless to ordinary Europeans. There are of course the Grammars of oriental languages, which have been prepared by Europeans themselves or from an European stand-point, but we are now asking for an elaborate Grammar from a *Native* scholar's stand-point, and yet we wish it to be provided with every conceivable aid which the printer and the book-binder can give to facilitate daily reference.

Would not such a Grammar be appreciated by all who are interested in Persian scholarship? If the funds of our infant Society permit it or if we can get funds for the purpose from the Punjab Government, or from the Senate of the Punjab University, we shall regard the publication of a series of such transliterated Grammars as one of our earliest duties.

We might easily glide from this point to the consideration of other educational works and of oriental literature generally, and might show that in every branch of oriental

study the use of the Roman character would augment our facilities for oriental scholarship ten-fold ; but in our present article we must restrict ourselves to practical advice such as our readers may act upon at once, without waiting for the realization of dreams.

We proceed therefore to offer a decidedly practical suggestion to our " Higher Standard " students, especially to those of them who have youth on their side, and who wish to prosecute their oriental studies with zeal. We say to them— " Have you ever tried the transliteration or the combined translation and transliteration of a book as a means of improving your own knowledge of the language? If not, make the experiment, and you will not regret having done so. Transliterate one of the oriental classics, or translate some suitable English work into Roman-Urdú for the benefit of the Roman-Urdú Society. Our fund will not suffice to publish all such works for you, but we may be able to purchase a certain number of copies where we cannot undertake the total cost of publication."

We speak from experience when we say that there is no exercise more useful or more pleasant than this for the student of an oriental language. If your work is merely transliteration, we would say—" Do not take the labor of preparing the first draft of your transliterated manuscript yourself. Why should you waste your time, which is worth from Rs. 500 to Rs. 1,000 a month, on work which a munshí will do for you at Rs. 15. Select a munshí who has some knowledge of the Roman alphabet. Determine for yourself certain moot points of detail regarding which the practice of Roman-Urdú writers is not quite uniform. Then explain the system of transliteration to your munshí. He will learn to write fairly well in a fortnight.

Provide him with blank books for the manuscript. Insist on his writing his words with intervals between them, and his lines with a wide space for interlinear correction. As the manuscript is intended for the Press, it must be written on one side only. Of course the work will require some supervision while in the hands of the munshí, but your systematic revision of the whole manuscript may be deferred till the munshí has completed his transliteration, and till you yourself have leisure to spare.

Then, it is true, you will have a considerable amount of labor before you. You must read the Romanised manuscript through sentence by sentence. Unless your munshí be an exceptionally good one, you will find numerous errors and inconsistencies in his work. His orthography, his punctuations, his division into sentences and paragraphs, his use of capital letters and of italics, will all require improvement. As you proceed with your revision you may not unfrequently find it necessary to consult the original Persian, to search for words in some authoritative Dictionary, and at times to take the advice of native scholars, but all this will be pleasant and improving work. It will be more difficult than correcting in English manuscript for the press, but it will be work of somewhat the same kind. With every sentence that you revise your knowledge of the language will increase, and at the end of your labor you will have the satisfaction of knowing that you have added something to the world's literary store.

In conclusion, let us add a word about the Kachahrí shikasta. It may seem paradoxical to say so, but we maintain that *the kachahrí shikasta could best be studied by a young European through the medium of the Roman Alphabet.* The secret of success in reading the shikasta is to know the

ordinary kachahri language, and especially expressions of frequent occurrence, thoroughly well. Let a book, or a series of books, be prepared containing transliterations of vernacular records of all kinds and of every stage. Let there be a civil suit record, a criminal record, a police record, a miscellaneous or public works record, and a series of settlement papers, all in the Roman character. Set your candidate to work on these until he has mastered the vocabulary and the mannerism of the vernacular office, and *then* give him the shikasta itself.

Our present paper has grown to such dimensions that we must postpone some remarks which we had proposed to make regarding Panjábí and Pashtú to a future issue. It is obvious that most of our arguments apply with even greater force to languages which are purely colloquial than to those which are literary as well.

The same subject (from a Correspondent).

There are cases in which the advantages of Roman-Urdú are obvious, but in which, perhaps from want of attention to the subject, they have nevertheless been generally overlooked, not in your Journal certainly, but by the unthinking public; and it may be useful perhaps for one who feels the weight of such objections as those brought forward by Colonel Parsons to show that there is plenty of work for your Soceity, even if its programme is shorn of its more ambitious projects. First, there is the case of learners who attempt a strange language in a strange character. This necessitates spelling out every letter, instead of taking in a word at a glance as we do when we read our language, or for the matter of that, Latin and French. The only reasons alleged for so absurd a waste of time are that a language has a character proper to it, and that if the

character has to be learnt sooner or later, it is easier to learn it from the first. It is true, for example, that the Persianised Arabic writing has been modified to suit the Urdú language, and that the Roman character has not yet been thoroughly adapted to it, but the opinion that each language developes its own written character is contrary to fact. Writing, like languages, is developed no doubt, but, like languages, it can be and commonly is acquired. Many nations have borrowed their languages from others, but still more have borrowed their system of writing. All Muhammadan nations use the Arabic character, and most Europeans and Americans the Roman. As for the advantage of learning an oriental character simultaneously with the language, I am persuaded that it is not supported by experience. I should account for the opinion in this way. When people first learnt oriental languages they had no Romanized books of course, and of necessity used what first came to hand. The reason no longer exists, but as is so often the case in other things, the habit does. The question, however, is not only one of *learning* to read. Those of us who are tolerably familiar with the Persian character would take an hour to master the contents of an Urdú newspaper when we could read an English newspaper of the same size in ten minutes. A few pages of Roman-Urdú would not be disposed of so rapidly, but there would be a gain of half the time. But it is needless to say more on this point.

Again, take the case of a European Officer, who knows Urdú, transferred from Delhi to Lahore. He has to learn Panjábi, and is very unnecessarily directed to study books in the Gurmukhi character. Now the Panjáb Musalmáns always use the Persian character for the few books which are published in the Vernacular dialect, and the only reason

why Gurmukhi is supposed to be the orthodox vehicle of Panjábi is because the Sikhs were of political importance when Europeans first came into the country. The case is parallel to that of Urdú and Hindi, which was ably explained in the last number of the Calcutta Review by the Reverend A. F. R. Hoerule. There is a colloquial language or dialect known as Panjábi which Hindús write in Gurmukhi with a preference for Urdú of Sanskrit origin, and which Musalmáns write in the Persian character with a preference for Persian and Arabic terms, whenever the colloquial vocabulary is deficient.

The English Officer, however, who wants to learn Panjábi for practical purposes, and not merely to pass an examination, has need neither of Gurmukhi nor of the Persian character. He should have an elementary grammar with which he can compare the Urdú and Panjábi forms, a manual of conversations, and passages of easy narrative with a vocabulary, all in the Roman character. For want of a book of 200 pages upon a plan of this kind many Officers never learn Panjábi at all.

Another way in which the Roman character may be applied is, that European Officers should use it more commonly for writing orders or letters. No one can write Persian without constant practice, and it serves little to have passed an examination ten years ago. Instead of employing a Muharrir as amanuensis it is often convenient to write a memorandum oneself, and when Roman-Urdú is more generally current than it is at present, European Officers will, no doubt, find the advantage of writing with their own hands when the wording of a document is important.

I am myself in the habit of writing examination questions in Roman-Urdú, when it is not desirable to take a

Muharrir into confidence; and I can imagine that a Police Officer might often be glad to correspond with his Inspectors without the assistance of his Amlah.

In short, without in any way displacing Persian-Urdú, there are countless ways of turning Roman-Urdú to account at no greater cost than that of habituating ourselves to it whenever we find it convenient.

ORIENTAL PHILOLOGY.

(*From Review of Mr. Cust's "Sketch of the Modern Languages of the East Indies."*)

How comes it that Mr. Cust, knowing six Asiatic languages, and familiar, by long residence in India with various fields of Oriental Literature, bases his work on the languages of the East Indies *exclusively on European scholarship?* He takes up his subject with energy and zeal; he devotes years to the collection of material; he surveys the whole field of languages "from Chinese to Anglo-Saxon, from Assyrian and Accadian to Finnic and Basque." He visits Holland, he corresponds with Bangkok and Batavia. When all this has been done, how much of his information is derived from works in the Arabic, the Hindí, the Bangálí or the Tamil character? How many native authors are so much as named in his book? *One only.* At page 54 there is a passing reference (in connection with Bangálí, to "an esteemed grammarian" named Shama Churn. We believe that Shama Churn's work is in English. If so, the reference to him is not an exception at all. If, however, we are mistaken in this supposition, it is still a significant fact that *one authority only*, of the hundreds consulted by Mr. Cust, should be in an Oriental character. If Oriental authors

do not exist, or cannot be consulted, when *their own languages* are under discussion what *are* the subjects on which we *may* consult them?

LEGAL TRAINING

We take the following sentence from the Civil Report for 1877.

"Several officers draw attention to the very unsatisfactory way in which issues are framed in the Courts of Native Judges." This is an old complaint. It would be unfair to say that the defect is equally prominent in *all* Vernacular Courts, and even admitting its prominence it does not necessarily follow that those Courts are less efficient than those of English Officers. A defect in this respect may be compensated by the greater familiarity with the language and greater knowledge of native character which native Courts necessarily possess. Still the defect *does* exist, and *is* characteristic of Vernacular Courts as a class. To what is it due?

So far as our experience goes, it does not apply to those Native Judges who have had a good English education, and who record the pleadings in English. The Native gentlemen of the Lahore Bar can draw issues as distinctly and logically as any of us.

Nor does it imply any want of natural shrewdness in the vernacular speaking Judges. It is due in the first place to the muddled and muddling features of the vernacular record. The Judge cannot take up his Persian record, glance through it hurriedly, and "spot" the precise points in dispute. He is obliged to "set forth the whole of the pleadings" lest he should lose his clue, or omit something essential.

This is one reason. Another, undoubtedly, is to be found in the general inferiority of Vernacular, compared with English, legal training. But *why* should legal training in the vernacular be inferior to legal training in English? Law is a subject in which the classical languages of the East are exceptionally rich. It is moreover a subject which has an exceptional hold on the attention of our native friends, and which offers an exceptional scope to their ambition. Why then is legal education in the Vernacular less effective than legal education in English?

During the past month* the annual examination of Tahsíldárs and Naib-Tahsíldárs has been held throughout the Province. We would ask those who have an opportunity of doing so, to compare the neat appearance of the English questions with the untidy and blotchy look of the lithographed translations. What would candidates at an English examination say to papers without capitals, stops, or notes of interrogation, and disfigured by dots and smudges all over the page?

It would be easy to note in detail other defects in the translations which are due to the use of the Persian character. We draw our readers attention to three of these.

1.—The word "Dattaka." which occurs in the fourth question of the first paper on Civil Law, is altogether illegible in the lithographed vernacular, and yet it is the most important word of the question.

2.—The first question of the first paper on Civil Law requires the candidate to define *three* technical terms, "consent" "coercion" and "sale." But it so happens that the Urdú equivalent of "consent" is a compound word, and

* September 1878.

as the Persian character is unaided by any such devices as inverted commas or stops, the vernacular reads as though the candidate were called upon to define *four* terms, " razá wa raghbat wa jabr wa bai' "

3.—Compare the third question of the second Civil paper as it is arranged (1) in English and (2) in the Vernacular.

In English it is as follows :—

III. How may the follcwing decrees be executed ?

For specific movables or recovery of wives ;

For specific performance or restitution of conjugal rights ;

For execution of conveyances.

In the Vernacular the three divisions of the question are jumbled together and it reads (after correction of clerical errors) as follows :—

(3) Bayán karo ki dígriát hasb i zail kis taraḥ ijrá ho saktí hain kháss shai manqúla yá bázúí, aurat kháss dád rasí yá haqqúq izdiwáj yá likháne intiqál náwa.

HISTORY.

(Professor Blochmann.)

It may be useful to give an example of the geographical confusion of Indian manuscript and printed historical texts. Without going to another period of Indian History, let us take, as an example, the geographical names which occur in the printed and written records of the events of the three months' interregnum between the death of Jahángír and the accession of Sháhjahán. The place near Rajor where Jahángír died, is called—

Chakkarhatti, in the Tuzuk,

Jangazhatti, in the Iqbálnámah,

Jangizhatti, in the 'Alam, Arái Sikandari (manuscript),

Chatkarhatti in the Maásir-ul-Umará (manuscript), and is left out in the Pádishahnámah and Kháfí Khán.

The place in the Dakhin between the Tápti and Narbadda where the courier Banárasí found Sháhjahán is called,—

Khaibar, in the Tuzuk,

Janír, in the Iqbálnámah,

Khair, in the Pádishahnámah,

Kháfí Khán leaves out the name and merely calls it "a fort."

Again, the town on the right bank of the Narbadda, which Sháhjahán reached after crossing it, is called—

Sanbúr, in the Tuzuk,

Sanúr, in the Iqbálnámah and Kháfí Khán

Senúr, in the Pádishahnámah,

whilst the opposite place on the left bank of the Narbadda is called—

Bábá Piyárah in the Pádisháhnamh and Iqbálnámah. Bábá Piyárí in Kháfí Khán: and the Tuzuk, whose editor could not read the word in his manuscript makes a clever conjecture, and puts in his text *biyábyári*—— Sháhjahán reached the opposite bank *by swimming* !

Lastly, on the 4th Jumáda, I, Sháhjahán reached the territory of Rána Karan of *Gogundah* (Pádisháhnámah) for which all other printed and manuscript texts read *Golcondah !*

We assure the readers that the examples which we have given do not present an extraordinary amount of confusion ; for, in all these cases we know the probable situation of the places referred to, and in six cases out of ten the sheets of the Topographical Survey will *suggest* the correct spelling, though their mode of spelling names is by no means satisfactory or uniform. But when the position of a place is not

even approximately known (which is more frequently the case) we may indeed say *hic hæret aqua*. Conjectures are then of no avail, unless one should be inclined to imitate the example of a gentleman at home, who, on reading of an event which happened at Saháranpur, remarked that he never, during his stay of five years in India, heard of such a place, and that it was a palpable mistake for Serampore, a well-known town in the neighbourhood of Calcutta !

SAME SUBJECT.

(*Extracts from article in the Journal for September* 1879.)

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There are other defects of which the Persian character and the absence of the printing press are more directly responsible, and indirectly these defects affect the subject-matter of the histories themselves. Ninety-nine out of every hundred of these histories exist in manuscript only. The only type-printed vernacular histories with which our readers are likely to be acquainted—are those published by the Bengal Asiatic Society—about sixteen in number—and the few which have issued from Saiyid Ahmad's Press at Aligarh. Nor are lithographs much more numerous. There is a good lithographed edition of Firishta, and there are lithographs of many modern compilations, but the great majority of the older works—those which are most valuable for purposes of higher historical scholarship—are still in manuscript. There is work enough here for the Punjáb Educational Department and for the Punjáb University, too, if we could only induce those organisations to undertake it.

The bare fact that his authorities are in manuscript is but the beginning of the difficulties which hinder the progress of the student of Indian History. Not only are they in manus-

cript, but the manuscripts cannot be found. There are no well-known, well-furnished, and well-managed libraries where the sought-for work can be produced at command. There is no oriental "Brunet," no Indian "Quaritch." Before the appearance of Sir Henry Elliot's and Professor Dowson's great work, the investigator of Indian History was completely at sea, and even now any one who wishes to collect an historical library must hunt up and down the country for years before he can get one-tenth of the manuscripts that *may* threw light on his subject.

Supposing he gets them, what then? The manuscripts are not bound, and cannot be recognised with ease. Many of them have fantastic titles which give no clue to their contents. Some are too thin to stand up; others too bulky to be placed in any ordinary book case. It is difficult to say when or where the history begins—when or where it ends. The whole work must be read before the student can form a fair opinion whether it is original and valuable, or a worthless plagiary.

Let all this pass. Let the student select his historian —manuscript, lithographed, or printed—and proceed to read him through. We say nothing of the absence of paragraphs, stops, and capitals. There are greater difficulties than these. The words themselves are in *hundreds* and *thousands* of instances enveloped in a cloud of ambiguity and doubt. They may be this, they may be that, they may be anything you please. We gave some instances of this vexatious ambiguity in our June number, on the authority of the late Professor Blochmann. If our readers want other instances, let them turn to pages 51 and 52 of the first volume of Sir H. Elliot's work: or indeed let them examine the notes of the eight volumes, *passim*.

These numerous difficulties are fatal to the development of higher historical scholarship. They prevent a comprehensive all-embracing grasp of the subject; and without such a grasp

the writer is unable to deduce principles which would give his history a philosophical value, and equally unable so to arrange his narrative, that dull trivialities may be thrown into the back-ground, and events of dramatic interest may receive the picturesque prominence to which they are entitled.

Hitherto our remarks have applied to Native Historians only; but the difficulties of which we complain lead to consequences as noteworthy in the works of those English writers who devote their pens to Indian History. It may be laid down, as a general rule, that the most *successful* books on Indian History are those in which the writer makes the greatest use of information from European sources and the least direct use of native material. We hope we shall not be misunderstood. We are not decrying oriental research. We are merely pointing out as a lamentable circumstance that there is in fact a divorce between such research and the work of the professed Historian.

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Let us take one of these works. Why should a scholar of Elphinstone's ability—a man who had been our ambassador at Kábul, and who had spoken Persian all the year of his official life—consult Brigg's translation of Firishta rather than the Persian original? The original must have been in Elphinstone's own library; and he must have known what every other student of Persian history knows that Brigg's translation swarms with errors. Yet, from first to last, Brigg's translation is the authority followed by Elphinstone.

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The above quotations do not convict Elphinstone of superficial enquiry. We cite them rather as evidence of sagacity. Had he given more of his time then he did to the

scrutiny of scrawls and dots, he would never have become the Standard Historian of Muhammadan India.

Now for the moral of this long article on Indian History: It is this—we appeal to the Indian Governments and to the Panjáb University to aid historical research by the publication of a series of transliterated Native Historians. The Panjáb Educational Department has an annual budget of twelve or thirteen lakhs. The Panjáb University has a funded capital of three lakhs and half. Cannot these two organizations, out of their abundance, devote Rs. 2,000 annually to the undertaking we have indicated?

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As the first work of our proposed series of transliterated histories, we would suggest the Tuzuk i Jahángírí, the autobiography of an Emperor whose name is intimately associated with the Panjáb, and whose tomb is still one of the sights of Lahore. The work is of moderate length, and (apart from its historical value) it would serve as an admirable text-book for foreigners learning Persian.

SCIENCE.

The Editors of the Journal have not yet found leisure to discuss in detail the bearings of the Roman-Urdú question on scientific education. But who can dispute the fact that the difficulties created by the native systems of writing, however marked, in philology, law, and history, are ten-fold greater in every branch of natural science? Take Botany—how can a long list of botanical names be given otherwise than in the Roman character? Take Chemistry—how can chemical symbols be expressed in indistinct Persian? Take Scientific nomenclature generally. Is it not a disgrace to our system of education in India that we have made so little progress in providing the vernaculars of the country with the means of expressing scientific knowledge?

THE ADVANTAGES OF ROMAN-URDU AS THE BASIS OF POPULAR EDUCATION IN INDIA, COMPARED WITH THOSE OF ENGLISH.

Let us at once admit that we are not prepared to fight a pitched battle with the advocates of English education; we might as well beat our heads against a stone wall as attempt it. So long as there is an English Government in India, English will be the dominant language from the Himalayas to Cape Comorin, and every day will witness an extension of its influence. Our correspondent speaks of Roman-Urdúism as a stepping-stone to English. To some extent this may be the case, but so far as the progress of a language is to be estimated by its use in Government Offices or by its popularity in Government Schools, English has no need of a stepping-stone. It is already the sole occupant of all the higher departments of the State. No correspondence reaches the Government of India in any other language, and even in the Provincial Governments the amount of vernacular work in offices higher than that of the Deputy Commissioner or Collector is extremely small. Deputy Commissioners and their subordinates have enough vernacular work and to spare, but even in their case the English work is that which presses most urgently on the officers' attention. The influence which directs and guides the machinery of the vernacular establishment is that of English.

The vernacular officials have enormous power in their hands, but it is not a permanently organizing power, it is merely that of local and special knowledge, or that which every servant has of obeying or thwarting the orders which he receives. Whenever the District Officer steps beyond the threshhold of his own office he is compelled to use English.

Communication by rúbkár leads to nothing but delay and misunderstanding. Many departments have abolished the vernacular altogether. The Treasury has turned it out "bag and baggage." The Railways and the Telegraph Department will have nothing to do with it. The Department of Public Works is getting rid of it, and it will be found that it is gradually giving way in the few remaining offices which have hitherto allowed it a place. In judicial and revenue procedure the Persian character still holds an important position, but here, too, it is altogether *subordinate* to English. English is the language of the Legislature and the High Courts, and in the main of the Sessions Courts and the Bar. English too is the language of all our Settlement Reports.

This prevalence of English in all the departments of Government work necessarily renders its study popular with all who wish to gain a livelihood as employés of the State, that is to say with ninety-nine per cent. of the lads who attend our Government Schools. There was a time, we know, when the utility of English was not appreciated—when it was necessary to entice natives, even of the official class, to learn it. But this is changed now. Our English schools and colleges are crowded with industrious and appreciative students, each one of them eager to acquire so much knowledge of the language as may secure him a Government appointment proportionate to his ambition. The commercial value of an English clerk has fallen from Rs. 40 or 50 a month to Rs. 10 or 15 ; in the course of a year or two it will fall still lower, and our Eurasian clerks who find it difficult to make both ends meet, on a pittance like this, must learn to live like natives or must starve. Instances have often come under our own observation and probably under that of our readers where out-of-the-way vernacular schools have been closed in consequence of failure of attendance, and

the people have come forward with the petition "Give us an English school; *that* will not fail, we promise that all our boys will attend."

Is this rapid extension of English to be regretted? Certainly not. So far as the higher administration of our Indian Empire is concerned, and so far as immediate results are looked to, the advantages of this extension are incalculably great,—so great that we scarcely know how to enumerate them.

But there are considerations—neither few nor unimportant—which tend to qualify the satisfaction with which we regard the spread of English education. We proceed to enumerate them :—

A.—Notwithstanding the spread of English education among certain sections of the native community other sections—by far the largest and most important—have been hitherto wholly unaffected by English learning, and so far as we can foresee they will remain unaffected by it notwithstanding its continued spread in other quarters. First and foremost among these unaffected classes are the *women* of the country. We are not in a position to speak with authority as to the Lower Provinces. We believe that some of our Bangálí friends have introduced English in their homes, though they can only have done so to a very limited extent. But in the Punjáb, we may say without fear of contradiction, not only that the actual knowledge of English by the women of the country is obsolutely *nil*, but also that there are no signs of such knowledge ever developing to any appreciable extent. What important consequences are involved in this admission! Our opponents sometimes ask us whether we can point to instances in History in which the written character of a language has

been changed. In reply we indicate scores of instances in which the change has taken place, or is even now in progress. But let us in our turn enquire: Are there any instances in any country of substantial and permanent advance in education and civilisation from any movement which has ignored the women of that country? Is it not to woman that we owe the first ideas of our intellects, the first words of our language and the first moulding of our character? Here let us make a digression. Our correspondent in the September number of the journal drew a parallel between our rule in India and that of the Romans in Southern Europe, and concluded that as Latin became in the course of time the basis of the national tongue of France, Spain and Portugal, so we may look forward to the day when English will become the national tongue of India. The precedent scarcely justifies the expectation. In the first place, as our correspondent admits, pure Latin did not become the popular language of the Roman colonies. It is a changed and corrupted Latin which has developed into French, Spanish and Portuguese. Secondly, the indigenous literatures of ancient Gaul and Iberia can scarcely be compared in extent or in popular power with those of India and Persia. Thirdly, the fusion of races and of language in the Roman colonies was due to a very great extent to the all-embracing influence of Christianity, and to the fact that Latin was the special language of the Church. Lastly,—and here we return to the point from which our digression commenced—the fusion of races and the acceptance of the Latin tongue in the colonies of Imperial Rome was greatly due to intermarriage between Roman colonists and the subject races of the Empire. Now, such intermarriages are extremely rare in British India. They are rarer now than they were in years gone by, and we see no reason to suppose that they will become more frequent in the future.

Next to the women of the country we may point to the agricultural community—which forms the backbone of every Indian Province—and ask if there are the faintest indications in the present, or the slightest reasonable anticipation for the future, that that community will ever accept the English language or an English education?

We might enumerate other sections of native society that have remained and are likely to remain *wholly* unaffected by the spread of English education. But we will content ourselves with one additional remark before we proceed to our second argument.

We venture to prophesy that in the course of a few years the study of English, though it will still remain a remarkable feature of Indian progress, will perceptibly slacken so far as the bulk of the native community is concerned. That is to say, as soon as the commercial value of an English clerk falls to Rs. 5 or Rs. 6—the rate to which a munshís pay (if we choose to act on rack-rent principles) has already sunk—our English schools will cease to be thronged, or at any rate the phenomenon to which we referred above—that of out-of-the-way villages petitioning for English schools—will no longer occur.

B.—Even among those classes who have welcomed or are likely to welcome an English education, its influence is extremely unequal and defective. In the *vast majority* of instances the knowledge of English acquired is superficial to a degree, and even where a more substantial English education is given, it lacks many of the elements which attach to it where Englishmen are concerned, while *at its very best*, the English language as a means of raising the civilization of India falls short in some important respects of a reformed and ennobled vernacular.

Perhaps we may divide the English-speaking and English-learning native community into three classes. (1) those whose knowledge of English is wholly superficial, (2) those whose knowledge of it is fair but incomplete, and (3) those whose knowledge of it is so great that they may claim to rank with Englishmen of gentlemanly education. In the first or lowest grade we would class all whose knowledge of English is insufficient to enable them to read and understand an article from the *Pioneer* or the *Civil and Military Gazette*. For the third or highest grade we require a comprehensive knowledge of the whole field of English life and thought : religious, political, social and literary.

Now, when we reckon the students of our Anglo-Indian schools and the English-speaking adults of native society by the hundred or the thousand, to which of these three classes do they belong ? Is it not a fact that an overwhelming majority belong to the first or lowest class ? Is it not a fact that a large proportion of those who have reached the Middle Examination standard, and all those who fall short of that standard, limit their acquaintance with English to the "Readers." We say nothing against the "Readers." They are the best books that could be provided to give our native students what they themselves seek—a knowledge of colloquial English phrases *just sufficient* to qualify them for a subordinate clerkship in a government office. But such knowledge—though it is not to be despised—is not what we mean by education. Until a native student acquires sufficient familiarity with English to read a newspaper, or an English book not previously seen, intelligently and with pleasure ; and until *as a matter of fact* he *does* so read, his educational facilities are not increased, and the growth of his mind does not commence. He is still on the ordinary level of native intelligence. He

possesses a certain accomplishment in his superficial knowledge of English colloquial phrases,—but that is all.

We see something analogous to this in the knowledge which many Englishmen acquire of colloquial Hindustáni. There are hundreds of our countrymen and countrywomen who have never opened an Urdú book, whether in the Persian character or the Roman, who yet speak the language with fluency and ease. Their knowledge of Urdú is useful, but it cannot be said that it elevates and expands their minds; or indeed that it has any permanent educational influence at all. As soon as they cease to have occasion to use the vernacular their colloquial knowledge of it fades completely away, and so it is with a knowledge of English which does not go beyond the limits of the "Readers."

Let us turn to the other two classes of Anglo-Indian students, and consider for a moment how difficult it is even for those who *can* read and understand English newspapers and books to derive from their knowledge anything like the profit which Englishmen themselves derive. The Englishman's reading begins with childhood. The books to which he has had access are numbered by the thousand, while those which a native student reads are probably but a score or two. Apart from other considerations, expense must generally be a bar to *comprehensive* English reading by ordinary native students.

Again, English literature is built up of associations in which our native friends have little or no share. Every page of every English book is marked by the influence of the Bible and of Christian religious thought. What are Scriptural quotations and allusions, what are the disputes of Catholic and Protestant, Churchman and Dissents, to a native student. What are the politics of English History, the wars of Roundhead

and Cavalier, or the contentions of Whig and Tory to him? What again are the features of English social and domestic life, of English love-making or marriage to one who has not experienced them? Yet these are the *material* from which English novels—the most exuberant field of English literature—are *entirely* constructed. What are classical allusions to one who has not studied Latin and Greek? Has not each English word a double force and meaning to one who, in addition to English, knows also the languages with which it is connected?

We admit that some of our native friends have overcome these difficulties, and have so fully adopted English as their own language that we may welcome them, and do welcome them as fellow English scholars. But we submit that these are rare exceptions. They only prove the rule, that English—however valuable as a discipline, a classic, or a means of technical instruction—cannot with the great body even of educated natives, take the place of their own vernacular.

There is the converse view of the same argument. We maintain that every nation and every individual is or may be ennobled and made better by the literature of his mother-tongue through influences which are altogether unattainable by the study of any foreign language. The reminiscences of childhood and of domestic life give to the words and idioms of each nation's vernacular a directness and a tenderness which no strange dialect, however superior in civilisation, can acquire; and on the other hand the conception of a higher and wider meaning which reading and study give to each of those words and idioms, reacts on the daily life to its continuous development. Is it not a general rule that the other elements of greatness in each of the nations of the world are proportionate to the greatness of its literature? Is it not to the German language and to German literature that we

owe the great movement which has welded the German States into the most powerful of modern empires? Is it not to similar causes that we owe the regeneration of modern Italy? Is not this the ferment which is gradually raising the Christian races of Turkey from the degradation of centuries?

Let us consider another point. We have remarked that the development of English education is extremely unequal, even among those classes which are well within its influence. The most painful feature of this inequality is that the progress made by a student in English seems to be in inverse proportion to his social status. The most influential of our Indian Princes know no English at all. Less powerful feudatories know a little, but not enough to endure the easiest test. The sons of Sardárs and Extra Assistants learn just sufficient to scrape through the Middle Examination, and (as a rule) it is not till we reach the families of the subordinate amla, and of the trading classes of the Province, that we find men whose knowledge of English is at all a credit to our system. Moreover, ninety-nine per cent of our good English scholars are Hindús; the Mahometans are left entirely in the back ground.

It must be admitted that education has a levelling tendency everywhere, but why exaggerate that tendency by insisting on the acquirement of a foreign tongue as the only road to knowledge? As a rule the aristocracy of a country is not its most studious class, but if it be provided with some easy means of acquiring and retaining information it will hold its own by virtue of other advantages, in spite of its less studious character. The "squires" of old England are not its best scholars, either in classics or in modern languages, but *at the worst* they can read books and newspapers in their own language, they can form intelligent opinions regarding

local and imperial politics, and they can check the accounts of their own stewards. An aptitude for acquiring foreign languages, valuable and useful though it is, is not the only or the chief element in social, political or literary ability. Our late Prime Minister—orator and author though he is—would not hold his exalted position as leader of one of the great political parties of England, if it depended on fluency of speech in a foreign tongue.

C.—So far we have considered the bearing of English education on the natives of India only. But there is a further bearing of the question on the position of Europeans in India. It must be obvious to every one that the spread of English among the classes of natives with whom Europeans are brought in contact renders those Europeans less anxious to learn the vernacular of the country. On the one hand, the vernacular is presented to them with every disfigurement that hideous printing and lithography, meaningless and wearisome text books, and uncertain and untrustworthy examinations can heap upon it. On the other, they find nine-tenths of their work to be English, and as to the remaining tenth they can get a bábú on Rs. 15 a month to do it for them.

Under such circumstances, who can wonder that the majority of Europeans in India throw up the vernacular in disgust, and devote their exclusive attention to English work? One result of this is that such Europeans when unavoidably brought into contact with vernacular documents or with vernacular-speaking natives are wholly at the mercy of their middleman or interpreter; but this special evil, great though it is, is far less serious than the general estrangement in feeling which ignorance of the vernacular engenders. The European who is wholly ignorant of the language hates

the country and all that is in it. This is no light matter. It is a grave source of political danger, and its growing seriousness is one of the reasons why we claim for Roman-Urdú a place at any rate equal to English in the affairs of the State. In English there is no bond of union between the races; the Englishman is supreme, wherever his own language is employed; he may use his bábú as a tool, but the bábú cannot enlighten or assist him in his knowledge of the English language. Persian-Urdú is equally incapable of forming a bond of union. Where it is used the Munshí is supreme: can write what he likes and read what he likes, till the Englishman rebels against his tyranny, and checks it by an English record. In Roman-Urdú and in that alone is there mutual coöperation and assistance. Its adoption would do more than any other measure to unite in friendliness and mutual respect the European resident and the native of India.

To conclude :—

We cannot agree with our correspondent that English is destined to become the national language of India. So long as our rule endures, it will exercise a powerful influence on the Indian languages—an influence which will grow day by day, and which will embody an enormous vocabulary of English words with the vernaculars of the country, but the *basis* of the national tongue will still be oriental. Even such influence as English may exercise will be dependent not merely on the continuance of our Imperial rule in India, but on the extent to which English officials are employed as servants of the State. On the other hand, Roman-Urdú if thoroughly taught to *a single generation* of native scholars and officials will become a self-supporting and self-acting power in Indian civilization.

Suppose we are wrong in this forecast of the future; suppose that those who see an unmixed good in the extension of English education are mainly in the right: still there is work for us to do. Our proposal to enrich the vernaculars by the creation of national Romanized literature will no longer awaken enthusiasm, but the Roman character will still be required for such relics of the vernacular dialects as the dominant English may be unable to destroy. The native characters show signs of decrepitude as it is; what would become of them if English were once enthroned as the sole language of our Courts and Records?

On either supposition then, we have made out a case for Roman-Urdú as against the exclusive advocates of English education. More might be said if it were necessary, but the position which our movement holds with regard to English has been sufficiently indicated, and we may leave our readers to supply any omissions of detail themselves.

GENERAL EDUCATION POLICY.

It may be thus stated—"Let us, at the present juncture, seek to elevate rather than to extend our educational influence. Let us remember the old advice to do a little well, rather than to do much badly. We do not ask for retrograde measures, lest good should be sacrified as well as evil, but let us recognise the truth that the formation of a national literature is a matter of primary importance, which must *precede* the development of popular education. Let us prepare the feast before we invite our guests to dinner. If we are dissatisfied with the existing material for education,—dissatisfied with the oriental classics, because they are destitute of the elements of modern enlightment and

progress—dissatisfied with English teaching, because it is foreign and anarchic in tendency,—dissatisfied with the modern vernaculars, because their literatures are poor and vapid—then let us halt until we can find some form of education, in which the advantages of these conflicting systems can be preserved and their defects eliminated.

Surely, the creation of a national vernacular literature, a literature which will combine the clearness and legibility of European languages with the familiar idioms of Indian domestic life,—a literature which will preserve while it guides, expands and ennobles the languages of the country, ought to be the first—the paramount—object of our educational efforts.

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We would repeat what we have said in previous numbers of this Journal. "If you don't want to educate the people of India, say so, and there's an end of it. But if you want an educational system *at all*, let it be one which will have a permanent influence for good on the national character." We admit that the object which our Society has in view—the introduction of the printing-press and of the Roman character will *in the course of years* tend to break down "ethnical barriers" and "hereditary prejudices" and to awaken in lieu thereof a healthy and ennobling spirit of "nationality." Doubtless, this will lead to important political changes, but such changes, though they may modify, need not destroy our "Imperial polity."

Whatever these political changes may be, they will ensue naturally,—in the fitness and fulness of time. Not so the working of the existing system, which spreads a thin layer of purely Western ideas over a Society whose main constituents

are not raised to any appreciable degree above their previous level.

Changes, we repeat, *must* come (under any system of education that is not altogether a sham), but of the two dangers to our "Imperial polity" which is the more *imminent*—the growth of a true and widely-felt spirit of nationality, or the growth of an enormous class of disappointed and disaffected candidates for Government employ?

In the words of George Eliot :—

"The tendency of things is towards the quicker or slower fusion of races. It is impossible to arrest this tendency : all we can do is to moderate its course so as to hinder it from degrading the moral status of societies by a too rapid effacement of those national traditions and customs which are the language of the national genius—the deep suckers of healthy sentiment. Such moderating and guidance of inevitable movement is worthy of all effort."

ROMAN-URDU IN OUR COURTS AND RECORD-ROOMS.

In previous numbers of the Journal we have reviewed most of the bearings of the Roman-Urdú movement, but we have purposely delayed our remarks on the adoption of the Roman character in our Courts and vernacular records.

We have acted thus for various reasons, among which two may be noted as the most important. In the first place, our whole movement is a revolt and a protest against the mean and degrading view which regards Indian education as a mere preparation for the Kachahrí,—a State-provided means of obtaining Government service. Secondly, we are

fully aware that serious difficulties will attend the substitution of one character for another throughout a complicated and wide-spread system of official record. The measures we have advocated up to—but excluding—this stage have had nothing in them to alarm the most timid, or to vex the most indolent. This or that objection may have been put forward against them, but in sober reality the difficulties in their way are purely imaginary. It would be the easiest thing in the world for the Punjáb Government, or for any other of our Indian Provincial Governments, to issue a circular, calling the attention of its officers and of the native community to the value of the Roman Alphabet as an *alternative* system of writing; and placing, once for all, the seal of its authority on the system of transliteration which it wished to adopt. It would be equally easy for such Provincial Government to teach this system of transliteration thoroughly in all its schools, provided it took care, as we desire it should take care, not to discourage or neglect, in the slightest degree, the native character previously in use.

Nor would it be difficult to publish at the Government expense a series of transliterations of every kind. Again, it would be easy so to remodel the system of examinations for Europeans that those examinations might be based on extensive reading in the Roman character, coupled with colloquial knowledge of the language, instead of on a few idiotic text-books in an obscure and wearisome type. All this, we say, might be done by any of the Indian Governments without the slightest difficulty, or the slightest danger of political disquiet; and it might be done experimentally, without the Government in any way compromising itself as to the eventual use of the Roman character in its Courts and Offices. All that is required (so far as these

preparatory proposals are concerned) is, first, that Government should evince the will to make the experiment ; and, secondly, that it should provide funds to a reasonable extent for the purpose of transliteration.

It is different when we turn to the bearing of the question on our Courts and Records. Here we find an elaborate and entangled system in force, involving an enormous amount of writing, and interesting an enormous body of paid officials. Three-fourths of the writing may be wholly unnecessary—is indeed the result of using an illegible character,—but it is no easy matter to curtail it. Officers are too busy with the urgent work of the day to find time for organic reforms of this kind. Besides, many of the records—notably those of the Settlement—are the outcome of great and special labor, and cannot well be replaced within thirty years or more. The Amla too, and the vernacular-writing officials of higher rank, are to a great extent men whose habits are formed. The object of a school is precisely to teach the school-boy things that he did not know before, but men who are forty years of age or more cannot be treated as school-boys.

Official obstructiveness is a factor not to be overlooked. If Government were to issue an order to-morrow to every Deputy Commissioner in the Province, directing the immediate substitution of the Roman for the Persian character in all vernacular proceedings, the order would not be obeyed. Every Deputy Commissioner would receive it with feelings of intense irritation, and whatever the Deputy Commissioner might say or do, his Amla neither could nor would obey such an order.

Nor are we prepared to say that official obstructiveness, and the natural difficulty attending any change in a system

of record, are the only factors for which allowance should be made. Much though we dislike the Persian character as a principal means of education and reference, we do not deny the one merit which the "shikasta" undoubtedly possesses—that of speed. Good nasta'líq is a slower mode of writing than Roman-Urdú, but the Kachahrí shikasta, as written by an expert—when the said expert *chooses* to write quickly—is, beyond all doubt, a more rapid mode of writing than ordinary Roman-Urdú. It is in fact a kind of shorthand, inferior to the English systems of stenography in several respects, but having this great advantage over them that the experts who use it are a more numerous class, representatives of which may be found in every part of Northern India.

This is no light advantage. Our Indian administration cannot be carried on without the daily and hourly dictation of vernacular orders. These orders are given, not by the dozen or the score, but by the hundred and the thousand. There is no reasonable probability of any great change in this respect, and whatever reforms we may propose in the general system of record we should recognize and provide for this necessity.

While thus recognizing the claims of the Persian character where they are valid, and admitting also the difficulty that will attend any change in our system of record, we are not to any degree doubtful or half-hearted as to the policy of gradually introducing Roman-Urdú in all our Courts and Offices. We desire it, first, as a reform which will be extremely beneficial in itself. And we desire it, secondly, for strategic reasons, as a step which is absolutely necessary to secure the permanent acceptance of Roman-Urdú by all classes of Indian Society.

The principle for which we first contend is this :—We wish Government to make the knowledge of the printed and

written Roman character (as well as the Persian) an indispensable qualification for *future* employment in the Vernacular Office. There is nothing difficult or revolutionary in this proposal. Government may fairly insist on any qualifications it thinks necessary in the case of new candidates for employment. Indeed, the rules *theoretically* in force from January 1876 up to the present year gave us what we wanted. They required that every candidate for an appointment of Rs. 25 per mensem or more should pass the Middle School Examination, and as matters then stood, transliteration was one of the subjects which the Middle School Examination included. We say *theoretically* in force for, as the Punjab Government admits, it allowed its own rule to be generally disregarded.

Now, fresh orders have been issued. What the precise programme of the Middle School Examination will be we cannot say, but the ordinary test for all official candidates from Rs. 12 upwards is to be a separate and easier examination in Persian-Urdú, and Arithmetic as far as decimal fractions, with the proviso that high marks are to be allotted to Persian caligraphy.

This is not the time to discuss the tendency of these changes, otherwise than to urge, as we have done before, and shall continue to do in future, that a knowledge of the Roman-Urdú character, printed and written, ought to be *added* to the test subjects. In any case, such a knowledge is likely to be useful as that of decimal fraction, and there is no greater difficulty in acquiring it. Of course we have no authority in the matter. So long as Government declines to include a knowledge of the Roman character in the qualifications of its candidates for employment, it will be impossible to introduce the use of Roman-Urdú on any systematic plan, or to any considerable extent. It may however, be noted that the new rules still leave local patronage with the local

authorities. The competition for Government service, which was keen enough under the old orders, will be doubly so under the new, and any Deputy Commissioner or other appointing officer who may *choose* to regard a knowledge of the Roman character as an additional recommendation, will find hundreds of competitors ready to meet his wishes.

Before we proceed further with our subject, let us consider two objections, which may possibly be urged against the use of Roman-Urdú, side by side with Persian and English, in our Government offices. First, it may be said that it will spoil our Amla for their Persian work. The Amla are, admittedly, experts who acquire great dexterity in one particular occupation, but who think and work in a peculiarly narrow groove. It may be said that if they learn to write Roman as well as Persian, they will lose their previous dexterity as Persian writers. We assure our readers that there is not the slightest danger of this. We have put it to the test in numerous instances. This impairing of a munshí's qualifications, which our opponents dread, *does* frequently follow or accompany education in English, but that is a very different thing. Education in English, sufficient for a munshí to write with any thing like correctness, is a matter of years. It takes him completely out of his sphere, and necessitates a complete change in his thoughts, his books, and his conversation. No wonder if his Persian deteriorates while he is thus occupied. With Roman-Urdú it is otherwise. The Roman-Urdú character is based on Persian orthography, and its use strengthens the writer's knowledge of that orthography. It may add to the munshí's vocabulary, it certainly will not take from it. As to the mechanical difference in the mode of writing—we assume that the candidate is a good Persian penman to begin with—*that* should be insisted on, but so much being granted, the far easier

accomplishment which the munshí acquires in learning Roman-Urdú has no tendency to embarrass him in a mode of writing in which he was previously proficient.

The second objection which may be urged is this—that the study of Roman-Urdú will impair a native's knowledge of English. His ideas of English spelling will become confused, and he will startle his European friends by writing English words on the phonetic plan. There is more force in this objection, but *only* where the native's knowledge of English is *meagre and superficial*. Our reply therefore to this objection is, that natives whose knowledge of English is meagre and superficial need not be encouraged to write it at all, and ought not to be employed in our English offices. The competition is sufficient for any officer needing a clerk to pick out a man with a well grounded knowledge of English spelling, and there is no difficulty in teaching such a clerk the difference between Roman-Urdú and English orthography.

As to the use of the Roman-Urdú character itself, and the careless way in which official subordinates at present frequently apply it, this is due entirely to the want of a very little training. The writing of Roman-Urdú to a native who has learnt English writing at all is one of the easiest accomplishments in the world, but necessarily it requires *some* instruction. If the native is well acquainted with the Persian, or any other vernacular system of writing, he must be taught the transliteration key; on the other hand, if he is merely a bábú, and cannot write his own language in any oriental character, he must learn to spell by consulting Forbes' Dictionary.

Our first proposal, then, is to insist on a knowledge of the Roman-Urdú character in every new candidate for Government service.

Supposing this to be conceded, our second will be to hold out sufficient inducement to those *already* in Government employ to learn the character. In the case of men under 40, promotion might fairly be made contingent on their learning it. For all, we would hold out the offer of a pecuniary reward—say one month's pay, or even two—for proficiency in the new system of vernacular writing.

Beyond this we would not advocate any pressure on the existing establishment. We would be extremely tender to vested interests and existing expectations. We would not *dismiss* a single native official for his inability to use the Roman character. We would wait for the complete carrying out of our change till the proposals above indicated had their full and natural effect.

Let us now indicate some of the advantages which would result from our proposed change. We will consider the subject under four heads: A—Preliminary and miscellaneous use of the Roman character, which does not require the issue of special orders from Government. B—Substitution of the character in all regular judicial procedure, whether civil or criminal. C—Gradual substitution of the character in registers and permanent records, other than those of judicial procedure. D—Surviving and supplementary use of the Persian, which need not be interfered with.

A.—Preliminary and miscellaneous use of the Roman character.

(1).—The great majority of civil suits are suits on account, the statement of such account being generally in some variety of the Mahájaní writing. How many such suits are wrongly decided because the Judge fails to scrutinize the account with his own eyes! How many such suits are needlessly and wrongly made over to arbitrators, or to a

commission, simply for this reason that a detailed scrutiny *must* be made by some one, and the Judge has neither time nor physical endurance to do it himself in any of the vernacular characters! How often it happens that the defendant and the Court are misled by a fictitious or incomplete statement of account—a statement, for instance, made up of a few frivolous items tacked on to a big "balance," the details of which are purposely kept back. All this can be avoided by calling for a statement in the Roman character. The Court can see at a glance where it is defective, and in comparing conflicting statements can mark off those items which agree and those which differ, without the issue of a commission.

(2).—Many civil suits turn on the interpretation of a document, and sometimes the precise wording of the document is extremely important. In such delicate cases neither listening to a munshí, nor the examination of the Persian original, can convey the wording precisely and accurately as a correct transliteration. Next to a transliteration a word to word translation, made by the Judge himself, is the best guide, but besides the unnecessary labor which this throws on the Court, the loss of the exact original phraseology is "ex hypothesi" serious. Wherever a forged alteration is alleged or suspected, the assistance of a transliteration, compared with the original, enables the Court to see at a glance where the suspected word is, and how it affects the context.

(3).—A district officer has to pass hundreds of orders on reports and vernacular misls read to him by his munshí. In the majority of these he has to be prompt in dictating, or he would be swamped by the increase of work, and in such cases he is only too thankful for the apparent facilities which

the Persian character and the glibness of the munshí afford. But a certain proportion of the misls thus brought forward cannot be disposed of in this off-hand manner. The subject matter is too important, or the entanglement is too great, for the misl to be understood without further examination. In such cases it is not unusual to direct the munshí to prepare an abstract or "khulásа" of the record. If the experiment be fairly made, it will be found that such an entanglement is best removed by preparing this "khulásа" in the Roman character. The officer can still fall back on the Munshí and the full Persian record, wherever it is necessary to do so.

(4).—It is sometimes necessary to issue carefully drafted "hidáyat-námas," detailed and permanent district instructions on some complicated subject, in which it is important that no mistake should occur. If the experiment be made, it will be found that there is an advantage in filing a counterpart of these instructions in the Roman character, both to secure accuracy in the orders issued, and to add to the district officers facility of reference.

(5).—It frequently happens that native officers of standing who are not acquainted with the English language are consulted by Government as to some "bill" before the Legislative Council, or some administrative measure which is under consideration. Sometimes the "bill" is sent to them in English only, and the difficulty of translating it is very great. However this may be, the replies drafted by such Native Officer are *necessarily* in the vernacular, and the Officer forwarding them must send either the original, which it will be difficult for those at head-quarters to collate with other replies, or a translation which is sure to be more or less inaccurate. A transliteration would meet every requirement and remove every difficulty.

(6).—The Persian character is under all circumstances an inconvenient one for purposes of direct and personal reference, but its inconvenience is greater in "naqshas" and tabular statements than in any other kind of document. The special object of tabular statements is that the Officer examining them may be able at a glance to detach one entry from the rest. In most of such statements the difficulty is complicated by the use of "raqams," a system of symbols, which ignores the priniciples of decimal notation, and is puzzling to most European officers, however carefully they may have studied it. We are not referring now to permanent registers enjoined by order of higher authority. These cannot be interfered with till a later stage of our reform, but there are many cases in which a district officer "suo motu" requires information to be laid before him in a tabular form, and we maintain that in all such cases he will find it more convenient to have the statement prepared in the Roman character.

(7).—There is one class of statement which is just now of special interest and importance to thousands of people in India. We refer to the annual lists of those who are assessed to the license or income-tax. Various and contradictory opinions have been expressed as to the expediency of this tax; and the policy of the Government of India with regard to it has been the policy of a weather-cock, turned this way and that by every puff of wind. The orders on the subject have never been the same for two consecutive years. Amid this chaos of opinions, we venture to submit our own theory, that the working of the tax depends not entirely, but *to a very great extent*, on the character used in preparing the provisional and final lists of those assessed. If the data on which the assessments are made are tabulated in English or Roman, the chances are that the assessments will be good; if those

data are in Persian only, the chances are that the assessments will be bad. Of course there are exceptions to every rule. On the one hand, a vernacular-writing Tahsíldár and vernacular-writing Extra Assistant, if they do their work with their own hands, honestly, laboriously and with due discretion, *may* produce an assessment list in every respect fair and correct. On the other hand, if an English officer neglects his duty of supervision, the mere preparation of an English list by one of his office bábús will not work a miracle. We are supposing things to take their usual and natural course. The Deputy Commissioner cannot ascertain the amount of people's income by instinct, nor can he be expected to have a minute local knowledge of every town and village in his district. So he orders his Tahsíldárs to prepare provisional statements for him. The Tahsíldárs, in their turn, removed from the immediate supervision of the Deputy Commissioner, but, like him, more or less dependent on others for their local information, call in the aid of a subordinate agency, in which the Tahsíl Qánúngo, the village Patwárí, the Member of the Municipal Committee, the Zaildár and the Umedwár, prominently figure. Over *their* mode of procedure a *veil* is drawn. There is nothing unusual in this. Indeed this veil over the first development of a record is an eminently characteristic feature of *all* our vernacular work. It shrouds with mystery the Thánadár who is investigating a criminal case, and it throws a shade over the munshí who is manufacturing statistics for Simla or Lahore.

Let us not attempt to raise the veil. Suffice it to suppose that the Tahsíl statements are prepared and duly submitted to the Deputy Commissioner. What we ask is this :—When the proceedings have reached this stage, is it, or is it not, desirable that the Deputy Commissioner or one of his English Assistants should carefully scrutinize and revise the

lists submitted? If not, our argument falls to the ground; on the other hand, if such scrutiny and revision are desirable, we assert that they can only be exercised with the aid of the Roman character.

With an English or Roman statement before him, the revising officer can at once single out those tax-payers with whose circumstances he is personally acquainted, and can pass judgment regarding them individually. As to the remainder (necessarily the great majority of those assessed), of whose income he has no direct personal knowledge, he can, by judicious comparison, form an adequate, though less conclusive, estimate. He can see at a glance whether the higher grades predominate or the lower. He can note the trades and castes of those assessed. If in one town he should find an abnormally small proportion of baniás, and an abnormally large number of dhobís, carpenters and weavers in the list of those assessed, his suspicions will be justly aroused. Lastly, by comparing the assessments with those of previous years, he can at once check any individual eccentricity in the figures of the current year.

It may be said that there is nothing novel in any of these remarks. Most English officers find it convenient to make a *greater or less* use of translations under the circumstances indicated. Why make a fuss about it, and call it Roman-Urdù? Because, first, it is precisely our object to advocate the "greater" rather than the "less" use of the Roman character under such circumstances; because secondly, in some of these cases a transliteration is obviously and decidedly preferable to a translation; and because, thirdly, it is impossible to throw more work on the English office than it already has. The clerks in the English office are numbered by units, the vernacular Amla are numbered by the hundred, and the

principle for which we contend is simply that each one of the Amla may be so trained that Government may utilize his services in both forms of penmanship. As a matter of fact, the license-tax assessment lists in most districts are prepared in the Persian character, and to this, more than to any other cause, we attribute it that those assessments are so frequently unjust and unpopular.

B.—Substitution of the Roman character in all the stages of regular judicial procedure.

The principle on which we take our stand here is this—that judicial procedure holds in all civilized societies a position "per se," differing in many respects from all other functions of Government, and differing from them in this way that it calls for greater *accuracy*, *clearness* and *publicity* than they do. The fact that judicial procedure does stand on a special basis, and in one sense on a basis higher than that of executive or revenue work, will scarcely be denied. Our Courts of Law are under the orders of a Chief or High Court, as the case may be, which is to a great extend independent of the executive Government. In some Provinces the officers to whom judicial work is entrusted are altogether relived of executive work. It is not so in our own Province, but even with us the Munsifs form a separate class, and the tendency is to broaden and deepen the line of separation between judicial and executive functions, if not between the two classes of Government officials. In executive and revenue work an officer is mainly guided by his own discretion, or by the discretion of those above him; in judicial work his liberty of discretion is carefully restricted. Our Courts of Law are bound by complicated Codes of Procedure, by Acts of Limitation, and by technical Rules of Evidence. They are watched by professional Pleaders, and—what distinguishes

their procedure more than any other feature—their action under the principle of "res judicata" is, or ought to be, final and irreversible. Now all these characteristics imply that the system of judicial record, if any record at all is required, should be as certain and accurate as it can possibly be made. "Speed" is *not* the first requirement of regular judicial procedure. If we want to sacrifice accuracy to speed, our best plan is to provide special or *summary* machinery. To this our present remarks do not apply. We are referring to serious criminal cases, where a man's personal liberty is at stake, and to such Civil cases as allow the privilege of appeal. In such cases, is it not a most serious defect that *any* part of the record should be of difficult legibility? Are not our legislators reversing the proper order of reform when they multiply their learned Acts and their foreign Codes, and yet leave the system of record as it was in days before Acts were known, or principles of evidenc regarded?

Take the first step in the institution of a suit—the filing of the plaint. On all sound principle of judicial procedure, this is a step of extreme importance. Under the old English law, the technicalities of pleading took precedence of every thing else. This was a mistake; but the opposite error of admitting plaints without a thorough scrutiny is far more mischievous. If exhibits are not properly attached, if parties are not properly joined, if half the statement of the plaintiff's case is kept back, or if the relief for which he prays is not clearly stated, all subsequent procedure in the suit will be muddled and confused. The old proverb "Ce ne'st que le premier pas qui coûte" applies emphatically to the institution of an Indian Civil suit. Complaints are somtimes made of the litigious tendencies of the natives, and again are brought against the Civil Courts themselves, that they dispense injustice as frequently as justice. We

should like to know how far these complaints are attributable to the slovenly way in which most of our Indian Courts examine plaints before admitting them to the register. To give an instance: How many difficulties are caused by an omission of one kind only: the omission to file an accurate plan where the suit is one for immovable property? Obviously the admission of a plaint ought to rest with the presiding officer of the Court, or with a subordinate of special qualifications. It is not work for a munshí. The Judge should take the plaint in his own hands, should read it word by word, should return it for amendment where required, should insist on the filing of all necessary exhibits, and should consider all *primâ facie* objections "in bar" *before* he admits the suit to his register. This is what *ought* to be done, whereas the ordinary practice—so far as our experience goes—is for the vernacular reader to take the plaints and to hand them over to the "ahlmad," who contents himself with an examination of the stamps after which the plaints are entered in the register and the defendants are summoned, as our American friends put it, "right away."

We have neither time not space in this Journal to go through every stage of judicial procedure. Under the existing system the defects of the Persian character are partly counteracted, so far as the Courts of English-speaking officers are concerned, by the preparation of a duplicate record in English. If Roman-Urdú were introduced, it would probably be unnecessary to take down depositions in both languages. The English officer would write his issues and his judgment in English, and these would require translation, but the rest of the record would probably be in Roman-Urdú *only*. If however it should be thought necessary to retain the double record in certain classes of suits, there would be no greater difficulty in doing so than at present.

The use of the Roman character in our judicial records would necessarily imply its adoption for all judicial forms, processes and registers. It is probable too that it would draw after it the Police Department, but this is not a *necessary* consequence except so far as Police chalâns and similar documents, intended to be embodied in the judicial record may be involved.

Thus far we have considered the proposed change with reference to the Court of first instance only. But its greatest advantages would be manifest in Courts of appeal, and in that *supervision* which forms, or which ought to form, a most important feature of our judicial system.

There are, speaking concisely, four different ways of hearing appeals. No. 1 consists in listening, and listening only, to the reader who drawls through the vernacular record. Much good work and much bad has been done in this way in years gone by, but it is singularly out of accord with other features of our modern system It is a procedure which suggests the old story of the Judge who decided his cases by counting the flies on the pankha.

No. 2 consists in having a translation made by the bábú or clerk of the Court. This is a still lazier mode. It throws too much power into the hands of the translator, and those officers who resort to it do so in direct contravention of a Chief Court order.

No. 3 consists in the making of a translation by the Appellate Judge himself, as the munshí reads to him. This is a careful mode, but if the translation be at all detailed, as in some cases it must be to be of use, it is most laborious and exhausting.

No. 4 consists in reading a *transliteration* of the original record. *This and this alone is the mode which combines*

accuracy and thoroughness with rapidity and ease. As soon as our Courts of first instance prepare their record in Roman, no fresh transliteration will be required, but even now, though the trouble of transliteration devolves on the Appellate Court, this is by far the best mode of hearing *difficult* appeals. We might indeed have added this use of the Roman character to those enumerated under head A, as it is open to any Appellate Court to adopt it at once (as a supplementry aid) without waiting for special permission by higher authority, and, as a matter of fact, many officers do use it in this way. However, as appeals form one of the most important divisions of judicial procedure, and are not a matter of detail (like the transliteration of accounts or isolated documents) we have preferred to notice this use of transliteration under head B.

The "*Supervision*" of the subordinate Courts by those above them is *in theory* an important branch of our judicial system. So far as the English-writing Courts are concerned, this theory is carried into practice. Can as much be said of the vernacular Courts? Of course the Appellate Judges form *some* idea of the working of subordinate Vernacular Courts from the appeals that come before them, and further information is gathered from the monthly and quarterly statements submitted by the English office; but the Chief Court has frequently declared that more than this is required. Has the Chief Court itself the same definite appreciation of individual merits or demerits in the case of vernacular-writing officers that it has in the case of those who write English?

We would add that recent changes in the Punjáb, the creation of a separate establishment of Munsifs, and the division of responsibility between Deputy Commissioner and their Judicial Assistants, render it even more necessary than

before that the facilities for constant and thorough supervision of the Lower Courts should be increased. Must we wait till some great scandal awakens our rulers to the fact that the present system of supervision is a "sham"?

Much more might be said on the advantages which would result from the use of the Roman character in all judicial procedure, but enough has been written to prove our case. The change, however, cannot be made without previous preparation in the Educational Department; and so long as Government refuses its sanction to the educational reforms that our society advocate, we must be content to regard this complete change of judicial record our ultimate rather than our immediate object.

We would add too that even when the change receives the approval of Government, it ought to be introduced with all due consideration for native Judicial Officers. It will be impossible even then to send native gentlemen of the age and standing of senior Munsifs and Extra Assistants to school again. They will soon learn to *read* the Roman character, but they should be allowed to write their own abstracts in Persian whenever they may prefer to do so, their ministerial staff being required to use the Roman for all processes, depositions and registers, and indeed for all papers attached to the record, except the Judge's autograph abstract, and being, moreover, required to transliterate the abstract itself for the completion of the file.

C.—Gradual substitution of the Roman character in Registers and permanent Records other than those of Judicial procedure.

Up to this point we have indicated our proposal with distinctness and precision, but we cannot carry our *definite* proposals further. The change in judicial procedure will not

necessarily involve a similar change in the rest of the office. We believe, indeed, that it will *gradually* affect the system of revenue and executive record, but at this stage of our suggestions we are disposed to quote the proverb—"Sufficient unto the day is the evil thereof." Judicial procedure affects the public generally. Other procedure is primarily a matter for official and departmental consideration. We have expressed an opinion that the Police Department will be the first to follow the Judicial in remodelling its permanent registers. This does not by any means imply that the Persian will be wholly discarded as a means of daily communication between the District Superintendent and his thánas. Next to the Police Department will perhaps come the "Registration" and "Jail" Offices. We are sure that if all the bonds of the country were written in Roman instead of in Persian, there would be a greater check on fraud than the Registration Department at persent affords. We say nothing of the Government Offices more distantly connected with that of the Deputy Commissioner. In many of them English has already taken the place of the Vernacular. The last and the hardest nut to crack will be that of the Settlement Department; but by the time it is taken in hand, the Roman character will have acquired a permanent and popular hold on the country.

The papers prepared by a Settlement Officer are mostly in a tabular form, and we cannot understand how any one can venture to compare a Persian tabular statement with one in Roman where distinctness and facility of reference are the main objects to be considered. The substitution of the Printing Press for the Lithographic process in the preparation of blank forms is of itself an incalculable gain. We believe that the proposal has at times been made to prepare Settlement records in such a way that they may never require

revision (other than that which the patwárí's annual papers will note), so that the duty of future Settlement Officers may be limited to revision of assessment only. We venture to say that this accuracy of record can only be brought about by the aid of type-printing and of the Roman character.

D.—Surviving and supplementary use of the Persian, which need not be interfered with.

Our readers will have gathered from preceding remarks that we do not contemplate the complete expulsion of the Persian character from our Government Offices. What may occur in the course of centuries we cannot foresee, but we believe that Persian will hold its own as a species of oriental short-hand long after its supersession for purposes of permanent record. It will still be convenient to dictate ephemeral orders in Persian only as they are dictated now, while with administrative records of a more important character the district officer will have an option; he will be able to take the record in his own hand, and to endorse his order as he would on English correspondence, or he will listen to the record and dictate to a munshí as at present. In the latter case, the munshí will probably take down the order in Persian, and transcribe it afterwards. We believe that the Secretary to the Punjáb Government frequently dictates his English correspondence in this way to an English short-hand writer. The *one* point to be insisted on is that every member of the vernacular establishment should be carefully trained to both systems of writing. This is the foundation stone of the whole edifice. We prefaced our remarks by urging this principle, and we would conclude with an earnest and emphatic repetition of its importance.

We have not stopped to notice objections of petty detail. Our proposed changes will probably bring about the exclusive

use of English paper and ink, whatever the character written. As to the need of benches or desks, a few carpenters would soon render our Kachahrí accommodation sufficient.

REPLY TO OBJECTIONS.

(From letter to Civil and Military Gazette, *dated 22nd July* 1878.

* * * Taking the last of your correspondent's objections first—that the substitution of Roman for Persian Urdú will necessitate the use of "white paper with good pens and ink" instead of "the coarse writing materials" at present supplied to the Courts, we consider that this change is of itself much to be desired. Native paper is (as Colonel Parsons rightly describes it) a "coarse writing material." Not to dwell on its other defects, the fact that it is completely spoiled by the slightest exposure to water is sufficient to condemn it for purposes of important record. As to native ink, the fact that it does not act chemically on the paper is an admitted and serious defect, one which has a direct tendency to facilitate acts of forgery.

The extra cost to Government of machine-made paper and of English ink will not, we think, be serious. The demand will create a supply, and good paper-mills will take the place of the rude and barbarous implements at present used in our jails.*

Let us turn to the more serious portion of your correspondent's letter. He maintains—(1) that Roman-Urdú is

* Since the above was written the Chief Court has issued orders directing the substitution of English for native paper in the more important portions of the vernacular record. The Financial Commissioner contemplates the issue of similar orders. Possibly, these high authorities are not conscious of the fact that they are carrying out a portion of the Roman-Urdú Society's programme. Be that as it may, we may rest satisfied that the tide of civilization, though slow, is ever in our favor.

unintelligible without the diacritical marks ; (2) that Roman-Urdú occupies more than double the time required for writing Persian.

We challenge the first of the objections. We maintain that Roman-Urdú without the diacritical marks may be read *by an expert* at least as easily as the ordinary shikasta can be read by an ordinary munshí. This is a matter which may be tested by direct experiment, but the experiment to be satisfactory must be made under fair and equal conditions. Train a native of India to write in the Roman character the language which he has heard from childhood. Let him use this character every day of his life for a series of years. Compel him to write quickly from dictation. Offer him the inducement of promotion as a reward for expertness, and you will find him able to read a Roman-Urdú manuscript, without the aid of dots or marks, more fluently and more correctly than our present munshís read their own shikasta.

It must not be supposed from the above remarks that we advocate the omission of all diacritical marks from manuscript Roman-Urdú. On the contrary, we think that the vowel marks for *á*, *í*, and *ú* should be preserved, however rapid the style of writing. But we maintain that slovenly Roman-Urdú is as legible *to an expert* in that mode of writing as slovenly Persian is to an ordinary Kachahrí munshí. There is generally one advantage in the most slovenly Roman-Urdú, the words are separated by spaces more or less distinctly marked ; they do not run into one another as they do in the shikasta.*

* When an ill-educated munshí is first directed to write Roman-Urdú he shows a tendency to introduce this vicious feature of his own "shikasta" into his new mode of writing. His teacher has to insist on the maintenance of word—and line—spaces far more than on the correct formation of individual letters. This however is only a temporary difficulty ; it is overcome in a month.

On the other hand, we defy all the Officers of the State combined to produce the slightest reform in the existing shikasta. No orders of Government are so completely futile as those which refer to this subject. The shikasta of our Courts is worse now than it was ten years ago.

The second serious objection which your correspondent urges—that Persian-Urdú can be written more quickly than Roman-Urdú is, we think, a stronger one than the others which we have considered ; but here again we must demur to the fairness of a comparison between a Court munshí on the one hand, and an unprofessional writer of Roman-Urdú on the other. We have made some, though limited, experiments as to the comparative rapidity of the two modes of writing, and these experiments have tended to establish the following conclusion :—

(*a*). Supposing the comparison to be made between specimens of *perfect penmanship* on both sides, that is to say, between Persian writing on the one hand with its thin and thick strokes properly developed, with every letter neatly formed and properly marked, with two dots under every "Yá," three dots above every "shín," two strokes for each "gáf," &c., &c., &c.; and Roman Urdú on the other hand with *its* complete apparatus of diacritical marks—supposing the comparison to be thus made, it will be found that Roman-Urdú can be written much faster than Persian.

(*b*). Again, supposing the comparsion to be made, not in this elaborate way, but with reasonable accuracy, between two *non-professional* writers who have equal knowledge of the spoken language, but who have not practised writing with a special view to rapidity ; two writers each of whom is fairly educated in his own style of writing, but neither of whom has acquired the Kachahrí "muháwara"—between two such writers the result of a fair comparison will still prove that Roman-Urdú is, upon the whole, written faster than Persian.

(c), Supposing, however, that the Persian is written by a skilled Court Munshí in a hurried shikasta, in *this* case the result will be different, the munshí will outstrip any ordinary writer of Roman-Urdú. The difference, however, would not be so great between experts on both sides. The Roman-Urdú expert would be so far handicapped that he would be obliged to write his short vowels which the Persian writer would omit, the latter in fact writing a sort of short-hand; but on the other hand the Roman-Urdú expert would be able to employ abbreviations such as most English Officers use when the occasion justifies it. To say nothing of other facilities in this respect, his command of capital letters would always give the Roman-Urdú expert a great advantage in abbreviating proper names of frequent recurrence.

To conclude: if we may judge from the delay which attends all Persian proceedings in our Courts, the apparent glibness of the munshí does not really tend to expedition. Delays, it is true, occur in English Officers as well, but they are due to causes unconnected with English penmanship, and they do not equal the delays which attend the procedure in the Persian vernacular. Misls lie unheeded for weeks; a rúbkár remains unanswered until a docket is received as a reminder; records of enormous size accumulate "kaifíyat" upon "kaifíyat" where one legible and unambiguous order in English or Roman-Urdú would suffice. Even in the taking of depositions, it is the experience of most Judges that they can take down the evidence of a witness more expeditiously than their munshí,—wherever the evidence is given in words which are equally intelligible to both.

GURU' AMAR DÁSS DÁ ḤÁL.

Gurú Amar Dáss jo tísrí pádsáhí karke masáhúr hai, so Wásarkí náme pind dá jo Amritsar de aláke vichch hai, bhalá khatrí sá, is dá niánpane te hí ih subháu sá jo jitthe kathá vártá hundí howe utthe prem nál jáṇá ar jitníku ho sake Sádháṇ Santáṇ dí ṭahal karní, bháweṇ us de mátá pitá us dá ḥál dekhke dil vichch kuchh naráj bí hunde se par uh ápṇe subháu anusár Sádháṇ dí sewá te nahíṇ haṭdá sá. Ikk bár Amar Dáss Gangájí de asnán laí Hardwár núṇ giá utthe jáke aiuṇ hoiá ki ikk Tihái pandat nai is de hatthon páṇí pítá. Jáṇ trikhá miṭ gaí táṇ pandat nai tis núṇ puchchhiá tú kauṇ hundá ar kitthe te áiá haiṇ. Us nai kihá Maháráj maiṇ bhalá khatrí ar Panjáb de mulkhoṇ Wásarkí náme pind te áiá háṇ. Pher pandat nai puchchhiá terá Gurú kauṇ hai? tis nai kihá Missarjí aje maiṇ Gurú koí nahíṇ dháriá. Ih suṇke pandat bahut dukhí hoiá ar pukárke kihá háe! mete vaḍḍá gajab hoiá jo is nigure ádmí de hatthoṇ paṇí pí liá, háe! maiṇ vaḍḍá pápí háṇ jo trikhá de same maiṇ kuchh vichár ná kítí huṇ merá ih páp kikkar kaṭegá. Amar Dáss ih suṇke ápne man vikkhe bahut sarmindá hoiá balak us pandat de pairáṇ ḍigke araj kítí jo Maháráj huṇ merá kusúr máph karo maiṇ ghar jáṇdá hí Gurú dhár lawáṇgá. Jáṇ Amar Dáss ghar áiá táṇ Gurú dí ḍhúṇḍh karan laggá. Ikk din kisí te suṇiá jo itthoṇ neṛe hí Khahiriáṇ de Khaḍúr vichch Bábá Aṇgad sahab púrá Gurú hai ar jo us dá updes laindá hai so tar jáṇdá hai ar jo jo guṇ Gurú vikkhe dhíraj, santokh, khimá, dayá, bhagtí ádak cháhiye so sabh us vikkhe páe jáṇde han. Aiuṇ suṇdá hí Khaḍúr núṇ giá ar Gurú Aṇgad jí de charan pakaṛke ákhiá ki He suámí jí maiṇ áp dá náuṇ suṇke ápṇe udhár laí tusáḍe pás áiá háṇ, tusíṇ dayá karke mainúṇ gurnám deo, tusáḍe jihá púrá Gurú mainúṇ kite nahíṇ disdá sabh lok apní ṭahal laí chele munde han par cheliáṇ dí kaliáṇ karnewálá Gurú

tusáḍe binâ maiṇ koí nahíṇ suṇiá. Bábá Aṇgad us dí bhagtí dekhke bahut prasiṇṇ hoiá ar tis núṇ Váhgurú nám dá updes deke ákhiá ki He bhái sikkhá suás suás is nám núṇ sachche dil nál japiá kar ar prátkál asnán karke Parmesur dá dhián kariá kar. Pher ih bí ákhiá ki ih sarír haḍ más dá pinjrá hai thuhṛe hí dináṇ núṇ ṭuṭ phuṭ jáwegá uho gharí láhe dí hai jo is deh nál kise sádh saṇt bhukkhe tiháe dí ṭahal ho jáwe. Ápne man de vikárâṇ núṇ tiágke sadá Parmesur de bhajan val lagge rahiṇá ar tis de bháṇe par rájí rahiṇá saḍá ihí gurnám ar updes hai. Amr Dáss nai tan man te is updes núṇ kabúl kítá ar usí din te amal karan laggá pher muṛke ghar ná giá, utthe hí Gurâṇ de darsaṇ ar sikkháṇ dí ṭahal núṇ lábh samajhke rahiṇ laggá. Ákhde han ki us nai tan man te Gurâṇ dí sewá karní kabúl kití par Gurâṇ de bhaṇḍár vichchoṇ uh roṭí sárkhí bí nahíṇ kháṇḍá sá. Us dá ih buhár sá ki lúṇ tel dá bugchá chakke lokâṇ dí gharíṇ phirke bech áuṇá ar jo kuchh us vichchoṇ kamáí howe ápṇe ann páṇí ar kapṛe vastr dá gujárá usí nál chaláuṇá, Gurú de ghar dá dáṇá sárkhá bí múṇh nahíṇ láuṇá kiúṇki uh jáṇḍá sá ki Gurú dí mainúṇ tan man dhan te ṭahal karní cháhiye itthoṇ kuchh kháṇá píṇá mainúṇ jog nahíṇ hai. Ṭahal dá ih hál sá ki Gurâṇ de asnán wáste nit Khaḍúr te Govindwál de dariáu vichchoṇ jo utthoṇ dokú koh sá jal dí gágar bharke liáuṇḍá ar us vichch ikk ih vaḍḍí bhárí kaṭhṇáí sí ki ján Khaḍúr te gágar chukṇí pichhalkhurí Govindwál tak jándá sá ar ján bharke liáuṇḍá táṇ samṇhṇe múṇh auṇdá sá kiúṇki tis núṇ ih khiál rahiṇdá sá ki merí Gurú val piṭh ná ho jáwe. Pher jo nám utthe sikkh sádh sá sabhnáṇ de lai jal bharke uhí liáiá kardá sá cháhe koí din cháhe rát núṇ kahe par uh jal dariáu vichchoṇ hí liáuṇdá sá us nai Gurâṇ dí ar santâṇ dí ágiá te kadí múṇh nahíṇ moṛiá sá. Ikk din dí bát hai ki ján Amar Dáss nadí te rát núṇ paṇí bharke liáiá táṇ raste vichch ikk juláhe dí khaḍḍí vichch aukhar ke

ḍig piá ján julâhe nai puchchhiá ki kaun hai, tán tis dí julâhí nai jo nit us núṇ páṇí ḍhoṇḍá dekhdí sí uttar dittá ki ais vele ḍigne-wálá kaun hai wiptá dá máriá hoiá nathâwáṇ Amrú hoṇá hai !

Amar Dáss uṭhke pher dariáe núṇ haṭ giá ar usí tarán paṇí bharke Gurán de pás pahunchá ján Gurán nai, kisí te suṇia ki lok is núṇ nathâwáṇ ákhde han tán us de sidak ar bhagtí núṇ dekhke gal nál láiá ar ákhiá ki He loko Amrú nathâwáṇ nahíṇ balak ajj te is núṇ Parmesur nai nathâwiáṇ dá tháun ar niásiriáṇ dá ásrá kítá jo koí is de pichchhe laggegá uh bahut sukh páwegá ar usí din panj paise te ikk laler tis de agge rakhke matthá ṭekiá ar sabhnáṇ saṇgtáṇ núṇ ákhiá ki ajj maiṇ Guriáí dí gaddí Gurú Amar Dáss núṇ samháldá-háṇ sabh lok is núṇ matthá ṭeko ih púrá Gurú hai Parmesur nai is núṇ ajj ápní val kítá jo is dí val howegá uh bí Parmesur núṇ bháwegá. Gurú Aṇgad de marne te bád sabh saṇgat Gurú Amar Dáss dí val hoí is nai bí bahut lokáṇ dí kaliáṇ kíti ar dharam de ráh núṇ sudháriá ih Gurú Amar Dáss bahut uttam saṇt sá ákhde han ki is núṇ sáí umar kise nai kadhí krodh vikkhe nahíṇ diṭṭhá bahut sítal subháu ar Parmesur dá piárá att dayáwáu sá kadí kise khoṭe karam val dil nahíṇ láiá sadá hí subh karam ar dharam kardá rihá jo kuchh ráh Gurú Aṇgad jí nai is núṇ dassiá sá ih us pur sadá kaim rihá. Is dí khimá dí gall aiuṇ ákhde han kì ján Amar Dáss Aṇgad te pichchhoṇ Govindwál á ribá táṇ Musalmán lok jo is nál vair rakkhke is núṇ dukh dinde se ih kadí badlá nahíṇ laiṇdá sá sagwáṇ Parmesur pás ih ardás kardá sá ki He Prabhú túṇ inháṇ de dilán núṇ sudhár. Ikk din ján tis de sikkh laṇgar wáste jal de ghaṛe bharke liáuṇde se táṇ Musalmánáṇ de muṇḍiáṇ nai gulele már ke ghaṛe bhan siṭṭe. Sikkháṇ nai áke araj kítí He Gurú, Turak hames sáḍe ghaṛe bhan dinde han asíṇ kiá iláj kariye. Gurú nai khimá nál uttar dittá ajj te laike maskáṇ nál páṇí liáiá karo

kiúṇki uh gulelián nál nahíṇ ṭuṭdián. Sikkhán nai usí tarán kitá par Musalmán ápní kartút te ná haṭe, ján sikkh maskán vichch pání liáuṇ lagge tán uh tirán nál maskán phár dinde se. Sikkhán nai pher Gurú núṇ dassiá Gurú nai pher jabáb dittá ki bhái sikkho tusíṇ pittal dián gágarán nál páṇí liáiá karo, sikkhán nai uho gall manjúr kítí par pher Musalmán iṭṭán márke gágarán bhannaṇ lagg pae, gall káhdí Musalmánáṇ nai Bábe Amar Dáss núṇ tis de sikkhán sámet bháweṇ kihá hí aukhe kítá par us nai kadí koí kauṛá bachan nahíṇ kítá sagwán ápṇe diloṇ unhán dí bhaliái mangdá rihá. Kiúṇki uh sabh dukh sukh Parmesur waloṇ jáṇdá sá. Ján us dián sikkhán nai araj kítí ki He Gurú asíṇ kad tak inhán Musalmánáṇ dián julmián sahárive tán jabáb dittá sáí umar saháro kiúṇki badlá laiṇá saṇtán dá dharam nahíṇ balak jád rakkho ki sánt de barábar koí tap nahíṇ ar saṇtokh te pare koí sukh nahíṇ lobh te pare koí upádh nahíṇ ar dayá te pare koí dharam ate khimá te pare koí sastr nahíṇ. Ih suṇke sabh sikkh chup ho gae. Amar Dáss bí kuchh bahut vidiá paṛhiá hoiá nahíṇ sá nirá Parmesur de bhajan vikhe hí magan rahindá. Anaṇd báṇí jo Granth sáhab vikhe likhí hoí ar jis núṇ sabh achchhe sikkh kaṇṭh karke niṭ páṭh karde han so us dí hí richí hoí hai is te binú tis nai hor báuí koí nahíṇ richí. Govindwál vikhe jo ikk vaḍḍí bhárí báulí hai uh is hí nai baṇáí sí. Ákhde han kí jo us dián churásíán hí pauṛián uppar baiṭh ke ikk ikk bár asnán kare ar Japjí sáhab dá bhog páwe so churásí lákkh jún de áwágauṇ te chhuṭke bakuṇṭh núṇ jáṇdá hai us báulí pur baras de baras vaḍḍá bhárí melá lagdá hai ar anek lok usí tarán tis dián pauṛián pur Japjí dá páṭh karde han. Amar Dáss kaián lokán dí kalián karke ákhar sammat 1631 ar san 1574 Iswí vichch púrá ho giá ar pichchhoṇ us te Gurú Rám Dáss guriái dá kam dindá rihá.

DOHRÁ.

Do din es jaháṇ pur kete pair pasár,
Chuṭíṭe ákhar ture jhúṭhá eh sansár.

Yih faṣl insánoṇ ke mashware meṇ.

Bádsháh yahán apne wazír aur a'yán wa arkán se khalwat meṇ mashwarat kartá thá, insán bhí wahán apne makán meṇ sattar ádmí jude jude shahroṇ ke rahne-wále mujtama' hokar ápas meṇ ṣaláḥeṇ kar rahe the; jiske khiyál meṇ jo guzartá, kahtá. Ek ne kahá ki hamáre aur ghulámoṇ ke darmiyán jo kuchh kalima kalám áj húá tum sab ne suná aur qaẓya hanoz faiṣal na húá; kuchh tumheṇ ma'lúm hotá hai ki bádsháh ne hamáre ḥaqq meṇ kyá ṭhairáyá hai? Sab ne kahá hameṇ kyá ma'lúm, magar itná jánte haiṇ ki bádsháh isí fikr meṇ ghabrá rahá hai, sháyad kal báhar na nikle. Dúsre ne kahá ki maiṇ yih jántá húṇ kal wazír se khalwat meṇ hamáre muqaddame ká mashwara kare. Kisí ne kahá ḥakímoṇ aur 'álimoṇ ko jama' karke kal maṣlaḥat karegá; koí bolá, yih nahíṇ ma'lúm ki ḥukamá hamáre ḥaqq meṇ kyá ṣaláḥ deweṇ? par yih jánte haiṇ ki bádsháh hamse muáfiq hai aur hamáre sáth i'tiqád i nek rakhtá hai; ek ne kahá wazír ká khauf hai, aisá na-ho ki hamse phirjáwe aur hamáre ḥaqq meṇ ẓulm kare; dúsre ne kahá yih amr sahl hai, wazír ko kuchh tuḥfa taḥá-if dekar apní ṭaraf kar leweṇge, magar ek khaṭra hai. Sab ne púchhá wuh kyá hai? kahá ki qáẓí muftí ke ḥukm ká bará ḍar hai; sab ne kahá yih amr bhí sahl hai, unheṇ bhí kuchh rishwat dekar ráẓí kareṇge, ákhír we bhí hamárí marẓí ke muáfiq kuchh ḥíle shara'i karke ḥukm kareṇge; lekin ṣáḥib-ul-azímat mard i 'áqil aur dín-dár hai, kisí kí ṭaraf-dárí na karegá, aḥyánan bádsháh ne use mashwara kiyá, khauf hai, ki ma-bádá hamáre ghulámoṇ kí sa'í bádshah se karke hamáre háthoṇ se nikál dewe. Ek ne kahá tú sach kahtá hai, lekin bádsháh ne agar ḥakímoṇ se mashwara kiyá to unkí rá-eṇ ápas meṇ mukhtalif haiṇ, ek dúsre ke mukhálif kahegá, koí bát munaqqaḥ nahíṇ

honekí. Ek ne kahá, agar bádsháh qáẓiyoṇ aur muftiyoṇ se mashwara kare, to yih hamáre ḥaqq meṇ kyá kaheṇge? Dúsre ne kahá, 'álimoṇ ká fatwá in tíṇ ṣúratoṇ se khálí nahíṇ, yá ḥukm kareṇge ki ḥaiwánoṇ ko ázád kareṇ-yá kaheṇge inheṇ bechkar qímat leweṇ, yá kaheṇge ki inko ziyáda taklíf na deweṇ takhfíf aur iḥsán kareṇ; shara' meṇ yihí tíṇ ṣúrateṇ haiṇ. Ek ne kahá, agar bádsháh wazír se mashwara kare ma'lúm nahíṇ ki wazír kyá ṣaláḥ dewe? Dúsre ne kahá maiṇ jántá húṇ yih kahegá ki in ḥaiwánoṇ ne hamáre mulk meṇ ákar panáh lí hai aur maẓlúm haiṇ, inkí madad bádsháh par lázim hai, iswáste ki ṣaláṭíṇ khalífa i Khudá kahláte haiṇ; Allah Ta'álà ne inko isliye rúe zamín par musallaṭ kiyá hai, ki ri'áyá par 'adl wa inṣáf aur ẓa'ífoṇ kí madad wa i'ánat kareṇ, ẓálimoṇ ko apne mulk se nikálkar-khalq meṇ aḥkám sharí'at ke járí kareṇ, kyúṇki roz i qayámat ko pursish unhíṇ se howegí. Ek ne kahá, agar bádsháh qáẓí se hamáre infiṣál ke liye kahe, to qáẓí tíṇ ḥukmoṇ meṇ ek ḥukm karegá us waqt kyá kiyá cháhiye? Sab ne kahá ki qáẓí *ná*-ib i Nabí aur bádsháh nigahbán i dín hai, inke ḥukm se kisíṭaraḥ phir nahíṇ sakte. Ek ne kahá, agar qáẓí ḥukm kare ki ḥaiwánoṇ ko ázád karo aur chhoṛdo, to kyá karoge? Dúsre ne kahá, ki yih jawáb deṇge ki ham inke málik i maurúsí haiṇ aur ye hamáre jadd wa ábá ke waqt se ghulámí meṇ chale áte haiṇ, hameṇ ikhtiyár hai cháheṇ inheṇ chhoreṇ aur ázád kareṇ, aur cháheṇ na chhoreṇ. Phir ek ne kahá, agar qáẓí kahe ki shara'í kághaz yá gawáhoṇ se ṣábit karo ki we hamáre ghulám i maurúsí haiṇ. Ek ne iská jawáb diyá, ki ham apne dostoṇ ko jo 'ádil haiṇ lákar gawáh guzráneṇge. Usne kahá, agar qáẓí kahe ki ádmiyoṇ kí gawáhí mu'tabar nahiṇ hai, iswáste ki ye sab ḥaiwánoṇ ke dushman haiṇ, aur dushmanoṇ kí gawáhí shara' meṇ sunî nahíṇ játí; ya kahe ki bai'náma aur sar-khaṭṭ kahán hai? Agar sachche ho to use lákar ḥáẓir karo, uswaqt kyá tadbír kí jáwe? Yih bát sunte hí sab chupke ho rahe, kisí ne

kuchh jawáb na diyá, magar ek a'rábí ne kahá, ham uská jawáb yih dewenge ki kághaz i shara'í hamáre pás the, sab "Túfán" men ḍúb gaye; aur qází agar kahe ki tum is bát par qasam khao ki ye hamáre ghulám hain, us waqt ham kahenge ki qasam munkir se cháhiye, aur ham mudda'í hain. Ek ne kahá, agar qází ḥaiwánon se qasam lewe aur we qasam khákar kahen ki ham inke ghulám nahín hain, us waqt kyá tadbír kí jáwegí? Dúsre ne jawáb diyá ki ham yih kahenge ki ḥaiwánon ne jhúṭí qasam khái, hamáre pás bahut sí dalá-il hain ki is da'we par dalálat kartí hain. Ek ne kahá agar qází ḥukm kare ki inhen bechen aur qímat lewen, us waqt kyá karoge? Ábádí ke jo rahne-wále the unhon ne kahá ki ham bechkar qímat lelewenge; aur jo jangal wa wiráni ke báshinde the, 'Arab wa Turk waghaira, unhon ne kahá yih nahín hogá, agar ham ispar 'amal karen to halák hojáwenge, iská zikr na karo; jo ki unke bechne par rází húe the, unhon ne kahá ismen khalal kyá hai? Unhon ne iská jawáb diyá, ki agar ḥaiwánon ko ham bechen to niháyat taklíf uṭháwen, dúdh piná, gosht kháná, khál bál se libás banáná, iske siwá aur maṣárif men láná, ye fá ide sab játe rahenge, is zindagí se maut bhalí hai; yihí taklíf ábádí ke rahne-wálon par bhí howegí, we bhí in ḥaiwánon se bahut sí iḥtiyáj rakhte hain, hargiz inke bechne aur ázád karne ká iráda na kíjio, balki iská khiyál bhí jí men na láio; agar takhfif wa iḥsán karne par rází ho, to muzáiqa nahín, iswáste ki ye ḥaiwán bhí jándár hain, hamárá tumhará sá gosht post rakhte hain, inko bhí ziyáda taklíf se ízá pahúnchtí hai; tumne koí neki aisí nahín kí thí ki jiske sabab yih jazá milí, ki Khudá ne in ḥaiwánon ko tumháre tábi' kiyá, aur na unhon ne koí gunáh aisá kiyá thá ki uske sabab Khudá ne yih sazá dí ki is 'azáb men giriftár húe; wuh málik hai, jo cháhtá hai so kartá hai, uske ḥukm ká koí pherne-wálá nahín haí.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س			s
پ	p	ش			sh
ت	t	ص			ṣ
ث	ṭ	ض			ẓ
ج	s̲	ط			ṭ
چ	j	ظ			ẓ
ح	ch	ع			'
خ	ḥ	غ			gh̲
د	kh̲	ف			f
ذ	d	ق			q
ر	ḍ	ک			k
ز	z̲	گ			g
ژ	r	ل			l
ف	ṛ	م			m
	z	ن			n
	zh	ں	ghuna		n̲
		و			w or v
		ہ			h
		ی			y

VOWELS.

ا	(zabar or fatḥa)	a
ا	(zer or kasra)	i
ا	(zamma or pesh)	u
آ		á
ا		à
ی	(Majhûl)	e
ی	(ma'rúf)	í
ی	(diphthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(diphthong)	au

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ه mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as ẓila' dafa'

Words having the form جمعه or دفعه are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

"EXTRA" I

"PANJÁBÍ" AKHBAR I LÁHOR.

Muwarrikha i 5 "June," San 1880.

HAMÁRA MULK KYONKAR TARAQQÍ KAR SAKTÁ HAI.

Yih qá'ide kí bát hai, ki jab koí shakhs apne aqrán aur amsál ko taraqqí karte dekhtá hai, to usko sirf ham-chashmí kí wajh se rashk hí nahíṅ hotá, balki unkí taraqqí ke wasáil aur asbáb par bhí ghaur karke waisá hí banná cháhtá hai; aur har ek qaum ne apne dúsre baní'i nau', insánoṅ, lí ko dekh kar taraqqí hásil kí hai, aur is qaumí taraqqí ke liye chand wasáil muhaiyá kiye haiṅ.

Aswal yá to us qaum i taraqqí-yáfta ko ghair-taraqqí-yáfta qaum ne apná hádí aur ráh-bar banákar us se insáni sháyastagí kí ta'lím pái hai. Ta'lím se sirf kitábí ta'lím maqsúd nahíṅ, balki unko af'ál aur 'ádát aur tarz i tamaddun aur mu'ásharat se sabaq hásil karná bhí maqsúd hai. Háṅ kár-ámad 'ulúm o funún ká hásil karná bhí us ta'lím ke zimn meṅ dákhil hai, kyoṅki mu'ásharat aur dunyawí umúr meṅ 'ulúm o funún kí taraqqí ke ba-ghair kám-yáb honá muhál hai.

Duwum, agar is qaum meṅ ulu-l-'azmí aur quwwat i ijád ká malika maujúd hai, to dúsrí qaum kí taraqqí ke namúne par chalná aur bidún záhir karne is amr ke ki ham dúsrí qaum ko apná hádí aur ráh-bar banáeṅ, sirf taraqqí i mu'ásharat ká dúr hí se charbá utár kar uskí 'umda taṣwír utár lená, al-batta har ek qaum ká kám nahíṅ hai; aisí qaumeṅ dunyá meṅ ba-juz mamálik i "Europe" ke nazar nahíṅ átíṅ. Aur yih amr tashrih aur tanqíh se mustaghní hai, ki mamálik i "Europe" ne kyonkar maujúda taraqqí hásil kí hai. Is meṅ shakk nahíṅ, ki 'ulúm o funún ke zarí'e se unheṅ ne áj yih rutba hásil kiyá hai, ki dunyá meṅ koí mulk unkí ham-sarí nahíṅ kar saktá. Wuh 'ulúm o funún unheṅ ne is zamáne meṅ ijád nahíṅ kiye, balki unheṅ ne apne fahm i rasá aur 'aql i khudá-dád se iktisáb i 'ulúm i qadíma ke ba'd unpar 'amal kiyá hai, aur roz-afzún tajribe se unko farogh dekar qaumí farogh ke maidán meṅ sab se ágo qadam barhává hai. Aur záhir hai, ki 'ulúm o funún kí tahsíl se ma'an kisí qaum ko taraqqí hásil nahíṅ hosaktí, jabtak ki unko muwáfiq 'amal aur tajriba na ho. Ham púchhte haiṅ, ki mamálik i "Europe" ne un tarh tarh ke ijádát aur ikhtirá'át kí ta'lím kaun se ustád se pái hai? Unká ustád aur ráh-bar to wuhí unkí 'aql i salím aur fikr i khudá-dád hai, unheṅ ne apní quwwat i 'ilmí aur 'aqlí se wuh wuh báteṅ ijád kí haiṅ, jo kharq i 'ádát aur mu'jize ke taur par ba'z Eshiyái qaumeṅ ko nazar átí haiṅ.

Jo qaum in maẓkúra i bálá wasáil se bhí taraqqí nahíṅ kar saktí, wuh hamesha iftás aur falákat kí pastí meṅ girí rahtí hai. Wuh insán hí kyá hai, jisko apne ham-chashmoṅ aur ham-'asroṅ kí 'umda hálat dekh kar tahrik o targhíb paidá na ho. Wuh qaum hí kyá hai, jo dúsrí qaum ko mutamawwil aur ásúda-hál dekh kar 'araq i infi'ál meṅ tar na ho. Wuh 'ulúm o funún hí kis kám ke haiṅ, jinse koí qaum 'amal aur tajriba hásil na kare. Aisí qaum be-shakk hamárí hí qaum hai, jisko mamálik i ghair ke báshandoṅ kí taraqqí dekh kar mutlaq 'ibrat nahíṅ hoti. Wuh 'ulúm o funún hamáre hí 'ulúm o funún haiṅ, jinse hum dunyawí umúr meṅ fawáid hásil nahíṅ kar sakte. Ham yih nahíṅ kahte, ki hamáre 'ulúm o funún is qábil nahíṅ haiṅ, balki qaum ne unko mabz mu'attal aur ghair-kár-ámad chhoṛ rakhá hai. Jo 'ulúm o funún hamáre mulk meṅ ráij haiṅ, wuhí mamálik i "Europe" meṅ bhí haiṅ, sirf zabán ká farq hai, lekin "Europe" wáloṅ ke unse tarh tarh ke tamattu'át hásil kiye haiṅ, aur un meṅ phal phúl lagá kar dunyawí kám-yábí ká samra unse hásil kiyá hai.

Murawwaja aur kár-ámad 'ulúm o funún ke iktisáb ke ba-ghair taraqqí karná muhál hai; aur yih kuchh muniswíṅ sadí hí ká khiṣṣa nahíṅ, balki tawárí'kh shahíd hai, ki har ek Gavarnmant ke 'ahd meṅ aisá hí hotá chalá áyá hai. Hamesha unhí 'ulúm o funún aur alsina kí taraqqí se qaum ne taraqqí pái hai, jin par har ek Gavarnmant ke us'ál aur zawábit munzabit rahe haiṅ. Usí zabán ke 'ulúm o funún hamesha kár-ámad aur mufíd samjhe gae haiṅ, jo Gavarnmant kí asl zabán qarár dí gai hai. Ab Eshiyái Gavarnmantoṅ ká zamána kaláṅ hai, jo sirf Eshiyái 'ulúm kí tahsíl se qaum ko taraqqí ho sake. Is zamána meṅ Eshiyái 'ulúm sirf ma'lúmát aur apne ba'z umúr i díní aur dunyawí meṅ mufíd samjhe játe haiṅ, magar qaumí taraqqí ke haqq meṅ hargiz mufíd nahíṅ haiṅ. Agarchi Gavarnmant i Angrezí tamám 'ulúm aur alsina ko ek hí nazar se dekhtí hai, aur usko sab kí yaksáṅ taraqqí maḍd i nazar hai, magar is zabán aur l'im se, jisb

taṫkwut i marátib, jo kuchh fáida ḥáṣil ho saktá hai wuh usko nazar-andáz nahíṇ kar saktí. Eshiyáí zabánoṇ meṇ wuh báteṇ kahíṇ haiṇ, jinkí ba-daulat maghribí aqwám ne taraqqí kí hai. Eshiyáí 'ulúm to maḥz khiyálát hí khiyálát haiṇ, goyá nire post haiṇ aur maghz nadárad. Agar Eshiyáí zabánoṇ meṇ 'aqliya 'ulúm maujúd bhí haiṇ, to barí barí mabsúṭ kitábeṇ ke ṭúmaroṇ aur daftaroṇ ke dekhne se ṣábit ho saktá hai, ki unke 'ulúm i naqliya díniya ká ila banáyá gayá hai. Hamárá 'ilm i mantiq goyá isí liye manzú' hai, ki jab uske ṣarf'e se ham meṇ istiqlál ki quwwat paidá ho jáe, to filásfaroṇ waghaira ke mazáhib kí tardíd kareṇ. Ham apne 'ilm i riyází se dunyawí fawáid ká ḥáṣil karná jánte hí nahíṇ 'ilm i kalám parho, mantiq parho, lekin unke sáth wuh 'ulúm bhí to ḥáṣil karo, jis se tum insání taraqqí ke ákhirí zine tak chaṛh sako.

Jab aise muta'aṣṣib logoṇ se suwál kiyá játá hai, ki tum maghribí 'ulúm paṛh kar áṣáyish aur tamawwul kyoṇ nahíṇ ḥáṣil karte? to wuh fauran ṭakásá jawáb dete haiṇ ki, "dunyá meṇ khwáb o khiyál aur kutti murdár hai insán ká manṣab nahíṇ ki us meṇ tawaghghul kare, dunyá se to 'alaiḥida hí rahná achchhá hai; agarchi dunyawí chamak-damak se ba-ẓáhir kisí qadr roshní nazar áwegí, lekin dunyá-dároṇ ke dil bi-l-kull siyáh aur makh bote haiṇ:" hálánki aise log khud apne hál se apne qál kí tardíd kar rahe haiṇ. Ham dekhte haiṇ, ki ámm dunyá-dároṇ kí ṭarḥ aise khiyálát ke ádamí bhí nafsání aur jismání khwáhishoṇ se barí nahíṇ haiṇ. Wuh 'ahl o 'ayál rakhte haiṇ, wuh hirṣ o tama' waghaira se bhí barí nahíṇ haiṇ. Go wuh ta'aṣṣib aur zidd se alsá jáwab dete haiṇ, lekin ham dekhte haiṇ, ki rát din apne hawáij ke púrá karne meṇ sarásima aur ḥairán rahte, ṭarḥ ṭarḥ ke rúp gáṇṭhte haiṇ, sadd-há 'aiyáriyáṇ karte haiṇ: fareb, dagha-báziyáṇ, khud-gharazí unká kám hai. Ham púchte haiṇ, ki kyá dunyá to burí, magar yih af'ál achchhe? Ṣáḥibo, koí sachchá mazhab is amr kí ijázat nahíṇ detá, ki dunyá ko chhoṛ kar waḥshiyoṇ kí ṭarḥ pahároṇ aur jangaloṇ meṇ chale jáo, ḥaiwánát aur baháim kí ṭarḥ darakhtoṇ ke patte chabáo yá darindagí ikḥtiyár karo. Agar qudrat aur fiṭrat ko insán ká taraqqí aur 'aish aur tana'um ke sáth dunyá meṇ basar karná manzúr na hotá, to wuh dunyá hí meṇ kyoṇ átá. Khúb yád rakhná cháhiye, ki jab tak insán dunyá meṇ hai, aur jab ẓarúrí ḥawáij uske sáth lage húe haiṇ, jab tak wuh tamadduní umúr meṇ apne baní i nau ká muḥtáj hai, munásib nahíṇ hai, ki iḥtizál aur past ḥál meṇ paṛá rahe. Aur kaisí hí riyázát aur mujáhadát kaisí jap-tap karke quddúsiyoṇ ke zumre meṇ shámil hojáne ke da'we kare, lekin ham to jab jáneṇ, ki dunyawí ḥawáij aur ẓarúriyát se bi-l-kull fárigh hójáe. Aise khiyálí ko ádamiyoṇ ko jáhiliyat ke zamáne meṇ bhí mukhtalif mazáhib ke muqaddamoṇ aur refármaroṇ ne yihí hidáyat kí hai, ki ẓará rást-bází se dunyawí kár-o-bár meṇ taraqqí karo, aur ham bhí tumhárí ṭarḥ dunyawí khwáhishoṇ aur ẓarúratoṇ se fárigh nahíṇ haiṇ. Rahbániyat jis ṭarḥ dín i islám meṇ jáiz nahíṇ hai, isí ṭarḥ dúsre mazáhib ká bhí sachchá uṣúl nahíṇ hai. Mun'im ham ko ṭarḥ ṭarḥ kí ni'mateṇ detá hai, aur ham unse ba-ẓáhir tanaffur karte haiṇ, qudrat ham ko fárighu-l-bál aur áṣúdagí ke sáth dunyá meṇ basar karná batátí hai, magar ham uske qánúṇ kí ta'míl se múṇh pherte haiṇ. "Laws of nature" ne insán kí quwwat i istí'dádí ká imtiḥán karke usko manṣabí umúr ke púrá karne kí ḍigrí dí hai, lekin ham us ḍigrí ká ijrá nahíṇ cháhte, usko apní baghal meṇ dabáe phirte haiṇ. Jab quwwat i istí'dádí játí rahegí, to boshakk, tamádí i 'áriz hokar wuh ḍigrí mahz nikammí aur raddí ho jáegí. Us ḍigrí ko ijrá kí muddat nau-jawánoṇ ke liye unkí intihá nau-jawání tak maḥdúd hai; insán ko lázim hai ki is ḍigrí ko ḥáṣil karne meṇ jo kuchh ḥarja paṛá hai, ab use púrá kare, aur jab tak wuh ḥarja púrá na ho, sál ba-sál balki mukhtalif auqát par usko az sar i nau qábil i wuṣúl banáté rahe.

Yih ẓarúr nahíṇ, ki ghair mazhab-wáloṇ kí sárí báteṇ burí hoṇ, agar aisí hí iḥtiyát madd i nazar hai, to apne umúr i díní ko dúsre mazhab ke díniyát aur 'aqáyid se bacháo; magar dunyá ko dín se khalt-malt na karo. Jab tak hamárí qaum meṇ yih ta'aṣṣub maujúd hai, uská taraqqí karná muḥál hai.

Ta'aṣṣub yih kahrabá hai, ki merí tang-chashmí meṇ koí shai nahíṇ samá saktí, iflás aur muṣíbat kí dozakh meṇ jáná manzúr, magar 'aish o tana''um kí ni'am jin meṇ dákhil hone ke liye ghair qaum ká kuchh bhí lagáo ho aur usmeṇ kaisá hí fáida madd i nazar ho ná-manzúr:

Mo-ámad az kushúdan i dar búe minnate;
Dar basta bágh i khuld ba-rizwáṇ guzáshtem.

Dunyá kí mahaẓẓab qaumoṇ kí maujúda ḥálat yih kah rahí hai, ki maghabí ta'aṣṣub merí shán ko láiq nahíṇ hai, phir yih kashákash aur tanáquṣ kyoṇkar rafa' hosaktá hai.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 12 "June," San 1880.

EK "EUROPEAN GENTLEMAN" KE KHIYÁLÁT TARAQQÍ I HINDUSTÁN KÍ NISBAT.

Ek dostána majlis meṇ, jismeṇ Aṇgrez aur Hindústání dono sharik the, Hindústán kí taraqqí i daulat ká ẓikr húá. Ek "European gentleman" ne, jo sanjída aur Hindústán kí daulat kí taraqqí ká khwáhán ma'lúm hotá thá, apne khiyálát is ṭarḥ par záhir kiye—

Usne bayán kiyá ki Hindústán kí daulat ke tanazzul ká baṛá sabab yih hai, ki Hindústán meṇ miḥnat roz ba-roz kam hotí játí hai, aur uská sabab intiẓám ká wuh silsila hai, jo kásht-károṇ aur zamín-dároṇ ke darmayán qáim hai aur roz ba-roz ziyáda mustaḥkam hotá játá hai. Uskí yih ráe thí, ki jabtak kásht-kár aur zamín-dár ká silsila qáim hai, us waqt tak Hindústán kí daulat ko taraqqí nahíṇ ho saktí.

Usne "England" aur "Ireland" kí misál dí, aur kahá ki Iṇglistán meṇ kásht-károṇ ká wujúd nahíṇ hai, kull aráḍí par málik uská qábiẓ hotá hai aur koí kásht-kár má-taḥt uske nahíṇ hotá, aur na koí shakhṣ uske má-taḥt kisí aráḍí ke qabẓa ká mustaḥaqq hotá hai. Tamám log jo uskí aráḍí meṇ kásht ke kár o bár ko anjám dete haiṇ wuh sab uske naukar wa mazdúr hote haiṇ. Wuh ap-í zamín meṇ un logoṇ ke liye makán banátá hai, unke rahne ke jagah detá hai, unke árám o ásáyish kí chízoṇ ko muhaiyá kartá hai, aur sab ko máh-wárí yá hafta-wárí tankhwáh detá hai, aur wuh sab log migl naukaroṇ yá mazdúroṇ yá quliyoṇ ke uske fáida ke liye uskí zamín meṇ kásht ká kám anjám dete haiṇ aur apní ujrat páte haiṇ. Is qá'ida wa ṭariqa se mundraja i ẓail fawáid ḥásil hote haiṇ.

Awwal, Hindústán meṇ jis ṭarḥ ki qaḥt ke sabab se yá kisí fasl ke náqis hojáne se hazároṇ lákhoṇ ádamí, jo kásht-kár kahláte haiṇ, tabáh wa bar-bád hojáte haiṇ, is ṭarḥ Iṇglistán meṇ nahíṇ hone páte, kyoṇki unkí tankhwáh i muqarrara barábar miltí rahtí hai. Balki kabhí kabhí málikán i aráḍí aise auqát meṇ unkí ziyáda madad karte haiṇ. Is khiyál se nahíṇ ki unpar mihr-bání yá raḥm kareṇ, balki apne fáida ke liye, táki jo log unkí kásht ká kám karte haiṇ wuh maẓbút aur chust raheṇ.

Dúsre yih, ki is ṭariqa se Iṇglistán meṇ ḥájat se ziyáda log kásht meṇ maṣrúf nahíṇ ho sakte. Málik i aráḍí, jis qadr mazdúr yá naukar uskí zamín kí kásht ko dar-kár hote haiṇ, usí qadr rakhtá hai. Hindústán meṇ isko bar-khiláf hai. Maṣalan, ek kásht-kár ke qabẓa meṇ bís bígah zamín hai, aur wuh miqdár uskí púrí miḥnat ke liye niháyat munásib hai, aur wuh apní púrí miḥnat se usko kásht kartá hai, ab wuh margayá, uske chár bete húe aur chároṇ ne páṇch páṇch bígah zamín taqsím karke apná apná qabẓa kar liyá, yá chároṇ ne bi-l-ishtirák usmeṇ kásht kí. Is ṭarḥ par har ek kí miḥnat tín rub' kam ho gaí, ya'ní ek qata' i zamín, jo ek shakhṣ kí miḥnat ke láiq thá, usmeṇ chár shakhṣoṇ kí be-fáida miḥnat ṣarf hone lagí, uske maḥáṣil se jo ek shakhṣ kí daulat barḥtí thí, wuh sirf khúrák meṇ un chár ádamiyoṇ ke ṣarf hone lagí aur har ek muflis ho gayá aur har ek kí daulat meṇ tanazzul ágayá.

Tísre yih, ki Iṇglistán meṇ, jis qadr ádamí fi-l-wáqi' púrí miḥnat ke liház se kásht-kárí ke liye dar-kár haiṇ, usí qadr usmeṇ maṣrúf rahsakte haiṇ, aur záid ádamí dúsrá pesha yá mazdúrí ḍhúṇḍhte haiṇ aur uske karne par-majbúr hote haiṇ, aur miḥnat kí taraqqí hotí játí hai, aur miḥnat kí taraqqí se daulat kí taraqqí hotí játí hai; bar-khiláf Hindústán ke, ki yaháṇ ke qá'ide aur riwáj ká natija yih hai ki roz ba-roz miḥnat meṇ kamí hotí hai aur isí sabab se daulat meṇ tanazzul hotá játá hai.

Chauthe yih, ki jab taraqqí is miḥnat se taraqqí i daulat hotí hai, aur jabki ek kám, jisko sát ádamí kar sakte haiṇ, bís ádamí karte haiṇ, to 'aláwa iske ki uskí paidáwár unkí khúrák hí meṇ ṣarf hojátí hai, us mulk meṇ koí aisá kár-khána qáim nahíṇ hotá, jiskí tijárat se dúsre mulk ká rúpiya us mulk meṇ áwe. Agar ba-jáe bís ádamí ke sát ádamí, jinkí bar-ḥaqíqat ṣarúrat hai, kásht-kárí meṇ maṣrúf rakhe játe, aur tera ádamí minjumla bís ke nikál diye játe, to ṣarúr wuh yá aur koí pesha daulat kamáne ká karte, yá aisí jagah játe aur kásht-kárí karte jahán ádamí thore haiṇ aur zamín bahut hai, aur is ṣarí'a se apní daulat ko taraqqí dete.

Páṇchweṇ yih, ki Hindústán meṇ daulat ko taraqqí dene ke liye bahut se ṣarí'emaujúd haiṇ. Lohe kí 'umda kánoṇ

haiṇ, patthar kí bahut 'umda aur mušíd aqsám kí káneṇ haiṇ, aur bahut sí chízeṇ kí káneṇ maujúd haiṇ. Hindústání kol bhí unkí ṭaraf mutawajjih nahíṇ hai. Iská sabab sirf yihí hai, ki rafta rafta Hindústán kí daulat kam hotí gaí, aur logoṇ ko miḥnat kí 'ádat nahíṇ rahí aur jis qadr wuh kam miḥnatí hote gáe usí qadr unkí daulat meṇ zawál átá gayá. Is waqt baṛe baṛe daulat-maṇd kuchh bhí nahíṇ karte, kyoṇki wuh miḥnat ke 'ádí nahíṇ rahe. Baṛe se baṛe mahájan ko, ba-juz iske ki apní hí qaum apne hí mulk ke rahne-wáloṇ se sáth "per cent" súd lekar hazároṇ ko muflis banáe aur apní thailí meṇ rúpiya bhar kar muhr lagáde, jisko wuh mulk ki bih-búd ke liye kabhí kharch na karegá, aur kuchh kám nahíṇ hai; ḥálánki agar wuh miḥnat kí 'ádí hotá to us rúpiya se khud bhí bahut ziyáda naf' uṭhátá aur mulk ko bhí fáida phuṇchátá. Agar log miḥnat ke 'ádí hoṇ to is qism ke kámoṇ ke járí hone se 'ilm aur ṣan'at kí bhí taraqqí hotí. In kár-kháneṇ meṇ "Engineer" logoṇ kí khwáhish, muzdúr ziyáda dar-kár hote haiṇ, aur unkí ḥájat hone se unkí taiyárí kí khud Hindústán meṇ ẓarúrat pesh átí hai, aur in sab umúr kí ẓarúrat hone se muta'addid ṭarḥ ke shu'be taraqqí i 'ilm o ṣan'at wa miḥnat ke paidá hote haiṇ, jinmeṇ har ek taraqqí i daulat ká ẓarí'a hai.

Chhaṭe yih, ki zamín-dároṇ ko má-taḥt meṇ kásht-károṇ ke ṣilsila hone, unko ḥaqq i qabẓa ḥáṣil hone, aur is qá'ide se, ki wuh khud apní miḥnat se aur apne liye zamín kásht karke uskí paidá-wár meṇ se ek mu'aiyan ḥiṣṣa zamín-dár ko de, yih nuqṣ wáqa' húá hai, ki na zamín ko taraqqí ḥáṣil hosaktí hai na zirá'at ko aur na miḥnat ko. Chhoṭe chhoṭe ṭukṛe zamín ke, jab judágána qubẓa aur judágána intizám meṇ haiṇ, to koí tadbír taraqqí i aráżí kí nahíṇ ho saktí. Koí tadbír aisí nahíṇ hosaktí, jis se zirá'at meṇ taraqqí ho, koí kár-khána yá "Engine" yá kal aise kám meṇ nahíṇ á saktí, jis se ba-ẓarf'a i chár yá das ádamiyoṇ ke, *is qadr kám liyá já sake*, jo shukús yá sau ádamiyoṇ se ho saktá, aur is sabab se ashkháṣ kí miḥnat meṇ taraqqí bi-l-kull band hogaí. Ek aisá kám, jo sau ádamiyoṇ se anjám pátá, agar ba-madad ek kal ke, hamne use das ádamiyoṇ se anjám diyá hai, to iske ma'oí yih haiṇ, ki hamne har ek ádamí kí miḥnat ko das-guní taraqqí dí hai. Zamín ke chhoṭe chhoṭe ṭukroṇ meṇ taqsím ke sabab se, yih taraqqí, zamín kí quwwat, afzuní i zirá'at, afzáyish i miḥnat, sab masdúd hogaí hai, aur iske sabab se hazároṇ shu'be, jo zarf'e taraqqí i daulat ke haiṇ, sab masdúd hogae haiṇ. Pas jab-tak ki yih "system" Hindústán ká tabdíl na hogá, us waqt tak Hindústán kí daulat ko taraqqí na hogí. Furú'át i taraqqí i daulat i Hindústán par log bahut báteṇ karte haiṇ, magar jo maiṇ ne bayán kiyá yih uṣúl haiṇ. Jab yih durust hoṇge to furú'át khud ba-khud durust hote jáweṇge.

Us "gentleman" ne yih bhí kahá, ki merí khwáhish thí, ki maiṇ apne yih khiyálát kisí sharíf Hindústání ke sámne bayán karúṇ. Maiṇ khush húṇ, ki áj is majlis meṇ mujh ko yih mauqa' miláí. Us Hindústání ne us "European gentleman" se kahá, ki Hinddústán ká "system" kis ṭarḥ honá cháhiye. Usne bayán kiyá ki zamín-dároṇ ke má-taḥt koí kásht-kár na honá cháhiye. Sab zamín-dároṇ ko khud apne naukaroṇ se kásht karání cháhiye, jaisá ki Inglistán meṇ hotá hai. Mawáżi'át kí zamín ká taqsím honá aur qabẓa i judágána meṇ chalá jáná bi-l-kull band kiyá jáwe. Agar kisí mauza' ká málik, jo zamín-dár kahlátá hai, ek yá muta'addid hoṇ, unko mawáżi' kí zamín kí taqsím ká muṭlaq ikhtiyár na rahná cháhiye. Zamín-dár ke wárisoṇ ko bhí taqsím i aráżí ká muṭlaq ikhtiyár na rahe. Har ek mauza' kí zamín bilá-taqsím rahe, aur uskí kásht aur taraqqí i sabáb i zirá'at ká yak-já shámil ba-ṭarí'a naukaroṇ yá mazdúroṇ ke intizám rahe. Wuh log taukhwáh páweṇ aur kull paidá-wár ká málik zamín-dár ho. Agar muta'addid málik haiṇ to misl ek "Committee" ke manáfi' hiṣṣoṇ meṇ taqsím hojáwe, magar taqsím i aráżí aur uske chhoṭe chhoṭe qaṭa'át banáne yak-qalam mauqúf kardiye jáweṇ.

Is intizám ká khwáh na-khwáh yih natíja hogá, ki ḥájat se ziyáda ádamí kásht meṇ maṣrúf na honge, aur jo kásht se khárij honge wuh dúsrá pesha ba-majbúrí ikhtiyár kareṇge aur kaloṇ ke kár-kháne se khud qáim hote jáweṇge, aur unke ṭarí'a se muta'addid shu'be 'ilm o ṣan'at ke aur daulat paidá karne ke az khud paidá hote jáweṇge.

Usne kahá, ki "Ireland" ká ḥál bi-l-kull Hindústán ká sá hai aur muddat i daráz ká tajriba dono qism ke intizám ká hamáre sámne maujúd hai. "Ireland," jaise ki Hindústán qaḥt kí musíbat meṇ giriftár hotá hai, uskí daulat usí ṭarḥ roz ba-roz kam hotí játí hai jis ṭarḥ ki Hindústán kí. Bar-khiláf iske Inglistán, jahán wuh ṭaríqa járí nahíṇ hai, *kabhí is qism kí musíbatoṇ meṇ mubtila nahíṇ hotá.*

Is ṭuft-go ko ba'd majlis khatm húí. *Us Hindústání* ne apne "European" dost ká bahut shukr adá kiyá aur kahá, ki maiṇ ne ápke khiyálát sunne se be-bahá fáide ḥáṣil kiye, je ki ek dil-chisp bát-chít thí. Hamko ummíd hai, ki hamáre náziríṇ i akhbár ko bhí dil-chisp ma'lúm hogí, isliye hamne usko akhbár meṇ mundarij kiyá hai.

Hamáre ham-waṭan is bát par bhí ghaur kareṇge, ki agarchi Angrezoṇ kí majliseṇ meṇ bahut sí laghw aur behúda aur hansí aur qahqahe aur mazáq kí báteṇ hotí haiṇ, jaise ki Hindústániyoṇ kí majliseṇ meṇ hotí haiṇ, lekin 'aláwa us farq ke, je Hindústán kí hansí wa mazáq meṇ aur Angrezoṇ kí majliseṇ kí hansí wa mazáq meṇ hotá hai, uske sáth unkí majliseṇ meṇ kám kí báteṇ bhí hotí haiṇ. Hindústániyoṇ kí majliseṇ meṇ, afsos hai, ki behúda hansí wa mazáq ko siwá, ek bát bhí kám kí nahíṇ hotí.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBAR I LÁHOR.

Muwarrikha i 19 "June," San 1880.

'AURATOṆ KE ḤUQÚ'Q.

Tarbiyat-yáfta mulk is bát par bahut ghul macháte haiṇ, ki 'aurat aur mard donoṇ, ba-i'tibár áfríniish ke, masáwí haiṇ, aur donoṇ barábar ḥaqq rakhte haiṇ, koí wajh naḥíṇ ki 'auratoṇ ko mardoṇ se ḥaqír samjhá jáwe. Agar tamsílan kahá jáwe ki 'aurat insán ke liye ba-manzila báeṇ háth ke hai, yá qadr o qímat meṇ 'aurat ba-manzila solah ána ke hai aur mard ba-manzila rúpiya ke, tau bhí ispar rází naḥíṇ hote. Bá-íṇ-hama ham dekhte haiṇ, ki jis qadr qadr o manzilat 'auratoṇ kí maghab i Islám meṇ kí gaí hai, aur unke ḥuqúq aur unke ikhtiyárát ko mardoṇ ke barábar kiyá gayá hai, us qadr ájtak kisí tarbiyat-yáfta mulk meṇ naḥíṇ hai. "England," jo 'auratoṇ kí ázádí kí barí ḥámí-kár hai, jab uske qánún par, jo 'auratoṇ ke báb meṇ hai, nazar kí játí hai, to ma'lúm hotá hai, ki un logoṇ ne 'auratoṇ ko niháyat ḥaqír aur lá-ya'qal aur lá-shai samjhá hai.

"England" ke qánún ke ba-mújib, 'aurat, shádí karne ke ba'd, ma'dúmu-l-wujúd mutaṣawwar hotí hai, aur ẓát i shauhar se mubaddal hojátí hai. Wuh kisí qism ke mu'áhada kí ṣalábiyat naḥíṇ rakhtí, aur isliye wuh kisí dast-áwez kí, jo usne khud apní marzí se biláshauhar kí marzí ke likhí ho, zimma-wár naḥíṇ ho saktí.

Jo ẓátí asbáb aur mál o naqd wa jáedád, qabl i shádí, 'aurat kí milk ho, wuh sab ba'd shádí ke ba-qabza i shauhar ájátí hai. Jo jáedád ki 'aurat ko waráṣatan, qabl shádí ke millí ho us sab par uská shauhar, tá ḥín-ḥayát, qábiz hojátá hai, aur wuhí uská maḥáṣil letá hai.

Wuh misl lá-ya'qal shakhṣ ke, na kisí par da'wá kar saktí hai, aur na uspar koí da'wá rujú' kar saktá hai. Wuh bilá ijázat shauhar ke koí asbáb naḥíṇ kharíd saktí aur koí chíz bai' naḥíṇ kar saktí. Wuh ba-juz roṭí kháne aur kaprá pahanne aur ek makán meṇ rahne ke kharch ke, jo ẓarúriyát i zindagí ke liye darkár hai, aur koí kharch, ba-ghair marzí shauhar ke, naḥíṇ kar saktí.

San 1870 'Ísawí meṇ "Parliament" meṇ, mankúha 'auratoṇ kí jáedád ká ek "Bill" pesh húá thá. Usmeṇ sirf yih bát chálí gaí thí, ki wuh qánún, jisko ẓarí'a se, ba'd shádí ke, 'aurat apní jáedád se mahrúm hojátí hai, mansúkh kiyá jáe.

Jin ṣáḥib "Member" i "Parliament" ne, yih maswada qánún ká pesh kiyá thá, us waqt unhoṇ ne niháyat laṭíf bát yih kahí thí, ki ḥál ke qánún ke ba-mújib, jo kuchh jáedád 'aurat ke pás, qabl i shádí, hotí hai aur bád i shádí miltí hai, aur jo kuchh ki wuh apní miḥnat wa liyáqat se kamátí hai, ba'd shádí ke wuh uská naḥíṇ rahtá, sab par shauhar málik hojátá hai. Pas shádí ká asar us 'aurat par aisá hotá hai, jaisá ki kisí jurm qábil i zabṭí i jáedád ká.

Is guft-go par tamám "House of Commons" hans paṛá, aur aksar membaroṇ ne ṣáḥib i mausúf kí táíd kí. Pas Inglistán ke qánún ká 'auratoṇ kí nisbat yih ḥál hai, aur ghálíban koí qánún is se ziyáda kharáb aur mazarrat-rasán aur ná-inṣáf na hogá.

Zikr Musalmání qánún ká nisbat 'auratoṇ ke.

Ab khiyál karo, ki Musalmání qánún meṇ 'auratoṇ ko kis tarḥ 'izzat dí gaí hai, aur mardoṇ ke barábar unke ḥuqúq aur ikhtiyár taslím kiye gae haiṇ.

Ḥálat i ná-báligh meṇ, jis tarḥ mard usí tarḥ 'aurat be-ikhtiyár aur ná-qábil i mu'áhada mutaṣawwar hai, illá ba'd bulúgh wuh bi-l-kull, misl mard ke, mukhtár aur har ek mu'áhada ke láiq hai.

Jis tarḥ mard usí tarḥ 'aurat apní shádí karne meṇ mujáz hai. Jis tarḥ ki mard ke be-razá-mandí nikáḥ naḥíṇ ho saktá, usí tarḥ 'aurat kí biláraẓá-mandí nikáḥ naḥíṇ ho saktá.

Wuh apní tamám ẓátí jáedád kí khud málik aur mukhtár hai, aur har tarḥ usmeṇ taṣarruf karne ká usko ikhtiyár i kámil ḥáṣil hai. Wuh misl mard ke, har qism ke mu'áhada kí ṣalábiyat rakhtí hai, aur uskí ẓát aur uskí jáedád un mu'áhadoṇ aur dast-áwezoṇ kí bábat jawáb-dih hai, jo usne taḥrír kí hoṇ.

Jo jáedád, qabl shádí aur ba'd i shádí, uskí milkíyat meṇ áí ho, wuh khud uskí málik hai, aur khud uske maḥáṣil ke lene-wálí hai.

Wuh misl mard ke da'wá bhí kar saktí hai, aur uspar bhí da'wá ho saktá hai.

Wuh apne mál se har ek chíz kharíd saktí hai, aur jo cháhe usko bai' kar saktí hai. Wuh, misl mard ke, har qism kí jáedád ko hiba aur waṣíyat aur waqf kar saktí hai.

Wuh rishta-dároṇ aur shauhar kí jáedád meṇ se, batartíb i warásat, warsa pá saktí hai. Wuh tamám maghabi nekiyoṇ ko, jo mard ḥáṣil kar saktá hai, ḥáṣil kar saktí hai. Wuh tamám gunáhoṇ ke 'iwaz meṇ wuhí saráeṇ pá saktí hai, jo mard pá saktá hai.

Koí qaid, khâṣṣ 'aurat par, ba-juz uske jo khud usne, ba-sabab mu'âhada i nikâh ke, apne par qubúl kí hai, yá us tafáwut i satar i 'aurat ke, jo "nature" ya'ní qudrat ne dosre meṇ mukhtalif taur se banáyá hai, aisí nahíṇ hai, jo mard par naho. Pas ḥaqíqat meṇ maẓhab i Islám meṇ, jis ṭarḥ ki mard wa 'aurat ko barábar samjhá hai, waisá na kisí maẓhab meṇ hai na kisí qaum ke qánún meṇ hai; magar ta'ajjub aur kamál ta'ajjub is bát meṇ hai, ki tamám tarbiyat-yáfta mulk, Musalmánoṇ kí 'auratoṇ ká jo ḥálat hai, uspar bahut kuchh nám rakhte haiṇ, aur ismeṇ kuchh shakk nahíṇ ki tarbiyat-yáfta mulk kí 'auratoṇ kí ḥálat Musalmánoṇ aur Musalmán mulk kí 'auratoṇ kí ḥálat se ba-darajahá bihtar hai, ḥálánki mu'ámala bar-'aks honá cháhiye thá.

'Auratoṇ kí ḥálat kí bihtarí jo tarbiyat-yáfta mulkoṇ meṇ hamne taslím kí hai, usmeṇ kuchh yihí khiyál hamne be-pardagí kí ázádí ká nahíṇ kiyá hai, kyoṇki hamárí rá meṇ, Hindústán meṇ is bát meṇ jis qadr ki tafrít hai, us qadr tarbiyat-yáfta mulkoṇ meṇ, ifrát hai, aur jo ḥadd is shar' ne muqarrar kí hai aur jahán-tak ki insán uspar ghaur kar saktá hai aur apní 'aql ko kám meṇ lá saktá hai, bilá-shubha wuhí ḥadd niháyat durust aur ṭhík ma'lúm hotí hai. Is maqám par jo hamko baḥs hai, wuh sirf mardoṇ ke 'auratoṇ ke sáth ḥusn i sulúk aur ḥusn i mu'ásharat aur tawázu' aur khátir-dárí aur muḥabbat aur pás i khátir, aur unkí ásáyish aur árám aur khushí aur farḥat kí taraf mutawajjih hone aur unko har ṭarḥ par khush rakhne, aur ba-'iwaz iske ki 'auratoṇ ko apná khidmat-guzár tasawwur kareṇ, unko apná anís aur jalís aur rafíq o rázhat ká sharík, aur apne ko unkí aur unko apní bá'is musarrat aur taqwíyat ke samajhne par baḥs hai. Bilá-shubha, jahán-tak ki hamko ma'lúm hai, tarbiyat-yáfta mulkoṇ meṇ, 'auratoṇ ke sáth yih tamám marátib ba-khúbí barte játe haiṇ, aur Hindústán meṇ to aisí ná-láiqí aur khák urtí hai, ki *na'úzu bi-l-láhi minhá.*

Jo log ki in kharábiyoṇ ko maẓhab i Islám ká taraf nisbat karte haiṇ, yaqíní unkí ghalatí hai, balki Hindústán meṇ jis qadr ki 'auratoṇ kí ḥálat meṇ tanazzul hai, sirf uská bá'is aḥkám i maẓhab i Islám kí ba-khúbí pá-bandí na karná hai. Agar unkí pá-bandí kí jáe, to bilá shubha yih tamám kharábiyáṇ dúr ho jáweṇ. Ma'aházá bará bá'is iská "uncivilized" ya'ní ná-muhaẓẓab honá Musalmánoṇ ká hai. Muhaẓẓab qaumoṇ ne, bá-wujúde-ki unke háṇ ká qánún nisbat 'auratoṇ ke niháyat hí náqis aur kharáb thá, apní 'auratoṇ kí ḥálat ko niháyat a'lá daraja kí taraqqí par pahuncháyá hai; aur Musalmánoṇ ne, bá-wujúde-ki unká maẓhabí qánún nisbat 'auratoṇ ke aur unkí ḥálat kí bihtarí ke tamám dunyá ke qánún se bihtar aur 'umda thá, magar unhoṇ ne, apne ná-muhaẓẓab hone se, aisá kharáb bartáo 'auratoṇ ke sáth ikhtiyár kiyá hai, jiske sabab tamám qaumeṇ unkí ḥálat par haṇstí haiṇ, aur hamárí zátí buráiyoṇ ke sabab, is wajh se ki qaum kí qaum ek ḥálat par hai, *illá má-shá alláh*, us qaum ko maẓhab par 'aib lagátí haiṇ. Pas ab yih zamána nahíṇ hai, ki ham in bátoṇ kí ghairat na kareṇ, aur apne chál-chalan ko durust na kareṇ, aur jaisá ki maẓhab i Islám roshan hai, khud apne chál-chalan se, uskí roshaní ká sabát logoṇ ko na dikháweṇ.

FALÁḤAT.

Jab ham khiyál karte haiṇ aur dekhte haiṇ, to ham apne madáris i qasbátí aur dehátí ko 'ilm i faláḥat se bi-l-kull khálí páte haiṇ. Yih hamárá i'tiráz sirf mu'allimán i madáris kí ta'lím hí par kuchh nahíṇ hai, balki ziyáda-tar un logoṇ par hai, ki jo is ta'lím ke mu'ámala meṇ a'lá daraja ke 'ahda-dár haiṇ, aur wuh waqtan fa-waqtan imtiḥán ke jalse meṇ bhí sharík hote haiṇ. Kyá unko yih bát mangár hai, ki kull tulabá, khwáh kisí qaum aur kisí pesha ke hoṇ, wuh sab ek sí ta'lím pákar naukarí ke dhande meṇ lagjáeṇ, aur apne aslí pesha ko, ki jis se mutlaq unko wáqifíyat nahíṇ hai, tark kardeṇ. Hamárí Gavarnmant ká hargiz yih manshá ta'lím ke bára meṇ nahíṇ hai, ki jo mulk ko iflás kí ḥálat meṇ láne-wálá hai. Balki khâṣṣ manshá Gavarnmant ká yih hai, ki jo ádamí jis pesha ká ho, usko usí qism kí ta'lím díjáe, táki mulk kí ásúdagí ko taraqqí ho, magar aisá nahíṇ hotá.

Qasbátí aur dehátí madáris meṇ, ki jahán 'ilm i faláḥat kí az-bas zarúrat hai, koí batáelewo ki kisí larke ne 'ilm i faláḥat ká imtiḥán "pass" kiyá; yá káshtkároṇ ke ta'lím-yáfta larke záhir kar sakte haiṇ, ki zamíṇ ko kis khát se quwwat aur roídagí ziyáda hotí hai, aur kharáb-shuda zamín, ki jismeṇ shoríyat paidá ho gaí ho aur quwwat i roídagí usmeṇ, ba-sabab ṭhande hojáne ke, játí rahí ho, kyoṇkar durust ho saktí hai. Ummíd hai, ki is qism kí báton ko wuh hargiz nahíṇ jánte honge, aur agar jánte hote to wuh apní zamíneṇ ko kyoṇ kharáb hojáne dete. Dar-aṣl wuh log hal ko chaláná bhí nahíṇ jánte.

'Ilm i faláḥat ek aisá 'ilm hai jo káshtkároṇ ke ḥaqq meṇ niháyat mufíd hai. Jaise 'ilm i ṭib ke zarí'a se, insán ádamí ke jism ke andarúní ḥálát aur 'awáriz i badaní ko tashkhíṣ kar ke 'iláj kar saktá hai, waise hí faláḥat-wálá bhí zamín kí bimárí ko dar-yáft karke mu'álij ho saktá hai, aur bigrí húí zamín ko durust karke us se awá' aqsám ke phal khá saktá hai. Lekin hamáre mulk ke bá-shande majbúr haiṇ, kyoṇki ta'lím i 'ulúm to ba-ikhtiyár i dígaráṇ hai, aur apní khushí i khátir se kuchh karne ke láiq nahíṇ haiṇ, agar kisí láiq hote to kharáb-shuda zamíneṇ ko, jo nahr ke sabab se bigar gaí haiṇ, durust karke apne kám meṇ láte. Ájtak in logoṇ ko kisí ne nahíṇ batláyá ki kharáb-shuda zamín meṇ, jisko choil kahte haiṇ, daryá kí ret aur gobar miláne se wuh apní ḥálat i aslí par ásakti hai aur dána ko ugákar phal phúl lagátí hai. Bahut jagah iská tajriba ho chuká hai, ki gobar zamín kí achchhí khát hai aur uskí ráKh bhí zamín ke ḥaqq meṇ fáida-mand hai. Jis zamín meṇ uple kí rákh ḍálí játí hai, wuh zamín kí táqat ko ziyáda kartí hai, magar wuh táqat darakht kí bálídagí ke ḥaqq meṇ ek faṣl tak bakár-ámad hotí hai, aur gobar kaí sál tak táqat rakhtá hai. Ba'z jagah puráni páns ká pání bhí zamín ko mufíd hai, magar mizáj har ek mulk aur har ek khitta ká judágána hai, jaisá ki Málwa kí zamín meṇ, agar khát díjáe, to quwwat i roídagí uskí záil hojátí hai.

Lahore:—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 26 "June," San 1880.

"LORD RIPON" AUR HINDUSTÁN KÍ ḤUKUMAT.

Ab to mukhtalif akhbároṇ ke zarí'e se "Telegram" ne ghar ghar ḳhabar dedí, ki hamáre nae ḥukm-rán i ʿazí-shán, hamáre "Viceroy" aur "Governor General," kishwar i Hind ke Náibu-l-salṭanat, ḥuẓúr "Marquis of Ripon" raunaq-afroz i Hindústán háe. Mubárak! Ámín!!

Is badhí amr se koí fard i bashar inkár nahíṇ kar saktá, ki har "Governor General" ko, tashrífáwarí ke waqt, is bát ká tah i dil se ḳhiyál hogá, ki maiṇ nek-nám aur fáiz-ba-marám jáúṇ; mujhe ahl i Hind mere ba'd yád kareṇ; Inglistán meṇ merí ṭarz i tamaddun kí dhúm ho; bad-námí se maiṇ maḥfúẓ rahúṇ; aur jis salṭanat i rafí' kí ṭaraf se, maiṇ ba-ḥaisíyat i náibu-l-salṭanat bhejá gayá húṇ, us kí mere sabab se tauhín na ho; aur jis mulk i wasí' wa zar-ḳhez kí ḥukúmat ḳhudáwand i ḥaqíqí aur ḳhudáwand i majází ne mere supurd kí hai, usko ba-'unwáṇ i munásib, inṣáf aur sa-ḥáí ke sáth 'amal meṇ láúṇ, táki ham-chashmoṇ meṇ merí ábrú ho aur mere dil ko ek qism ká surúr i maufúr ḥásil ho, ki maiṇ ne apná farẓ adá kiyá. Lekin, isme bhí shubha nahíṇ, ki ájtak har ek "Governor General" kí yih ḳhwáhish púrí nahíṇ húí. "Lord Canning," "Lord Lawrence," "Lord Northbrook," "Lord William Bentinck" wa-ghaira Gavarnar Janaraloṇ kí yih dilí árzú be-shakk bar áí, lekin ba'ẓ Gavarnar Janaraloṇ kí ḥálat meṇ qaẓíya bi-l-'aks nazar áyá. Ba'ẓ "Viceroy" namúd o búd ke liye, aur is gharaz se log hamko achchhá kaheṇ 'umda ṭarz par kám karte the. Ba'ẓ sirf ḳhauf i ḳhudá ke sabab se, 'araq-rezí aur koshish i maufúr ke sáth ri'áyá kí dil-joí aur ḥaqq-parastí ká qadam qadam par ḳhiyál rakhte the. "Nelson" kí jis waqt logoṇ ne ta'rif kí, aur ṣidq i dil se, bilá tasannu', kahá, ki "ápne apne mulk ke liye wuh kám kiyá jis se "Britain" kí sárí ḳhudáí meṇ hawá bandh gaí, aur "Spain" (Haspánía) ke námí-girámí jaház i jangí ko shikast dekar ápne Bartánía ke nám ko chamká diyá," us waqt yih sab sunkar "Nelson" ne kahá ki "maiṇ apne ko is tausíf ká hargiz mustaḥaqq nahíṇ samajhtá, kyoṇki Inglistán ko ummíd hai, ki har shakhs apná farẓ adá karegá."

Yih fiqra logoṇ ko is daraja pasand áyá, ki ájtak ẓarbul-maṣal hai, aur wáqa' meṇ hai bhí isí láiq ki isko áb i zar se likhye. Be-shubha, Inglistán meṇ, ham-dardí kí wuh garmí i bázár hai, ki sháyad hí kisí aur mulk meṇ ho. Pas yih ummíd, ki har shakhs apná farẓ adá karegá be-já nahíṇ. Un a'yán i salṭanat se, ḳhuṣúṣan, aur bhí ziyádá ummíd hai, jo, ek ghair mulk meṇ, ri'áyá i muṭí' wa farmán-bardár wa ḳhair-ḳhwáh par ḥukm-rání ke líye bheje játe haiṇ. "Ireland," aur "Canada," aur salṭanat i Bartánía kí kull nau-ábádiyoṇ aur muṣáfát se ziyáda muṭí' wa bihí-ḳhwáh i salṭanat i mausúf, ri'áyá i Hindústán hai. Pas agar a'lá ḥukm-rán i Hindústán, ya'ní "Governor General" aisí ḥalímu-l-ṭab' ri'áyá ke sáth, ek ri'áyat i ḳhiṣṣ aur tawajjuh i kámil se pesh áweṇ, aur uskí dil-joí aur faláḥ ká aur bhí ziyáda ḳhiyál rakheṇ, to me-zebad.

Pur-záhir hai, ki ḥuẓúr "Lord Ripon" ek bare názuk kám ke liye muntakhab húe haiṇ. Itne bare 'aẓímu-l-shán, wasí', zar-ḳhez, ábád jazíra-numá kí ḥukm-rání aur kar amr kí nigráni ásán nahíṇ hai. Iske liye bará bedár-maghz aur 'álí-damágh aur ḳhush-fikr ḥukm-rán cháhiye. "Governor General" ke liye ek ḳhiṣṣ liyáqat dar-kár hai. Shukr hai, ki "Marquis of Ripon" meṇ Gavarnar Janarali kí liyáqat is daraja maujúd hai, ki hamárí kull murádeṇ bar áeṇgí. "Parliament" ke donoṇ hanseṇ meṇ ápne nek-námí ḥásil kí thí; Hindústán ke "Under Secretary" aur phir "Secretary of State" rah chuke haiṇ; ṣigha i jang ke bhí kuchh 'arse tak "Secretary" rahe the. 'Alá-wa bar-íṇ, ápkí zakáwat i ṭab' aisí hai, ki mushkil se mushkil kám ko áp ba-ásání, 'unwán i sháyasta ke sáth, anjám de sakte haiṇ. Pas hamko taqwiyat hai, ki ápkí taqarrurí hamárí faláḥ ká bá'iṣ hogí, *in-shá alláh*. "Lord Ripon" ko chaud umúr kí taraf ḳhiṣṣ-kar mutawajjih honá cháhiye, jinmeṇ se ba'ẓ ẓarúrí amr ma'riẓ i bayán meṇ áte haiṇ.

1, Hindústán ko bahut bari ẓarúrat is bát kí hai, ki uská ḳhazána i 'ámira ḳhálí na rahe, táki jab kabhí, ri'áyá kí faláḥ wa ásáyish ke liye, zar i ḳhaṭír kí ẓarúrat láḥiq ho, to diqqat na pare. Yih bát usí waqt ḥásil ho saktí hai, jab ghair-ẓarúrí muḥárabát se naját mile, táki jang kí kashmakash aur fath o shikast ke ḥálát meṇ, Gavarnmanṭ i Hind, majbúr bakar, is qadr mutawajjih no hojáe, ki andarúní intiẓám i mulk kí taraf ṭawajjuh mabzúl karne kí naubat na áe.

"Lord Ripon" ká yih fiqra *hamárí taqwiyat* aur dil-jama'í ke liye az-bas káfí hai, ki "jab amn o amán qáim ho, to Gavarnmanṭ i Hind andarúní taraqqí i mulk par mutawajjih ho." Haqq yáṇ hai, ki amn o amán aur ṣuḥ hí kí ḥálat meṇ, a'yán i daulat andarúní intiẓám i mulk kí taraf, kamá-ḥaqquhú mutawajjih ho sakte haiṇ. Jang kí ḥálat meṇ, taraqqí i mulk aur rafáh wa bih-búdí ká kamá-yambaghí ḳhiyál rakhná waisá hí hai, jaisá chane ká chabáná aur shahnáí ká bajáná. Amn ke zamáne meṇ jo tadbíreṇ taraqqí i mulk aur 'umdagí i naẓm o nasaq i salṭanat ke liye, ho saktí haiṇ, wuh ḥálat i jang meṇ hargiz nahíṇ ho saktiṇ. Pas Hindústán kí manfi'at aur bih-búd ke liye ab amn o amán aur ṣuḥ i kámil kí az-bas ẓarúrat hai. Hamko ummíd i wáṣiq hai, ki "Lord Ripon" ke 'ahd meṇ amn ká ṭúṭí bolegá. Yih us Gavarnmanṭ kí taraf se muntakhab húe haiṇ, jo jang kí jání dushman hai, aur unko aise wuzará ne muntakhab kiyá hai, jo jang ke ḳhiláf kharre ke kharre likh chuke haiṇ. Al-gharaz ḳhazána i Hindústán ká intiẓám niháyat hí ẓarúrí hai. Málí

hálat i mulk bahut barí tawajjuh ke qábil hai. Yih khazána hí kí hálat ká hí'is thá, ki "tax" ká bár, badaraja i majbúrí, ri'áyá par dálá gayá. Yih Hindústán kí fanáyshlí hí ká sabab thá, ki jo rúpiya qaht ke intizám ke liye jam' kiyá gayá thá, wuh aur umúr meṉ ṣarf kiyá gayá. "Lord Ripon" kí a'lá daraja kí bedár-maghzí isí ke inṣáf i sháyasta se záhir hogí. Jab hamne suná thá, ki "Mr. Goschen" ko wuzaráe jadíd ne, Gavarnar Janarálí i Hind ke liye tajwíz kiyá hai, to bahut khush húe the, kyoṉki "Mr. Gladstone" ke ba'd fanáyshlí meṉ inhí ṣáḥib ko dakhl hai, lekin "Lord Ripon" kí liyáqat bhí mahjúd nahíṉ hai, wuh aur umúr ke 'alá'va ismeṉ bhí achchhí dast-gáh rakhte haiṉ.

2, "*Tax.*" Firqa i "Liberal" ke kull membar muttafiqu-l-ráe haiṉ, ki "tax" ke bár i 'azím se ahl i Hindústán zer-bár ho rahe haiṉ. Aur such bhí yúṉ hai; go is meṉ shakk nahíṉ, ki "tax," jíiz ho yá ná-jáiz, ri'áyá ko sakht girán guzartá hai. Khushí se koí shakhs "tax" denáḳáheko pasand karne lagá. Ham "tax" ke khiláf nahíṉ haiṉ, balkí hamárí yih ráe hai, ki koí sháyasta mulk duníyá ke pardo par aisá nahíṉ, jismeṉ "tax" se ri'áyá barí ho. Lekin "tax" usí qadr lená cháhiye ki ri'áyá mutahammil ho sake. "Lord Mayo" aur "Lord Northbrook" aur akṣar láiq láiq mudabbiroṉ aur mustanad ahlu-l-ráe yihí kah chuke haiṉ, aur kahte játe haiṉ, ki Hindústán kí ri'áyá ab "tax" kí mutahammil nahíṉ ho sakí, balkí zer-bár húí játí hai. Wuh hámesha Gavarnmant ko is bát kí taraf mutawajjih karte rahe. Aur ab wuh waqt ágayá hai, ki "tax" kí sakhtí se hamáre ham-watan mahfúz wa masún rakhe jáeṉ. Zarúr ummíd karní cháhiye, ki jis "tax" kí nisbat is qadr shor macháí, aur jisko waqúí'-nigároṉ aur firqa i "Liberal" ke membaroṉ ne niháyat shadd o madd se, áṛe háthoṉ liyá, wuh abdúr kar diyá jáe. Be'g akhbároṉ ne abhí se ásmán sar par uṭhánā shurú' kiyá hai, ki firqa i "Liberal" kí Gavarnmant aur "tax" ke manqúf karne meṉ is qadr tawaqquf, yihí log to ghul-ghapárá machá'e the ki "tax" manqúf karná cháhiye, "tax" se ri'áyá par jabr hotá hai, aur chuníṉ o chunáṉ, aur ab yihí log khámosh baiṭhe haiṉ Lekin ham unkí tashaffí karte haiṉ, aur unko yaqín diláte haiṉ, ki unkí árzú i dilí bar áegí. Bhalá yih amr qarín i qiyás hai, ki "Mr. Gladstone" aur "John Bright" aur "Mr. Fawcet" aur "Duke of Argyll" wa-ghaira mashhúr mudabbiroṉ ke firqa kí Gavarnmant meṉ "tax" manqúf na ho? *Astaghfir-allah!* Mumkin nahíṉ, Koí ghá'aql bhí khiyál kar saktá hai, ki "Mr. Chamberlain" wa-ghaira "Radical Member" is sakhtí ko gawárá rakheṉge, yá "Sir Charles Dilke" "tax" ke fawáid záhir kareṉge. "Marquis of Hartington," "Secretary of State" aur unke náib "Marquis of Lansdowne," in donoṉ kí ráe "tax" kí nisbat, jo kuchh hai, wuh pur-záhir hai. Bá-har-kaif, ham bahut jald yih muzhda suneṉge, ki is balá se hamne chhuṭkárá páyá.

3, *Sar-rishta i ta'lím.* Yih wuh faiz-bakhsh sar-rishta hai, ki iskí jis qadr ta'ríf kareṉ ba-já hai. Yih wuh sar-rishta hai, jiskí nisbat ham kah sakte haiṉ, ki ibtidá'í zamána se Hindústán meṉ kisí Rája, Mahárája, yá Bádshah ke 'ahd meṉ ta'lím i ri'áyá meṉ, uská 'ushr i 'ashír bhí rúpiya ṣarf nahíṉ húá, jo is Gavarnmant ke 'ahd meṉ ṣarf hotá hai. Sar-rishta i ta'lím kyá yúṉ kahiye ki ek chashma i faiz i 'ámm járí hai. Is sar-rishta meṉ, agar "Lord Ripon" ke zamána meṉ, takhfíf na húí, to *subḥán-allah!* aur jo kisí qadr taraqqí húí, to *núrun 'alà núr.* Jo log is amr ke qá'il haiṉ, ki sar-rishta i ta'lím meṉ takhfíf ek zarúrí amr hai, jinkí yih ráe hai, ki kálijoṉ kí chandáṉ zarúrat nahíṉ, jo aláníya kahte haiṉ, ki ba-qadr i zarúrat thorí sí ta'lím Hindústániyoṉ ke liye káfí hai, wuh "Lord Macaulay" kí us mushhúr "speech" ko bhúl játe haiṉ, jo, 'arṣa húá, unhoṉ ne kamál liyáqat aur apní ma'múlí faṣáḥat ke sáth bayán kí thí, aur jisno "House of Commons" meṉ ghulghula dál diyá thá. "Lord" áṉ-jahání ne kahá thá, kí taraqqí i ta'lím kí Hindústán ko ashad zarúrat hai. Yih samajhná ki a'lá daraja kí ta'lím pákar Hindústání sar-kash ho jáeṉge, barí ghalatí hai. Mumkin hai, kí tarbiyat-yáfta Gavarnmant kí khidmat meṉ apná da'wá posh kareṉ, magar sar-kashí ká khiyál be-já hai. An-parh ádmiyoṉ se yá un logoṉ se, jo 'ulúm i maghribí aur khiyálát i "civilization" se ná-wáqif haiṉ, sháyad yih amr kabhí waqú' meṉ áneká ihtimál ho bhí; lekin jin Hindiyoṉ ke zulmat-kada i dil maghribí khhiyálát wa sháyastagí se munawwar ho gae haiṉ, unse is bát ke waqú' meṉ áne ká gumán ghalat hai. Wuh khúb samajhte haiṉ, ki Hindústán ke liye yihí Gavarnmant mughtanimát se hai. 'Alá-wa bar-ín koí mulk taraqqí nahíṉ kar saktá. tá-waqte-ki uske báshande sháyastagí ke uṣúl se kamá--baqquhú wáqif na hoṉ. Aur pur-záhir hai, ki uṣúl i sháyastagí se us waqt tak insán wáqif nahíṉ ho saktá, jabtak a'lá daraja kí ta'lím na páe. Máná, ki mutamawwal Hindi roṉ par bhí farz hai, ki sar-rishta i ta'lím ká kull bár Gavarnmant hí ke zimma na kareṉ, khud bhí sá'i i bi-l-khair hoṉ, lekin pahle unko is qadr sháyasta to kar líjiye, ki wuh apne mulk kí bih-búdí samajh sakeṉ.

4, *Zirá'at aur tijárat.* "Municipal Corporation" kí "address" ke jawab meṉ, "Lord Ripon" ne jo kuchh farmáyá, usmeṉ yih fiqra bhí hai, ki "agar maiṉ aisá khush-nasíb hoúṉ, ki apne 'ahd i hukúmat meṉ kisí tarh par is mulk kí kásht-kárí aur tijárat meṉ taraqqí kar sakúṉ, jo ahl i Hind kí faláh aur bih-búdí ká ha'iṣ hai, to maiṉ apní "political" zindagí ká bahut bará fáz isko khiyál karúṉ. Khudá karo yih árzú púrí ho, *amín!* Is khiyál faláh i ri'áyá kí jis qadr midhat-sará kíjáe, kam hai. Hindústán kí zirá'at kí hálat bahut barí tawajjuh ke qábil hai. Afsos hai, aisá sar-sabz o sháddb wa zar-khez mulk, aur kásht-kárí is qadr be-farogh ho. "American" aur Hindústán kí zirá'at ká agar báham muqábala kiyá jáe, to ṣáf záhir ho, ki jis qadr hissa i zamín se wahán ghalla paidá hotá hai, us qadr hissa i arází se kahíṉ kam yahán ghalla paidá hotá hai. Wajh yih, ki "American" ke kásht-kár uṣúl i zirá'at se wáqifiyat rakhte haiṉ, aur Hindústán ke kisán an-parh, gaṉwár, purání lakír ke faqír, uṣúl i "scientific" se ná-wáqif i mahz. Inse bhalá kyoṉkar ummíd ho saktí hai, ki paidáwár ko taraqqí deṉ. Zamín kam-zor ho gaí aur hotí játí hai; aur yihí kaifíyat khudá na-khwásta rahí, to aur bhí bad-tar hálat ho jáegí. Kisáṉon kí za'ífu-l-i'tiqádí aur unke kiram-khurda daqyánúsí khiyálát aur bhí sitam dháte haiṉ. Is umúr kí taraf dil o ján se máil, aur taraqqí i zirá'at ká, sáí honá niháyat zarúrí amr hai.

Qas 'alà házá, tijárat kí taraqqí bhí fawáid i Hindústán ke liye pur-zarúr hai. Agar "Lord Ripon" ke 'ahd i hukúmat meṉ zirá'at ne taraqqí pái, aur tijárat ne háth páoṉ nikále, to ápká a'hd i daulat-mahd yád-gár rahegá. Khudá kare aisá hí ho!

5, *Qánún i akhbárát i desí.* Ismeṉ shakk nahíṉ, ki ba'ẓ desí akhbároṉ ne dáira i ázádí se qadam báhar nikálá thá aur ba-daraja i majbúrí Gavarnmant ko aisá qánún náfiẓ karne kí zarúrat wáqí' húí thí. Lekin hamko iskí nisbat aur bhí bahut kuchh likhná hai.

(Báqí áyanda.)

Lahore—"C. & M. Gazette" Press.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. *July 1880.* *No. 26.*

TURKEY.

In one of the early numbers of our Journal we quoted remarks by travellers in Turkey and Persia, indicating that the system of writing which prevails in those countries has much to do with the ignorance, the mis-government, and the utter hopelessness of reform which are their permanent characteristics.

The last number of the *Nineteenth Century* contains an article by Mr. Edwin Pears, entitled "A programme of Reforms for Turkey;" in which the Turkish system of writing is again distinctly arraigned as one of the causes of Turkish degradation.

"Everywhere," says Mr. Pears, "Greeks and Bulgarians are actuated by great zeal for education. The same remark applies also to the Armenians of the empire. Now what are the Turks doing in this direction? The answer is, simply nothing at all. Their fathers have done without education, why should they trouble themselves about it?"

So far Mr. Pears has merely stated an unhappy fact, but note his next paragraph in which the principal cause of that fact is distinctly announced :—

"Perhaps the Turk is not altogether without excuse in this matter. The method of teaching and the inherent difficulties of Turkish written characters are so great that it

takes a boy eight or ten years to learn to read as well as a Greek or Bulgarian would do in his own language in two or three. This difficulty in learning his language has to be taken into account in estimating what chances a Turk has in making progress compared with those of the Greek population. Midhat Pasha wished to prohibit the learning of Bulgarian on the express ground of his difficulty in learning to read and write Turkish. A Turkish child had no chance, in Midhat's view, of competing with a Bulgarian child, in consequence of the facility with which the latter could learn to read and write. His remedy, however, was to level down instead of to level up. Ali Suavi, and some of the men who formed what was called the Young Turkey Party, felt the difficulty, and proposed to write the language in Roman characters. The movement, however, never had a chance of success, though the fact that there are at this moment, and have been for years, newspapers published in Constantinople written in Turkish with Greek characters, and others with Armenian characters, shows that a change of the kind presents no inherent difficulties."

A few sentences follow as to another very important point—the home training of children under Christain fathers and mothers; and then Mr. Pears returns to the subject of his previous paragraph, and writes thus :—

"The Moslem has no desire for education, and has not the means of obtaining it if he had. When he has acquired a knowledge of his written language, he finds little worth reading. His language opens to him no original sources of literature, and what there is he *deciphers rather than reads.* Hence foreign literature is a sealed book to him. The notion, for example, of having a novel of Thackeray or Macaulay's History translated into Turkish, and read for pleasure,

is ludicrous to any one who has seen the amount of care and labour involved in reading. There are probably very few Turkish scholars who can glance through a newspaper with the same facility with which an average school boy of twelve can glance through an English newspaper.

We have italicised the words "*deciphers rather than reads*" because they express the substance of our indictment against the oriental systems of writing. In the great majority of instances the so-called reading of orientals is, as Mr. Pears point out, *laborious* deciphering, and even in those other instances in which professional training enables our Kachahrí Munshís to supply defects of legibility by skilled and systematic guessing, and thus diminishes the laboriousness of their task, the process is still different from "reading" in the western sense, that is to say from reading in which—without check or irksomeness—the *thought* of the reader follows the exact words of the printed page.

We were not aware—until we read Mr. Pears' article—that there had ever been a party in Turkey itself possessing sufficient sagacity to advocate the Romanizing of the Turkish language. It is interesting to note how frequently the question forces itself to the front independently, in every part of the oriental world.

But although we had not heard of attempts to Romanize Turkish before, we have not unfrequently indulged in speculations as to what the result might have been if the rulers of the Ottoman Empire had had sufficient foresight and firmness of purpose to *Hellenize* the Turkish language.

The Greek character is in many respects inferior to the Roman; but, like the Roman, it is easy and legible, fitted for type printing, and capable of meeting the requirements of modern civilization.

Had the Turks—without changing their religion or their language—made the slight concession to Hellenic feeling and to advancing civilization involved in the adoption of the Greek character, it is possible that a basis might have been found for the amalgamation of rival nationalities and the development of a new Byzantine empire.

But, we are wandering into dream-land,—and so far as Turkey is concerned—it is too late to indulge in dreams.

It is not too late to apply the moral in India. We appeal to our Indian Musalmáns to take warning from the ruin of their co-religionists in other countries and to accept a reform without which they can never hope to compete with the nationalities of Europe, or even with the Hindú and Pársí races of India itself.

EDITORIAL NOTES.

In a recent issue the *Pioneer* reverts to a subject which it discussed some twelve months ago,—the education of the tribes of Arakan—and strongly advocates the introduction of the Roman character as the basis of that education.

We take the following from the *Indian Mirror* :—

"A Memoral is about to be submitted to the Government of Bengal protesting against the introduction of the Kayathí character in substitution for Urdú in the Civil Courts in Behar. The movement is said to be set on foot by the Mahomedan Amlah attached to the Courts in the Behar Districts and a certain class of law-brokers."

The writer of the above paragraph is evidently a Hindú advocate of the Kayathí character. We trust that our Persian-writing friends appreciate the delicacy with which he attributes the movement in favor of the Persian character to the "Mahomedan Amlah" and to "*a certain class*" of "law brokers."

The change of character which the Government of Bengal has been pleased to order in Behár is also referred to in the last number of the *Calcutta Review* by Mr. Grierson, whose remarks on the subject are as follows:—

"During the past few years the Government of Bengal has been gradually substituting the Kayathí for the Persian alphabet in writing all official documents in Behár. To the uninitiated the numerous Government Resolutions, and the very considerable mass of correspondence on the subject, may seem to have been little more than an attempt to define accurately the difference between Tweedledum and Tweedledee; and irreverent scoffers might have been heard to talk of the "tremendous profit on a saxpence" to be achieved by the proposed change. Others there were who distinctly deprecated the alteration as made in the wrong direction; but, not heeding the clamour raised by the indolent and the interested, Government has adhered to its resolution; and finally, by a late order, all Vernacular writing of any kind, except that in the Kayathí character, has been prohibited from the 1st of January 1881, throughout Behár. That this change has emphatically been one in the right direction no disinterested person can deny."

We are not so sure as Mr. Grierson appears to be that all "disinterested" persons take his view of the matter. Kayathí is chiefly known to us in the Panjáb as the character

used by Púrbía bearers and saises for their accounts ; it may be sufficient for the recording of such simple memoranda, but it does not strike one as a character suitable for civilized Government. How many printed books are there in Kayathí ? Is it accepted by the Educational Department of Behár as a printed character or is it merely regarded as a script corruption of Nágarí ? We trust that some member of our Society will give us fuller information on these and other points connected with the change in Behár. In the course of the conflict between one form of semi-barbarism and another have the claims of the civilized Roman been altogether ignored ?

Apart from his notice of the Kayathí character Mr. Grierson's article, entitled " A plea for the people's tongue," is well deserving of perusal.

One who prefers Kayathí writing to the Nágarí and Persian may be expected to prefer provincial dialects to Hindí and Urdú, and this is the case with Mr. Grierson. Urdú he regards as analogous to the " Pigeon-English " of Hong Kong, while Hindí receives even less consideration from his pen. Indeed, the very existence of Hindí is denied, and we are invited to take our choice from seven or eight provincial dialects—languages Mr. Grierson considers them—in its stead.

We have no wish to join issue with Mr. Grierson on the subject of Hindí dialects. Our local knowledge of the North West Provinces and of Behár is not such as would justify us in doing so. We would only ask, whether our system of education in India can be considered a satisfactory one when its very foundations—the languages and the characters, written and printed, on which it is based—are the subject of controversy and confusion ?

A recent issue of the *Pioneer* contains the following paragraph regarding the *Spelling Reform Association* :—

"SPELLING REFORM.—The annual meeting of the *Spelling Reform Association* was held on Monday night at the Royal Asiatic Society's Rooms, Albemarle street. Dr. W. W. Hunter, C.I.E., in the chair. The report of the General Committee stated that numerous schemes had been received, and were now tabulated and classified, so that the Committee had now before it material for the elaboration of a scheme or schemes to be considered by the Association. Lectures had been numerously given on the subject of Spelling Reform. The Committee congratulated the members that Professor Sayce had consented to become President of the Association. Dr. Hunter, in moving the adoption of the report, pointed out that four distinct branches of work lay before the Association, of which two had been successfully overcome, and two, the selection of a scheme and the propagation of it, remained. He commented on the valuable results already obtained from the classification ; and urged all the members to energy in carrying on the work. Sir Charles Trevelyan, Mr. A. J. Ellis, Mr. R. N. Cust, and others, supported the motion. The report was unanimously adopted. The governing body for the ensuing year was then elected : Professor Sayce being nominated as President, and the proceedings closed with votes of thanks to the Royal Asiatic Society, and to Dr. Hunter for presiding. Among those present were Sir William Robinson, Sir C. Trevelyan, Mr. W. S. W. Vaux, and Mr. James Spedding."

The *Indian* (Sunday) *Mirror* in its issue of June 13th appears to advocate the withdrawal of all Government con-

trol from the Colleges and High Schools of Calcutta, arguing that private institutions have now sufficient vitality to take the place of those under Government.

If this suggestion were acted on, it would probably receive its severest criticism and censure from the very class to which the writer in the *Indian Mirror* belongs.

The same paper brings to notice another fact which shows how singularly anomalous and inconsistent our Indian system of education is. It seems that at Calcutta,—the metropolis of India and the centre of Bangálí enlightenment—*there are no primary schools !*

The recent discovery of ancient Sanskrit texts in Japan is interesting from various points of view. There is nothing novel or unexpected in the discovery. Many Japenese have an elementary knowledge of Sanskrit letters, and Sanskrit or Pálí inscriptions are not uncommon on Japanese tombs and temples. The ordinary practice however, so far as Buddhist religious works are concerned, is to use transliterations in the Japanese syllabic character, preserving the sound—or what the transliterator supposes to be the sound—of the original. To us the interest of this phenomenen lies in the evidence it affords that transliteration is not exclusively a modern or a western practice. It is at least as old as the introduction of Buddhism into China and Japan.

We would call the attention of the public to the fact that there is a Roman-Urdú edition of Robinsan Crusoe, published by Lazarus and Co., Benares. Elsewhere, we have pointed out the broad distinction between "Lower Standard" and

"Higher Standard" study of the oriental languages, and have advised all who—for sufficient reasons—make the "Lower Standard" only their aim, to avoid the native characters altogether.

For such readers, this Roman-Urdú edition of Robinson Crusoe is one of the best text books that can be selected.

We propose to purchase a few copies for our depôt.

THE UTILITY OF THE THEATRE, WITH SPECIAL REFERENCE TO INDIA.

If one looks at the stage only as it exists in modern European countries, it is almost impossible to have an idea of the great influence it exerted in former times as a real means of education. Now-a-days, the main object among the majority of theatre-goers is amusement, pure and simple; and whatever is obtained beyond this is usually incidental and secondary. It would be going too far to say that no instruction is imparted by dramatic representations; for the interest excited by them and the consequent attention roused to watch the course of the action cannot fail through the concentration of the faculties to assist in forming the taste. Among the higher class, doubtless this effect is considerable; and among those to whom literature in the form of books is inaccessible a civilising element may enter in; but we question whether the mass either expect to get or do actually get anything but amusement. The kind of plays most commonly exhibited helps to prove this same fact; these being not Shakespeare's tragedies but comedies of modern social life. The unparalleled run secured by "Our Boys" in London will help to illustrate our meaning—a picture of society with just enough of the improbable to make it romantic. The charm of such pieces is undeniable, but when we have mentioned the clever-

ness of the dialogue, the excitement of the emotion of plot —interest, and the pleasure in the representation of real life, we have exhausted their power. The great popularity of the opera, as compared with other musical entertainments, points in the same direction. There is much that is æsthetic, much even that is cultivating in these things but not much real intellectual food.

If the foregoing remarks be true, are we to conclude that the moderns are inferior to the ancients in intellect or in the desire for knowledge? Far from it: what our remarks are intended to indicate is that many functions once preformed by the theatre have now been transferred to other organs, so to speak, or more correctly, new organs have developed to relieve it of some of its duties.

Every change in the character of a literature indicates some corresponding change in the people, literature is as sure a guide to the social and political atmosphere as a barometer is to the physical. We may then, by comparing different periods in which the drama has flourished most fruitfully, inductively arrive at some approximate conclusion as to the conditions on which it depends. We cannot do better than take the two instances which are most likely to suggest themselves to every one. The age of Pericles, as it is called at Athens, was the period when the Greek drama reached its acme; but it was not only the drama which then sprang up to perfection. That was also the age of sculpture, of history, and of philosophy; and last but not least it was a time of great national glory and enthusiasm. The Elizabethan era in England presents all these characteristics. There were of course many points of difference between the Athenian and the Englishman, and there can be no doubt the former was the more cultivated man of the two; but he had opportunities of self-culture not open to the ordinary English-

man. Every citzen was or might be an influential factor in the state ; he joined in its deliberations, made its laws, judged those who broke them, and this he did not by deputy through a representative but in his own person. Notwithstanding however these superior advantages, both the instances are suitable to our purpose, nor do we hesitate to say that none of the privileges of the Greek had more influence in his education than the theatre where he was both a spectator and a critic. We may therefore conclude that for the perfection of the drama, there must be much intellectual activity astir. But other epochs of national glory and intellectual activity might be cited in which the drama was not cultivated with any extraordinary success. Some other condition then must exist, and there is another in which both the above periods resemble. In both, reading was difficult for the mass of the people. An Athenian author had no means of publishing his works except by reciting them to some public assembly, generally at one or other of the great Greek games. Books were not accessible to any but the richest or the most learned of the community. The same is true, though to a limited extent, of the age of Elizabeth. Printing had, it is true, been introduced into England some time before her reign and many printed books were in existence, but these were still very expensive and consequently beyond the reach of the poorer classes. Here then is the necessary condition. In a word, the age most favourable for the growth and fertility of the drama is a thinking age which is not at the same time a reading one. At such a period, its functions are much more numerous, and, it may be said, important than for example at the present day when popular education is scarcely even a name. The theatre so far as it can supplies its place, and that too with a species of education which ought to be a model to all whose duty is the instruction of

others, for it combines the imparting of knowledge with amusement of a very seductive kind. What the theatre did for the men of the sixteenth century is now divided between the stage, the novel, and the history.

If the drama, as has been asserted, depends for its perfection on certain conditions of the country and people where it exists, it is no less true, that at such a time it has a powerful reacting influence on the people themselves. The vivacity, the natural sharpness, the critical acumen of the Athenian must have been encouraged when he was the spectator of plays written by his country-men, and on which he had to deliver judgment, just as the patrictism and good sense of the Englishman must have been stimulated by the histories of Shakespeare. This reaction of effect upon cause is perhaps more evident in the stage of Charles II's time; while we cannot help admitting that the licence there displayed was in the first instance part of the universal recoil from the tension imposed by the Puritans, there is little doubt that this licence influenced in a very deleterious manner the morals of the age.

To apply the foregoing principles to the present state of the Indian theatre, it may be remarked that there is doubtless much intellectual activity among the native population, and that a large proportion also is too poor to buy books. But in India probably these two classes are mutually exclusive; that is to say, that the thinking class are at the same time well-to-do, and those to whom books are not easily accessible are also unable to avail themselves of the theatre as a means of amusement or instruction, besides being, in their present stage of advancement, indifferent to education. Nor can it, we think, be said that the latter object is much, if at all, furthered by the native stage as it now exists, fond as the people are of such performances. It must not however be hastily con-

ceded that the instrument is incapable of being made useful for educational purposes. The question to be decided is, whether or not it is possible, by artificially producing a high-class drama, to utilise in such a way. By artificially is to be understood through official encouragement. Of course the influence thus exercised would never be so extensive as it was in the Periclean or Elizabethan ages; but in a country where popular education is almost wholly supported by the Government, the theatre might be made to form an important element in general culture, if it were directed from the same source. It would be difficult to extend the influence to the lowest classes, but all those who have already the benefits of education might be reached, and those below them might gradually be attracted. We do not go so far as to say that theatrical companies should be subsidised or that poets should receive prizes for good plays, though such, no doubt, would be the strongest inducements to improvement; but some powerful stimulus might be devised in taking advantage of which there should be no charge of mercenariness. If it has been found possible to introduce schools among the lower classes of natives, it might, one would imagine, be practicable likewise to enlist the help of the theatre to improve the quality of education.

It can scarcely be affirmed for certain whether such an experiment would succeed until a trial was made, but the probabilities seem to us in its favour. The difficulties of utilising for a particular purpose, and a purpose which it has served in former times, an agency already in existence should not be so great as those of establishing an entirely new machine, as was done in the case of popular education. In the first place, the species of instruction capable of being imparted is of the most seductive kind, inasmuch as it contains a large amount of the emotionally attractive, and this element of the pleasur-

able is one which is continually being more and more recognised to be desirable as a concomitant of education. It is a kind of pleasure too which the natives of India peculiarly fancy. Any one who has been in a native theatre cannot have failed to notice the thorough enjoyment mingled with wonder which characterises their attitude towards a drama on the stage. It is true they do not applaud like English audiences, but their nature is more phlegmatic and passive. They are however very susceptible to sensuous enjoyments and perhaps especially scenic ones. Such attractions would moreover be of additional value at the present time when the advantages of popular education are not yet thoroughly appreciated.

One further question remains to be considered : would the influences thus exerted be altogether beneficial ? If the stage were left in its present condition, the answer would have to be in the negative. The plots indeed are often ingeniously, and even skilfully worked out and have considerable interest, but their moral tendency is not always what it should be, and the situations are sometimes anything but refined. This fault is not nearly so common as might be expected, and would certainly be diminished by gradual moral elevation of the people, and the patronage of an enlightened Government. The conception of art too is not high. We have seen one or two cases of true appreciation of it on the part of actors, but even then the voice is too monotonous, the gestures unvarying, and the facial movements conventional. Again, the operatic character of the exhibitions is a serious drawback, not only on account of the inferior quality of the music, but the difficulty, which always exists, of following the sense. The freedom of the actor too is restricted for he has to pay so much attention to the music that he has less to devote to the more essential and important portions of his art. The Hindustani language perhaps does lend itself most easily to musical intonation, but

the result is to weaken the dramatic effect. A few good songs interspersed would be much preferable to the constant singing, especially when it has a considerable nasal twang about it, besides that the exigencies of the music seem to necessitate a very large amount of repetition of phrases. These defects, it will readily be seen, are all removable. The best general remedy for them would be a systematic study of European models both in acting and in composition. In the latter department a beginning might be made by translations of good English plays, or better still by imitation of them in the treatment of Indian subjects.

For these modern days, the comparatively slow advance made by our ancestors in all branches of knowledge, whether relating to the mental or physical world, is not sufficient: machine-speed progress is the order of the day, not manual labour-speed, and where the materials are good, the outcome is both larger and better. It is this desire for unceasing *excelsiors*, so to speak, that has taught us the possibility of creating causes to produce wished-for effects, and the Indian stage seems a case in point. The antecedents present in the cases cited from Athens and England are not all ready to hand, but it does appear feasible, by attempting to bring into existence similar results to gain part at all events of what was valuable during the hey-day of the theatre in those countries.

THE DISCOVERY OF INDIA.

(*Continued from the May number*).

In this place and island (which they call Mozambique) was a chief, whom they designated Sultán, who was a sort of viceroy, and who often came to our ships with some of his companions. The Commodore gave him a good repast and offered him hats, Moorish coats, corals, and many other things. But he was so proud that he despised whatever they gave

him, and asked for scarlet cloth of which we had not brought much with us, but we gave him of that which we had. One day the Commodore gave him a feast of many figs and preserves, and asked him for two " pilots " to accompany us, and he agreed—provided that we satisfied the pilots themselves. So the Commodore gave them thirty gold miskáls and two Moorish coats for each one, with the condition that from the day that they received this,—agreeing to go on the voyage with us—one of them should always remain on the ship. With this they were quite content. On Saturday, the 10th of the month of March, we started and lay out at sea near an island, in order that they might say mass on Sunday and that those who wished to do so might confess and communicate.

One of these pilots remained on the island (of Mozambique), and after we had cast anchor we got ready two boats to go in search of him. In one of these went the Commodore and in the other Nicolas Coelho. As they were going five or six country boats came out to them with men carrying bows with very long arrows and small shields, and they signed to our men to go back to the town. When the Commodore saw this, he put the pilot that he had with him under arrest, and ordered our men to fire the bombards at those who were coming in the country boats. Paulo da Gama, who had remained in the ships, in order that if anything occurred he might be able to help, as soon as he heard bombards set sail in the ship Berrio, and the Moors, who had begun to flee even before his appearance, fled all the faster when they saw the ship sailing towards them, and betook themselves to the land before the Berrio could reach them. So we returned to our ships station. On Sunday we said our mass on an island, beneath a very lofty grove of trees, and after mass was said we came to the ships and immediately set sail, and began to follow our course. We had many fowls and

many goats and pigeons on board, that we had bought there in exchange for some yellow glass beads.

The ships of this country are big and without decks, and have no nails in them, but are fastened with mat cord, and in the same way the boats and their sails are palm mats. Their sailors have Genoese needles by which they steer, and quadrants, and sea-charts. The palm trees of this country produce a fruit as big as melons.* They eat the pith from the inside, and it tastes like nut bulrushes. There are also many pipinos and melons which they brought to us to purchase.

(1)* * * * *

On Tuesday we saw a land with mountains, beyond a point of the coast where there is a lofty grove of trees which look like elms.

This land is at most about 20 leagues from the place from which we had started. There we were becalmed all Tuesday and Wednesday. The following night we tacked seaward with a little east wind, and when morning came we found ourselves four leagues *behind* Mozambique ("having drifted back"). That same day we went on till evening, and cast anchor near the island where we had said mass the Sunday previously, and there we remained eight days waiting for the weather

* * * * *

As the weather did not favor us we were obliged to enter the port of Mozambique ("a second time") to take in water. The watering-place was on the other side of the main land, and the residents of the island drink from it, not having any themselves except salt water.

On Thursday we entered the said port. At night-fall we let down the boats, and at midnight the Commodore and

* Evidently the cocoa-nut plam is referred to.

(1) The writer proceeds to explain that the Chief and his subjects had treated the Portuguese well at first, thinking that they were Turks or Moors from some foreign country, but plotted to destroy them as soon as they discovered that they were Christians.

Nicolas Coelho and some of ourselves went to see where the water was. We took the Moorish pilot with us, but he went more with the intention of running away, if he could manage it, than with that of showing us where the water was, and he became so embarrassed that we wandered about till daylight without result. Then we returned to the ships, and in the afternoon we went to the place a second time with the same pilot, and near the spring about twenty of the natives came towards us along the beach, skirmishing with spears in their hands, to prevent us from taking water; but the Commodore had three bombards fired at them, so that they might give us room to jump out, and as soon as we had disembarked they hid themselves in the wood and we took as much water as we wanted. When we got back it was about sunset, and we found that a negro of the (Portuguese) pilot, Johan de Coimbra, had run away.

(1) * * * * *

On Tuesday we went from before the town and anchored near the islands San Jorje, where we remained three days hoping that God would give us favorable weather. On the 29th of March we sailed from these islands, but by the morning of Saturday, the 31st, we had gone only 28 leagues, as the wind was dull. In the course of that same day we advanced as far as the place from which we had previously drifted back with the strong currents.

On Sunday, the first day of the month of April, we reached some islands which are very near the land (2). To the first of these they gave the name Ilha do Açontado (island of the "Whipped One"), because on Saturday afternoon the Moorish pilot, whom we were taking with us, told a "lie" to the Commodore, saying that these islands were

(1) This encountor with the natives was followed by similar incidents on the following days, which our author relates in detail but which may be omitted without affecting the general thread of his narrative.

(2) In the neighbourhood of Querimba.

"terra firma," and for this lie the Commodore had him flogged.

* * * * *

On Wednesday, the 4th of April, we set sail and steered to the north-east, and before noon we sighted an extensive country with two islands near it, and this country had many shallows around it. When we got abreast of it the pilot recognised it, and said that the island of the Christians (1) ("Quiloa" or "Kilwa") was three leagues behind us. Then we labored all day to see if we could recover it, but could not do so, as the west-wind was very strong. So our Captains determined to steer for a city four days' journey from us, which was called Mombasa.

About night-fall we saw a very large island ("Monfia" or "Mafia") on the north of us, on which also the Moorish pilots told us that there was one town of Christians and another of Moors. The following night we tacked seawards, and by the morning we had lost sight of land; so we steered to the north-east and in the afternoon we saw land again. The following night we steered to the north and north-west, and in the watch before dawn to the north north-west. As

(1) Colonies of trading Hindus are found in most commercial towns on the coast of East Africa. It is to them that our author really refers.

The apparent references to "Christians" which are numerous throughout the "Roteiro" require an explanation. Vasco da Gama and his comrades were well acquainted with Mahometans and Mahometanism. They were also familiar with various forms of African idolatry. But they had never been in contact with any of the great religious systems of Asia other than Mahometanism. At the same time their heads were filled with mediœval stories about "Prester John" and the "Christians of St. Thomas." Under these circumstances, as soon as they met the Hindus, a people evidently different from Mahometans on the one hand, and yet possessing a form of civilization and a religious ritual far above the level of African savages on the other, they jumped to the conclusion that these were the Eastern Christians whom it was one object of their voyage to discover. It will be seen further on, that the Portuguese were so blinded by their delusion that they mistook a Hindu temple for a Christian church, and the images of Heathen gods for those of Catholic saints.

There are no traces in the Roteiro that the writer became conscious of his mistake before his manuscript was completed, but the Portuguese generally were aware of it before a second expedition started for India.

we were sailing in this way before a favorable wind—two hours before morning—the ship San Rafael ran aground on shallows two leagues from the terra firma. As she did so we shouted out to the others who were coming behind, and they, as soon as they heard the shouts, lay by at the distance of a bombard's shot from us, and sent off their boats. At low water, the ship lay entirely aground, and with the aid of the boats they cast several anchors into the sea ; but at high water the ship floated again, at which we were all very glad.

On the mainland, in front of these shallows, is a very lofty and beautiful mountain chain, and they gave to this the name of Mountains of San Rafael, and they also named the shallows themselves after the ship. While the ship was a ground two boats came to her and to us, and brought a number of very good oranges—better than those of Portugal. Two of the Moors remained on the ship and went with us the next day to the city of Mombasa.

On Saturday, the 7th of April, the day before Palm Sunday, we went along the coast and saw some islands which were fifteen leagues distant from the mainland, and extended six leagues in length. On these islands are many tall trees, from which they make masts for the ships of that country. They are all inhabited by Moors. At sunset we cast anchor in front of the city of Mombasa, but did not enter the port.

As we arrived, a barge came up to us laden with Moors ; and in front of the city there were many ships, all adorned with flags. We, to keep them company, did as much or more to our ships, so that we did not lack anything except men, and these we had not, for even the few that we had were very ill. We anchored there with great pleasure, thinking that on the morrow we would go ashore and hear mass with the Christians, for they told us that there were some there, and

that they lived by themselves away from the Moors, and that they had their own Chief. The pilots that we had with us told us this, and that when we arrived there they would show us much honor and would take us to their houses ; but this was said by the pilots with a view to their own machinations, and not because it really was the case. The following midnight, about a hundred men came in a barge—all with cutlasses and small swords. When they arrived where the Commodore was, they wanted to enter with their arms, but he would not allow it ; so only four or five of the most honored of them entered, and they remained about two hours with us and then left. It appeared to us as though they had come to see if they could capture any of the ships.

On Palm Sunday, the King of Mombasa sent a sheep to the Commodore and many oranges and citrons and sugar-canes, and also a ring as a pledge, with a message that if the Commodore wished to enter Mombasa he would give him everything that was required. Two very fair men came with this present. They said that they were Christians, and we thought that they were so.

The Commodore sent him some strings of coral, with a message that he would enter on the following day. This same day, four of the Moors of highest rank remained in the Commodore's ship, and the Commodore sent two of his own men to the King of the City, in order yet more to confirm peace with him.

As soon as they landed, many people of the city joined them and accompanied them to the gate of the Palace, and before they reached the King they passed through four gates, where there were four gate-keepers, each one at his gate, who stood with drawn swords in their hands. When they arrived near the King, he received them very kindly and ordered that they should be shown the whole city. So they

went to the house of two Christian merchants, and the latter showed to these two men a paper, before which they worshipped, and on this was a drawing of the Holy Ghost. After they had seen everything, the King sent samples of clove, pepper, and ginger, and of a corn that ripens in three months, * to the Commodore, with a message that we might take in a cargo of these commodities.

On Tuesday, when we took up the anchors to go inside, the Commodore's ship would not turn, but moved backwards. Then we set to work to let down the anchors again. There were Moors in the ships with us, who when they saw that we were not going, got into a country boat ; and as they were passing astern of us, the pilots who had come from Mozambique with us threw themselves into the water, and those in the country boat picked them up.

When it was night, the Commodore put two of the Moors that we had on board to the torture—with scalding oil—in order that they might tell him whether they had been devising treachery ; and they said that they had arranged to seize us as soon as we were inside the port, and to take vengeance for what we had done in Mozambique. As we were preparing to put another of the Moors to the torture, he—although his hands were tied—jumped into the sea ; the other also threw himself overboard in the course of the third watch.

The following midnight two boats came with many men, who threw themselves into the water, and swam, some to the ship Berrio and others to the Rafael, while the boats themselves remained at a distance. Those who went to the Berrio began to cut the cables. The men who were on the watch at first thought they were porpoises, but as soon as they recognised them they called out to the other ships. Others had already

* Jawar or bajra ?

attached themselves to the rigging of the Rafael's foresails, but as soon as they were perceived they hid themselves and let themselves down and swam away. These and many other malicious acts were devised by these "dogs," but Our Lord would not permit them to succeed, for they did not believe in Him.

This is a big city, built on a hill, against which the sea beats. It is a port where many ships enter every day. At the entrance there is a pillar and close to the sea a low fortress. Those who went ashore told us that they had seen many men go through the town in chains, and we thought that these were probably Christians, because the Christians in that country are at war with the Moors. The Christians in this city are merchants whose residence is temporary ; they are much oppressed as they can only do what the Moorish king commands them. God, in his mercy, permitted that as soon as we reached this city all the sick that we had recovered their health, inasmuch as the air of this country is very good.

We remained the Wednesday and Thursday after we had discovered the malice and treachery which these " dogs " wanted to practice against us, and we started in the morning with but little wind, and lay by, near the land, at about eight leagues from Mombasa. At day-light we saw two barks to the leeward, about three leagues from us. So we immediately made our course towards them in order to capture them, because we wanted pilots to take with us. At evening we came up with one of the said barks and captured it ; the other escaped from us to the shore. In the one that we had taken we found seventeen men, some gold and silver, a quantity of millet and of provisions, and a woman, the wife of an old man, a respectable Moor, who was also there. As soon as we came up to them they all threw themselves into the sea, but we picked them up again with the boats.

That same day, at sunset, we cast anchor in front of a place called Melinda, which is thirty leagues from Mombasa. On Easter-day the Moors whom we had captured told us that in the said town of Melinda there were four ships of Christians who were Indians, and that if we chose to take them there they would give instead of themselves Christian pilots and all that we required—for instance, meat, water, wood and other things. So the Commodore, who much desired to have pilots from that country, having arranged this matter with these Moors, we went and cast anchor near the town, half a league from land, and those of the town did not dare to come to the ships because they had already heard about us and knew that we had captured a bark with the Moors.

Monday evening, the Commodore had the old Moor taken to a shallow place in front of the town and there a boat came for him, and the Moor went to tell the King what the Commodore wanted and how he would like to make peace with him. After dinner the Moor came back in a barge, in which the King sent one of his cavaliers and a " sharíf " and also three sheep, with a message to the Commodore that he would like to have peace and to be on good terms with him, and that if the Commodore wanted anything from his land he would give it to him with very great willingness—as well the pilots as anything else. The Commodore replied that he would enter the port the next day, and at the same time sent to him by the messenger, an overcoat, two strings of coral, three basons, a hat, some varvels, and two pieces of striped cloth. Accordingly, on Tuesday, we went nearer the town, and the King sent to the Commodore six sheep, and much clove, cummin seed, ginger, nutmeg, and pepper, with a message that on Wednesday he would like to meet the Commodore on the sea,—that he would go in his barge and the Commodore might come in his boat.

On Wednesday, after dinner, the King came in a barge close up to the ships, and the Commodore got into his boat, very well equipped ; and when he arrived where the King was, immediately the said King joined him and they exchanged many kind words. The King proposed to the Commodore that the latter should accompany him to his house, to amuse himself, and that he, the King, should go over the ships. The Commodore replied that he had not received permission from his lord to go ashore, and that if he were to do so, he would give a bad account of himself to him who had sent him. The King in reply asked what account *he* would give of *himself* to his people, or what they would say if he went on board the Commodore's ships. He also asked what the name of our King was, and ordered it to be written down, and said that if we returned that way he would send an ambassador or a letter to him. After the King and the Commodore had said their say, the Commodore sent for all the Moors whom we had captured and made them all over to the King, at which the latter was very pleased, and said that he felt it more than if they had given him a town. The King went for his amusement all round the ships, from which they fired several bombards, and he was very pleased to see them fired. In this way about three hours passed, and when he departed he left one of his sons and one of his "sharífs" in the ship, and two of our men went with him to his house ; he himself asked for them as he wanted them to see his palaces. Moreover, he told the Commodore that as he would not come ashore himself if he would come near the beach, he (the King) would send out a cavalcade of his horsemen.

These are the things that the King brought with him—first, a long sleeveless garment of damask, lined with green satin—on his head a very rich turban—two chairs of brass with their cushions—an awning of crimson satin ; this awning was

round and stood on a pole. He had an old man as page, who carried a sword with a silver sheath, and also several Moorish trumpets, and two big trumpets of ivory as tall as a man. They were much ornamented and were played by a hole in the middle. These big trumpets harmonize well with moorish trumpets.

On Thursday, the Commodore and Nicolas Coelho went the length of the town in the boats with bombards at their sterns. Many men were going to and fro on the shore, and among them two on horseback skirmishing and amusing themselves with the demonstration that they made. Then they took the King from the stone steps of his palace and brought him in a sedan to the boat where the Commodore was. There he again asked the Commodore to come ashore, because he had a father who had lost the use of his limbs, who would like to see him, and meanwhile he (the King) and his sons would remain on the ships. But the Commodore excused himself.

We found there four ships of Christians from India. The first time that they came to the ship of Paulo da Gama (where the Commodore was staying) they showed them a picture in which Our Lady, with the body of Jesus Christ in her arms, and the Apostles were standing at the foot of the Cross. When the Indians saw this picture they threw themselves on the ground; and as long as we remained there they used to come to say their prayers, and they used to bring cloves and pepper, and other things, which they offered. These Indians are blackish men, and wear but little clothing. They wear big beards, and the hair of the head very long and braided. According to what they say, they do not eat the flesh of kine. Their language is different from that of the Moors, but some of them know a little Arabic from the continual communication that they have with them.

The day that the Commodore went near the town in the boats they fired many bombards from the ships of the Indian Christians, and lifted up their hands when they saw our people pass, all saying with great joy "Christe! Christe!" That day they asked permission of the King to give us a night entertainment, and when the night came they had a grand festival, and fired many bombards, and let off rockets, and uttered loud cries. But these Indians told the Commodore not to come ashore, and not to trust their music because they (the Moors?) did not speak with their hearts nor with their wills.

The following Sunday, the 22nd of April, the King's barge came to the ship with one of his intimate friends on board. As they had not come to the ships for two days the Commodore laid hands on him, and sent a message to the King that he should send the pilots he had promised. As soon as the message reached him, the King sent a Christian pilot, and the Commodore allowed the gentleman whom he had retained in the ship to leave. We were very pleased with the Christian pilot that the King sent.

Here we learned that the island which they told us in Mozambique belonged to Christians is an island held by the King of Mozambique himself, half of which belongs to Moors and half to Christians. On this island there is a quantity of seed-pearl, and the name of the island is Quiloa. The Moorish pilot had wanted to take us there, and we also had wished it, thinking it was as they said.

This town of Melinde stands in a bay and is built along the shore. It resembles Alcouchete, and the houses are lofty and very well whitened, and have many windows. On the land side close to the houses, is a very large grove of palm trees, and in all the country around are fields of millet and

other crops. We remained before this town nine days, and during these nine days they were always having festivities on shore, and many manœuvres on foot, and there was much music.

On Tuesday, the 24th of the said month, we left this place with the pilot whom the King had given us, for a city called Calecut, of which city the King had knowledge; and we sailed eastward in search of it. Here the coast runs from north to south, because the land here makes a very great bay and a strait, in which bay, according to the information we received, there are many cities of Christians and Moors, and one city which is called Cambay, and six hundred known islands, and the Red Sea, and the shrine of Mecca.

The following Sunday we sighted the North Star, which we had not seen for a long time. And on Friday, the 17th of May, a mountainous country appeared in front of us. It was twenty-three days since we had last seen land, and during that time we had been sailing continuously with the wind astern, so that we must have gone at least six hundred leagues in this crossing. At the time that we sighted the land the distance from us was about eight leagues, and there we let down the lead and found forty-five fathoms. That night we made our way to the south-west, in order to withdraw ourselves from the coast, and the next day we came in search of it again, but we could not get near enough to it for the pilot to have perfect knowledge of the land. This was on account of the many showers and thunderstorms that there are in this country, in the voyage across, and along the coast where we were sailing. On Sunday we were near some mountains which are more lofty than any others ever seen by man, which stand above the city of Calecut,* and we went on

* The mountains referred to are the Nílgiris, whose dark blue form is distinctly seen from Calecut Roads, though their distance from the Malabar coast is considerable.

towards them till the pilot whom we had recognised them, and told us it was the land where we wanted to go. That same day, in the afternoon, we anchored two leagues below this city of Calecut, and this because the pilot thought that a town there (which they call "Capua") was Calecut. And below this town is another which is called "Pandarramy." We anchored along the coast about a league-and-a-half from the shore. When we had anchored, four boats came from the shore to us to ascertain what people we were, and spoke to us and pointed out Calecut. The next day also these boats came to our ships and the Commodore sent one of the convicts* to Calecut, and those who went with him took him to a place where two Moors of Tunis lived who could speak Castilian and Genoese, and the first salutation which they addressed to him was the following—"Who the Devil brought you here?" Then they asked him what we had come in search of at so great a distance. The convict replied that we had come in search of "Christians" and of "spices." The Moors said to him "Why do not the King of Castile, and the King of France, and the Signory of Venice send here." The convict replied that the King of Portugal would not allow them to do so. To this the Moors replied that "he did well." Then they received the convict into their house, and gave him wheaten bread with honey to eat. When he had eaten, he returned to the ships. One of these Moors came with him, and as soon as he reached the ships he began to say these words "Good luck! Good luck! Many rubies! Many emeralds! You ought to give God many thanks for bringing you to a land where there is such great wealth!" We were astounded to hear him speak. We had not supposed that there would be a man so far from Portugal who would understand our language.

* A certain number of "degredados," or convicts, were generally sent with each expedition of discovery.

GURU RÁM DÁSS DÁ ḤÁL.

Rám Dáss soḍhí khatrí Gurúchakk náme pinḍ dá vaskíṇ sá uh chhoṭí hí umar vikhe ápṇiáṇ nánkiáṇ de ghar Govindwál á rihá is de nánke bahut garíb se ar eh sadá ghungaṇiáṇ bechke unháṇ dí ar ápní gujrán tordá sá. Ikk din dí bát hai ki eh Bábe Amar Dáss de darwáje pás baiṭhá ghungaṇiáṇ bech rihá sá ki achának Bábe Amar Dáss nai ápṇe parohit núṇ saddiá ar akhiá ki Missar sáḍí kákí huṇ siáṇí ho gaí hai túṇ jáke kite achchhe ghar bár dí ḍhúṇḍh kari áu bhaí is dí kuṛmáí kariye. Parohit jáṇ kisí páse núṇ turan laggá táṇ Gurú dí istrí nai kihá uh jo muṇḍá ghungaṇiáṇ bechdá hai us de háṇ dá bálak merí dhí wáste ḍhúṇḍhṇá kiúṇ jo kuṛí bí itníku hí hai. Usí vele Gurú Amar Dáss nai ápṇe man vikhe kihá ki húṇ tá sáḍí beṭí is munḍe di hí ho chukkí kiúṇki khatriáṇ dá dharam. hai jo sankalap pahiláṇ dil vichch áwe soí púrá karná cháhíye. Ih sochke us níṇgar núṇ buláke puchchhiá bíbá túṇ kaun hundá haiṇ ? us nai kihá soḍhí khatrí hundá háṇ. Amar Dáss nai ih suṇke Parmesur dá sukar kítá ki He Parmesur túṇ dhan haiṇ jo mere bachan dí lajjiá rakkhí jo ih bálak khatrí ná hundá táṇ mere sarík is núṇ kaṇniyáṇ deṇe de sabbab mainúṇ bahut táne márde. Usí vele us bálak de palle kuṛmáí dá sagan páiá ar thuhṛiáṇ dináṇ te bád biáh karke us kaṇniyáṇ núṇ Rám Dáss ápne ghar Gurúchakk lai giá. Ikk bár uh larkí ápne bhartá Rám Dáss samet pitá de pás áí hoí sí ar jikkar hor sikkh sewak Gurú dí ṭahal karde se ih bí sachchá Gurú jáṇke ṭahal sewá kardí hundí sí. Ikk din aiuṇ hoiá jo tis dá pitá chauṇkí pur baiṭhke naháundá sá ar ih laṛkí tis de pinḍe pur páṇí páuṇdí sí jáṇ laṛkí chauṇkí pur pair dharke páṇí páuṇ laggí táṇ chauṇkí dí mekh tis de pair vichch waṛ gaí. Par us nai ih samajhke ki je huṇ pair chakdí háṇ táṇ merá lohú dekhke pitá núṇ asnán karná bhul jáwegá pair núṇ mekh te ná chukkiá. Jáṇ lohú chauṇkí

te heṭh tak bíá giá táṇ Gurú nai puchchhiá beṭí ih lohú kitthoṇ áiá hai ? laṛkí nai jo jhúṭh boluá bí achchhá nabíṇ maṇndí sí pitá núṇ bár bár puchhdá dekhke sachch sachch kah dittá. Gurú Amar Dáss nai suṇke beṭí núṇ gal nál láiá ar ákhiá mere pás is vele hor tá kuchh nabíṇ par jáh maiṇ ajj te tainúṇ Guriáí dá takhat bakhsiá. Beṭí nai hath joṛke araj kítí he sachche Gurú mere pitá ih takhat mere bharte núṇ bakhso. Gurú nai usí vele sabhnáṇ sikkháṇ de sáhmṇe us de bharte Rám Dáss agge panj paise ar laler rakhke matthá ṭekiá ar ákhiá ki ajj maiṇ Guriáí dá takhat Rám Dáss núṇ bakhasdá háṇ jo merá sikkh howe so is núṇ Gurú karke jáṇe pher Rám Dáss núṇ *Váhgurú* nám dá updes deke sabh rahat bahat sikhálí ar ápṇí dayá nál tis núṇ dharam de raste chaláiá. Amar Dáss de marne bád Gurú Rám Dáss ápṇe ghar Gurúchakk vikhe rahaṇ laggá utthe sabh sikkh lok áuṇ lagge sabhná saṇgtáṇ nai Gurúchakk núṇ Gurduáre dí jagá maṇniá. Ih Rám Dáss vaḍáḍ uttam saṇt hoiá ar Guriáí dí vaḍiáí páke bí is núṇ haṇkár nahíṇ hoiá is dá subháu bahut hí naram ar aṭṭhe pahar Gurú Nanak dí rít mujab Parmesur val dhiáṇ rakhdá sá. Ikk bár kisí jagá Gurú Sirí Chand nál jo Bábe Nának dá putr sá tis dí mulákát hoí ar Sirí Chand nai tis dí dáṛhí bahut lambí dekhke puchchhiá jo He Rám Dáss jí tusíṇ dáṛhí aiḍí lambí kiúṇ vadháí hai ? Rám Dáss nai uttar dittá He sachche pádshah tusáḍiáṇ charṇáṇ dí gard jháṛne lai vadháí hai. Ih suṇke Sirí Chand nai kihá ki bháí tusíṇ lokíṇ ajihiáṇ hí prem bhagat diáṇ gallán karke Guriáí dá takhat páiá ar asíṇ jo putt se haṇkár de sabbab khálí rah gae. Gall káhdí, Gurú Rám Dáss bahut uttam lok sá vaḍḍiáí núṇ páke bí tis dá dil ghamaṇḍ vichch nahíṇ aiá. Isí Bábe Rám Dáss nai Gurúchakk vikhe ekk puráṇá taláu pargaṭ karke us dá nám Amratsar rakkhiá ar vichch ikk savad kírtan dí jagá baṇáke tis dá nám Harmandar jí dhariá us taláu de sabbab pher Gurúchakk dá nám Sirí Amratsar pai giá. Is Gurú

Rám Dáss nai bí báṇí bahut uchchrí hai. Pher ápṇe putr Arjan núṇ Guriáí deke áp sammat 1638 ar san Iswí 1571 vichch duniáṇ te kúch kítá.

DOHRÁ

Ih jag supná rain dá dekhat hí chhip jáe,
Bhale bure sabh jáṇge koí na bachṇá páe.

GURU ARJAN JÍ DÁ ḤÁL.

Arjan niáṇpane te hí pitá dí ágiá vichch rahindá ar Parmesur dá bhajan val khiál rakhdá sá. Is dí uttamtáí dekhke pitá nai sáriáṇ sikkháṇ de sámnhṇe pichhlí rít mujab is núṇ Guriáí bakhsí ar lokáṇ vikhe Gurú Arjan sáhab nám rakkhiá. Ján Arjan pitá te pichchhoṇ dharam de ráh núṇ sudháran laggá táṇ saṇgtáṇ bahut jamá hoṇ laggiáṇ. Ikk din sabhnáṇ sikkháṇ nai araj kítí jo He Gurú jo jo savad Gurú Nának jí de uchchre hoe haṇ unháṇ núṇ suṇke tá dil núṇ sáṇt áuṇdí ar bhajan dí chauṇp vadhdí hai ar jo horṇáṇ soḍhíáṇ nai bahut báṇí ar savad uchárke Bábe Nának dá nám pá dittá hai unháṇ savadáṇ núṇ paṛhke manukh de dil vichch abhmán ar chaturáí paidá hundí hai is karke cháhiye jo Gurú Nának jí dí báṇí pur koí nasáṇí ho jáwe jo lok hornáṇ baṇíáṇ te judí kar liá karan. Gurú Arjan nai ih suṇke Nának jí dí sabh báṇí kaiáṇ jagáṇ te kaṭṭhí karáí ar Nának te pichchhoṇ jo Aṇgad ádak hor Gurú gujre se unháṇ de savad ar hornáṇ bhagtáṇ de savad bí jo Nának dí báṇí te ulṭe ná se, kaṭṭhe karke bhái Gurdáss likhárí núṇ ditte jo inháṇ sabhnáṇ núṇ Gurmukhí achchharáṇ vichch ikk jagá likhe ar is wáste ki Aṇgad ádak hornáṇ Gurúáṇ nai bí ápṇí báṇí vikhe Nának dá hí nám páiá hoiá sá khiál kítá ki sikkháṇ núṇ báṇí dá judá karná aukhá howegá so jitthe Nának dá savad hai utthe ih patá likkhiá (mahallá pahilá) ar jitthe dújí padsáhí de uchchre hoe savad se uttho mahallá dújá likhiá isí taráṇ mahallá tíjá mahallá

chauthá likhke sabhnáṇ Gurúáṇ dí báṇí judí judí kití ar áp bí jo báṇí uchchrí bháweṇ us vichch bí nám táṇ Gurú Nának dá hí hai, par mahallá panjwáṇ karke us núṇ bí hornáṇ te judá kítá. Hor jo Kabír, ar Rámánand, ar Dhaṇná bhagat, te Kám Dev, te Raidáss ádak bhagtáṇ dí báṇí us vikhe likhí utthe unháṇ unháṇ, hí bhagtáṇ dá nám likh dittá jinháṇ lokáṇ nai Vedánt matt ar hornáṇ matáṇ de savad jo bhagtí te báhar han uchchre so utthe nahíṇ likhe is taráṇ sabh báṇí ikk jagá kaṭṭhí likhke pustak dí bír banhí ar ján uh pustak tiár ho giá táṇ us dá nám Grauth Sáhab rakkhiá ar sikkhán vichch ih gall pargaṭ kítí ki He bháí sikkho lo jo is pustak vikhe hai so sabh kuchh tusáḍe maṇṇe láik hai ar jo báṇí is te báhar hai cháhe koí us vichch Nának dá nám bí suṇáwe par tusíṇ us núṇ kabúl ná kario. Ar ákhde han ki thuhṛe jihe patre khálí chhaḍke kihá kí inháṇ vichch sáte pichchhoṇ naumí padsáhí de savad likhe jáṇge ar us te pahiláṇ hor koí Gurú báṇí nahíṇ uchcharegá. Is Gurú Arjan de ghar ikk putr paidá hoiá ar us dá nám Hargovind rakkhiá ján uh bálak siáṇá hoiá táṇ náí ar brahmaṇ áke tis de nál Chandúsáh dí beṭí dí jo Delhí vikhe pádsáháṇ dá naukar sá kurmáí kar gae. Ján Chandúsáh nai lokáṇ te suṇiá bhaí jisde ghar merí beṭí maṇgí hai uh pakhíráṇ vargá buhár rakhde ar jhaṛáwe kháṇde han táṇ bráhmaṇ ar náí núṇ bahut khaphe hoke gharon kaḍh dittá. Arjan jí nai ih gall suṇke jo sáḍe káran náí bráhmaṇ nai sajá páí Chandúsáh núṇ ih likh bhejiá jo asíṇ terí dhí dí kurmáí chhaḍḍí tusíṇ hor kisí jagá maṇg lawo asíṇ ih kurmáí kadí nahíṇ lawáṇge. Chandúsáh dhí dí kurmáí chhuṭ ján do sabbab lokáṇ vikhe bahut sarmiṇdá hoiá ar usí din te Gurú Arjan nál vair banh liá. Pádsáháṇ pás jhuṭhiáṇ tuhmatáṇ láke kai bár Gurú Arjan jí núṇ Lahour buláiá ar vaḍḍí aukhí taklíph duáí par Gurú Arjan us dukh núṇ kartár dá bháṇá jáṇke kadí udás nahíṇ huṇde se ih jáṇke khusí rahiṇde se jo Parmesur dí mere nál ehí marjí hai. Ikk din us pápí nai

pádsáh núṇ ih sikháliá jo ih pakhír sará valoṇ káfar hai is núṇ kachche chamṛe vichch maṛhke ki jis thon Hindú lokáṇ núṇ bahut parhej hai phúk siṭṭo. Ján Gurú de sámuhṇe chamṛá liándá táṇ Gurú nai kihá maiṇ Ráwí vikhe asnán karke marne núṇ tiár howáṇgá mainúṇ asnán karne te biná marná manjúr nahíṇ agge jo tusáḍí marjí. Pádsáh tis dá ih lachárí dá bachan suṇke jará naram hoiá ar hukam dittá ki nahái laiṇ deo ján Arjan naí Ráwí vichch chhál márí táṇ vichche gum ho giá lok batherá us dí loth núṇ ṭol rahe par pher hath ná ái ján us nai aiuṇ ápṇí ján de dittí táṇ lokáṇ vikhe ih masáhúr hoiá jo Gurú kachche cham vichch phúke jáṇe de sabbab Ráwí vikhe ḍubbke mar gae. Is nai pahiláṇ hí ápṇe chhoṭe putr Hargovind núṇ jo vaḍá ágiákár ar Parmesur dá bhagat sá Guriái dí gaddí de dittí sí ar pher is Chandúsáh de vair múјab Lahaur dí Ráwí vikhe sammat 1663 ar san 1606 Íswí vichch prāṇ chhaḍ ditte.

DOHRÁ.

Vaḍe vaḍe sádhú guṇí maní dhaní kaṇgál,
Sarab dabáe kál nai He man bhagat samhál.

IKHWÁN-UṢ-ṢAFÁ.

Yih faṣl ḥaiwánoṇ ke mashware meṇ.

Bádsháh jis waqt majlis se uṭhá aur sab rukhṣat hokar apne apne makánoṇ meṇ gaye, bahá-im bhí jama' hokar ápas meṇ ṣaláḥ wa mashware karne lage; ek ne kahá ki áj jo munáẓara hamáre aur dushmanoṇ keबích húá sab suná tumne, aur qaẓya hanoz faiṣal na húá, ab tumháre nazdík kyá ṣaláḥ hai? Ek ne kahá ki ṣubḥ ko ham jákar bádsháh ke áge roeṇge aur unke ẓulm ká shikwà kareṇge, sháyad bádsháh raḥm karke qaid se chhuṛádewe, áj to ham par kuchh mihrbán húá hai, magar bádsháh ko lázim nahíṇ hai ki baghair sunne dalíl wa ḥujjat ke ḥukm kare aur dalíl wa ḥujjat

faṣáḥat i bayán aur ṭáqat i zubán se ṣábit hotí hai ; chunánchi Paighambar ne farmáyá hai, " *innakum takhtaṣimúna ilaíya wa la'alla ba'ẓakum alḥanu biḥujjatihi min ba'ẓin fa-aḥkumu lahu faman qaẓaitu lahu bi-shai-in min ḥaqqi akhíhi falá yákhuzanna minho shai-an fa-inní innamá aqta'u lahu qit'atan min annári ;* " ya'ní tum jo khuṣúmat karte húe mere pás áte ho aur ek dúsre se dalíl wa ḥujjat men hoshyár ziyáda hai, isí ke wáste main ḥukm kartá húṇ pas agar ná-dánista ek ká ḥaqq dúsre kí ṭaraf jáwe cháhiye ki wuh na lewe agar lewegá to uske wáste main nár i jahannam muqarrar karúngá ; insán bhí faṣáḥat i bayán aur jaudat i zabán hamse ziyáda rakhte hain ; hamko khauf hai iská ki inkí charb zabání se dalíl wa ḥujjat men ham hár jáwen, aur we ghálib rahen, tumháre nazdík iskí kyá tadbír hai ; ismen khúb sá ta-ammul kiyá cháhiye ; sab milkar jo ta-ammul wa fikr karenge to ek na ek bát achchhí nikal hí áwegí. Ek ne kahá mere nazdík yih ṣaláḥ hai ki qáṣidon ko sab ḥaiwánon ke pás bhejkar apná aḥwál ẓáhir karen aur unhen kahlá bhejen ki apne wakílon aur khaṭíbon ko hamáre yahán rawána karen, ki we sab yahán ákar hamáre madadgár howen, kyúnki har ek jins men ek buzurgí aur 'aql wa faṣáḥat hai ki dúsre men nahín hai ; jabki bahut se yár wa madadgár jama' howenge ek ṣúrat makhlaṣí wa faláḥ kí hojáwegí aur madad usí Allah se hai, wuh jiskí madad cháhtá hai kartá hai. Sab ḥaiwánon ne kahá bas yihí ṣaláḥ hai, chunánchi chhai qáṣid jo niháyat mu'tabar the har ek ṭaraf bhejne ke wáste tajwíz húe ; unmen se ek darindon ke liye, dúsrá parindon ke wáste, tísrá shikárí jánwaron ke wáste, chauthá hasharátu-l-arẓ ya'ní kechwe, bír bauhṭṭí waghaira ke wáste, páṇchwáṇ hawám ya'ní kíṛe, makauṛe, sáṇp, bichchhú ke wáste, chhaṭá daryá í jánwaron ke wáste muqarrar karke har ek ṭaraf rawána kiyá.

Faṣl pahle qáṣid ke aḥwál meṉ.

Pahle qáṣid ne jisgharí darindoṉ ke bádsháh Abu-l-Háriṣ ya'ní sher ke pás jákar kahá, ki ádmiyoṉ aur ḥaiwánoṉ meṉ jinnoṉ ke sámhne munázara ho rahá hai, ḥaiwánoṉ ne qáṣidoṉ ko sab ḥaiwánát kí ṭaraf rawána kiyá hai, ki ákar unkí madad kareṉ ; mujhko bhí áp kí khidmat meṉ bhejá hai, ek sardár apní fauj se mere sáth kardíjiye ki waháṉ jákar apne abná i jins ká sharík howe, jiswaqt uskí naubat áwe insánoṉ se munázara kare.

Bádsháh ne qáṣid se púchhá ki insán ḥaiwán se kyá da'wà karte haiṉ? Usne kahá ki we kahte haiṉ ki sab ḥaiwán hamáre ghulám aur ham unke málik haiṉ. Sher ne púchhá ki insán kis chíz se fakhr karte haiṉ? agar zor, qúwat, shujá'at, dilerí, ḥamla karná, kúdná, phaṉdná, changul marná, laṛná, bhiṛná, inmeṉ kisí chíz se fakhr karte hoṉ, maiṉ abhí apní fauj ko rawána karúṉ kí waháṉ jákar ek ḥamle meṉ unheṉ mutafarriq aur paráganda kar dewe. Qáṣid ne kahá ba'ze in khaṣlatoṉ se bhí fakhr karte haiṉ, sáth iske bahut se 'amal aur ṣan'ateṉ, aur ḥíle wa makr, ḍhál, talwár, barchhí, neza, pesh-qabz, chhurí, tír, kamán aur bahut se hatyár baná jánte haiṉ ; darindoṉ ke changul aur dáṉtoṉ ke wáste badan ko zíra, baktar, chilta, namad, khod se chhipáte haiṉ kí unke dáṉt aur changul hargiz badan meṉ aṣar na kareṉ ; darindoṉ waḥshiyoṉ ke pakaṛne ke liye bahut se makr wa ḥíle karte haiṉ, jál aur phande banáte haiṉ, khandaqeṉ aur kúe aur ghár khodkar múṉh unke maṭṭí aur ghás se alag band karte haiṉ, jiswaqt ḥaiwán ná-dánista unmeṉ jákar gírte haiṉ phir waháṉ se nikalná muḥál hotá hai. Lekin jinnoṉ ke bádsháh ke sámhne in khaṣlatoṉ ká kuchh zikr nahíṉ hai, waháṉ faṣáhat i bayán aur jaudat i zubán, ghalba i 'aql wa tamíz, in sab chízoṉ ke wáste dalíleṉ aur ḥujjateṉ bayán hotí haiṉ. Jiswaqt bádsháh ne qáṣid kí zubání suná ek gharí mutafakkir hokar ḥukm kiyá ki háṉ ! sab darind hamárí fauj

ke áwen. Bamújib ḥukm ke qism qism ke darinde sher, bheṛye, ṭaraḥ ṭaraḥ ke bandar, nyaule, gharaz ki anwa' wa aqsám ke jánwar gosht kháne-wále aur changul márne-háre khidmat men házir húe ; bádsháh ne jo kuchh qáṣid kí zubání suná thá unse bayán kiyá aur farmáyá ki tum men kaun aisá hai ki wahán jákar ḥaiwánon ká sharík howe? jiswaqt wahán jáwe aur dalíl wa ḥujjat se ghálib áwe uswaqt jo kuchh majh se ṭalab karegá main use dúngá aur buzurgí bakhshúngá. Sab darind yih sunkar ek gharí is fikr men muta ammil húe ki is kám ke láiq koí hai yá nahín. Chítá, jo wazír thá, usne sher se 'arz kiyá ki tú hamárá bádsháh wa sardár hai aur ham tere tábi' wa ra'iyat hain, bádsháh ko cháhiye ki har ek amr men ba-ṣaláḥ wa tadbír aur dánishmandon se mashwara karke ḥukm kare, aur ra'iyat ko cháhiye ki bádsháh ká ḥukm gosh i dil se sune aur har ek bát men uskí itá'at kare, is wáste ki bádsháh ba-manzili sar ke aur ra'iyat bajáe a'zá ke hai ; jabki bádsháh wa ra'iyat apne apne ṭaur ṭaríq par rahen sab umúr durust aur mulk men band-o-bast rahtá hai. Bádsháh ne chíte se púchhá we kaun sí khaṣlaten hain ki bádsháh wa ra'iyat par wájib hain? unhen bayán kar. Chíte ne kahá bádsháh ko cháhiye ki 'ádil wa shujá' wa dánishmand ho, har ek amr men ta-ammul kare, ra'iyat par isṭaraḥ mihr-bání wa shafaqat kare jisṭaraḥ aulád par má báp shafaqat wa mihr-bání karte hain, jismen ṣaláḥ wa faláḥ ri'áyá kí ho usí men maṣrúf rahe ; aur ra'iyat ko lázim hai ki ba-har ṣúrat bádsháh kí iṭá'at wa khidmat-gárí wa ján-fishání men házir rahe, aur jo hunar aur ṣan'at ki áp jántí ho bádsháh ko batlá dewe aur 'aib wa hunar par use iṭla' kare, khidmat-guzárí ká ḥaqq jaisá cháhiye bajá láwe, aur apní ihtiyáz ko bádsháh se ẓáhir karke usse madad aur i'ánat cháhe. Sher ne kahá tú sach kahtá hai, ab is muqaddame men kyá ṣaláḥ detá hai? Chíte ne kahá hameshá sitára iqbál ká roshan wa munawwar aur bádsháh sadá manṣúr wa muẓaffar rahe ; agar wahán qúwat wa ghalbe

aur shujá'at wa ḥasad ká kám ho uske wáste main húṇ, mujhe áp rukhṣat kíjiye ki wahán jákar ba-khúbí iská sar-anjám karúṇ. Bádsháh ne kahá in kámoṇ meṇ wahán ek bhí nahíṇ hai. Yúz ne kahá agar wahán kúdne, pháṇdne rakhne, pakaṛne ká kám ho uská kafíl main húṇ. Bheṛye ne kahá agar wahán ḥamla karne, lúṭne ghárat karne ká kám ho uská sar-anjám main karúṇ. Lomṛí ne kahá agar wahán ḥíle wa makr ká kám ho uske wáste main húṇ. Nyaule ne kahá agar wahán ḍhúṇḍne aur chorí karne aur chhip rahne ká kám ho uská kafíl main húṇ. Bandar ne kahá agar wahán náchne, kúdne, naql karne ká kám ho uske wáste main húṇ. Billí ne kahá agar wahán khushámad wa maḥabbat wa gadáí ká kám ho to sar-anjám main karúṇ. Kutte ne kahá agar wahán nigah-bání aur bhauṇkne aur dum hiláne ká kám ho uske wáste main húṇ. Chúhe ne kahá agar wahán jaláne, phúkne aur nuqsán karne ká kám ho uske wáste main húṇ. Bádsháh ne kahá in kámoṇ meṇ wahán koí bhí nahíṇ hai, ba'd iske chíte ke ṭaraf mutawajjih hokar farmáyá ki ye sab khaṣlateṇ jo in ḥaiwánoṇ ne bayán kíṇ ádmiyoṇ ke bádsháhoṇ aur amíroṇ kí fauj ke wáste cháhiye, in amíroṇ ke láiq wuhí haiṇ is wáste agarchí ẓáhir meṇ ṣúrat wa shakl unkí manand firishtoṇ ke hai magar sírateṇ unkí misl siba' wa bahá-im ke haiṇ, lekin, jo ki 'ulamá wa fuqahá aur sáḥib tamíz haiṇ akhláq wa auṣáf unke manand firishtoṇ ke haiṇ wahán bhejne ke wáste kaun aisá hai? ki jákar ḥaiwánoṇ kí ṭaraf se munázara kare. Chíte ne kahá sach hai, lekin ab ádmiyoṇ ke 'ulamá wa fuqahá ne yíh ṭaríq jise akhláq i malakí kahte haiṇ chhoṛ kar khaṣlateṇ shaiṭání ikhtiyár kí haiṇ, shab-o-roz mukábare wa mujádale meṇ aur ek dúsre kí ghíbat wa badí meṇ rahtá hai; isíṭaraḥ ḥákimoṇ aur bádsháhoṇ ne bhí ṭaríq i 'adálat wa inṣáf se munḥarif hokar ẓulm wa bid'at kí ráh ikhtiyár kí hai. Bádsháh ne kahá tú sach kahtá hai magar cháhiye ki bádsháh ká qáṣid fáẓil wa

buzurg ho, ḥaqq se ná phire, pas kaun aisá hai? ki wahán bhejá cháhiye ki qáṣid kí sab khaṣlaten usmen howen, is jamá'at men koí aisá nahín ki wahán jáne ke láiq ho.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س		s
پ	p	ش		sh
ت	t	ص		ṣ
ٹ	ṭ	ض		ẓ
ث	s̲	ط		ṭ
ج	j	ظ		ẓ
چ	ch	ع		'
ح	ḥ	غ		gh̲
خ	kh̲	ف		f
د	d	ق		q
ڈ	ḍ	ک		k
ذ	z̲	گ		g
ر	r	ل		l
ڑ	ṛ	م		m
ز	z	ن		n
ژ	zh	ں	ghuna	n̲
		و		w or v
		ہ		h
		ی		y

VOWELS.

ا	(zabar or fatḥa)	a
ا	(zer or kasra)	i
ا	(zamma or pesh)	u
آ		á
ا		à
ے	(Majhúl)	e
ی	(ma'rúf)	í

ے	(diphthong)	ai
◌ُ	(majhúl)	o
◌ُ	(ma'rúf)	ú
◌َ	(diphthong)	au

In rapid writing—not intended for the press—the apostrophe for ع may also be omitted.

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules, Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as zila' dafa'

Words having the form جمعہ or دفعہ are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written

between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested te send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions passed at the Meeting on the 25th May 1878, and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 3 "July," San 1880.

FANN I MÚSÍQÍ.

Hindústán ke sáz agarchi yahán ke ma'múlí rág se ghair-manzún ma'lúm nahín hote, lekin akşar auqát jin mahfilon men sháyastagí aur tahzíb kam hotí hai aur sámi'ín ko fann i músíqí ke nukát aur ghawámiz ke samajhne aur mauqa' i waqt ke tamíz karne ká malika nahín hotá, wahán 'ajíb túfán i be-tamízí bar-pá ho játá hai. Ya'ní sázinde aur gawaiye, pakháwaj tabla sárangí majira wa-ghaira is be-tamízí se gáne ke sáth bajáte hain, ki kán parí áwáz nahín sunáí detí, aur gáne-wále kí áwáz to bi-l-kull hí ma'lúm nahín hotí ki kyá bak rahá hai. Phir wuh, ná-fahmí se, apní qadíma 'ádat ke muwáfiq, is be-tuke-pan se apne apne sáz bajáte hain, ki sámi'ín ko khatt başil hone kí jagah ikhtiláj i qalb ká 'áriza paidá ho játá hai, aur be-taammul aisí be-hangam aur ghair-muhazzab mahfil se bhág jáne ko jí cháhtá hai—

Pamba am dar gosh kun tá nashnawam ;
Yá dare bu-kushá tá berún rawam.

Hamáre mulk ke gawaiye aur unke sámi'ín, mahfil ke raqş o sarod aur paltan ke bája men jab dushman par yúrish kí játí hai, kuchh imtiyáz nahín karte ; balki dushman par yúrish karne ke waqt angrezí bájá bhí niháyat rasílá aur surílá hotá hai, lekin hamárí ba'ş mahfilon ke rág is be-tartibí aur wahshat se gáe bajáe játe hain, ki goyá gawaiyon par koí barí bhárí már-dhár par rahí hai. Phir har ek gawaiyá aur sázinda, apná apná kamál gáhir karne ke liye, sázon ko aisí [illegible] ki kánon ke parde phatne lagte hain. Pas is [illegible] be-hangam sázon ke muqábale men, khwáh ma-khwáh ek yá do gáne-wálon kí áwáz past aur dabí rahtí hai, balki ma'lúm hí nahín hotí. Jab har ek sázinda, kamál shorish aur sína-zorí se, table yá pakháwaj ko dhará-dhar pitta hai, to sámi'ín ke hawás mukhtall, ausán khatá ho játe hain, makán gunj uthtá hai, magar rág ká kisí ko mutlaq khatt nahín átá.

In be-tuke gawaiyon aur sázindon ko is bát ká mutlaq khiyál nahín hotá, ki jis makán men yih raqş o sarod kí mahfil qáim hai, wuh kis daraja ká makán hai, aur unkí áwáz se us makán ko kyá nisbat hai, aur sámi'ín aur huzzár i mahfil kis dil o damágh ke ádamí hain, kyá waqt hai, kaisí şuhbat hai. Gharazkí unko kisí bát kí parwá nahín hotí, aur apní khud-numáí aur izhar i kamál ke shauq men, aise andhe aur bahre ho játe hain, ki na unko kuchh sújhtá hai, na sunáí detá hai. Ab farmáiye ki jab sunne-wálon ká dil uchát aur rág kí taraf nafúr húá, to aisí mahfil men shámil hone se kyá mazáq milá.

Phir jis tab'at ke pakháwají aur tabalchiye hote hain, sárangiye aur majira bajáne-wále bhí usí 'ádat ke hote hain, kyonki jaisí rúh waise farishte. Har ek apne izhár i kamál ká hausila nikálta hai, aur sázon ko kúttá pittá hai. Sárangiyá apní sangat ke sáth wuh wuh táneş urátá hai, ki gáne-wále se hargiz nahín lí játí. Jin mahfilon men tawáif gáti hain, wuh to basá auqát khari rahtí hain, yá baith játí hain, unse pahle to sázinde gáte hain. Bí şáhib to abhí dam le rahí hain, chihre se paşina ponchh rahí hain, huqqa pí rahí hain, yá pán khá rahí hain, magar uskí sangat-wále maskhre chíkh rahe hain. Agar khud sázindon aur sangat-wálon ko apná izhár i kamál maqşúd thá, to randí mahfil men kis liye lí thí. Huzzár i mahfil bhí aisí bad-tahzíbiyon kí kuchh parwá nahín karte, agar sázindon aur gawaiyon ko dánten aur unke aise be-tuke-pan ko roken, to yih log thík na ho jáen. Magar yá to wuh unkí dil-shikaní nahín cháhte, yá qadímí 'ádat ke sabab se majbúr hain. Phir gawaiyon aur sázindon ká ghol ká ghol náchne aur gáne-wálon ko pichhe ghúl i biyábání kí tarh pichhe lagá rahtá hai ; sárí mahfil men náchne gáne-wále ke sáth sáth phirte hain. Muhazzab tariqa yih hai, ki yih jamm i ghafír apní jagah par qáim rahe, aur náchne gáne-wále, raqş ke ba'd, apne markaz i aşlí kí taraf chale áwen. Muhazzab mahfilon ká dáb is amr ká bhí muqtazí hai, ki gáne bajáne-wálon kí pusht mahfil kí taraf na ho ; lekin jab náchne-wále ke sáth, yih sázinde sárí mahfil men, ghor-daur karte phirte hain, to zarúr hai, ki wuh mahfil-wálon ko apní pusht bhí dikháenge ; aur gáhir hai, yih kis daraja bad-tamízí aur ná-hanjárí hai. Sháyasta ahl i mahfil ká kám hai, ki is guroh 'ko aisí bad-tahzíbiyon se roken. Wuh gáne bajáne kí ta'lím apne ustádon se páte hain, lekin insániyat aur adab kí ta'lím unko ahl i mahfil se hásil honí cháhiye.

Gawaiyon aur sázindon ká şirf suron men muttahid honá aur báqí umúr men apní apní ráh par rahná khatt paidá nahín kartá. Yihí bá'iş hai, ki is khush-áyand dil-pasand gáne bajáne ká púrá asar dil-chaspí aur mazáq ke sáth ahl i mahfil par nahín partá, aur farhat aur haláwat hásil hone kí jagah, tab'aten mukaddar ho játí hain. Jis maqám par gawaiyon kí chakrí aur mubáhasa aur kamál-ázmáí aur muqábala-árái hotí hai, agar wahán aisí shorish aur hizyán bar-pá ho, to muzáyaqa nahín, aur ta'lím dene ke waqt bhí aisí jaudat ká dikháná mauzún hai ; lekin jab kisí darbár, yá mahfil, yá jalse men, şirf izháne ke wáste gáná bajáná ho, to mauqa' par zarúr hai, ki gáne-wále kí quwwat aur áwáz ká andáza karke, uskí munásibat ke sáth is sahúliyat aur tál mel se sáz bajáe jáen, ki gáne-wále kí

áwáz mauzúniyat ke sáth mahsús aur namúdár rahe, aur uská púrá sáth aur ittibá' qáim rahe; kyonki sázindon ko gáne-wále kí taqlíd karní cháhíye. Aur yih bhí lázim hai, ki jo tán gawaiyá urátá hai, wuhí sárangí se nikle, aur usi ke muwáfiq paran pakháwaj yá table se paidá ho, yá sirf sádhá sádhá gawaiye ká sáth kiyá jáe, ya'ní chalat phirat nahe, balki sádh thík ho. Agar is khás tarz ke sáth gáyá bajáyá jáegá, to zarúr gáne-wálá apní hadd i qudrat wa kamál tak apní tarz par kushádá-dilí se khúb dil kholkar gáegá, aur aise tál mel se sámi'ín ko mazáq bhí hásil hogá, aur gáne-wále ká kamál bhí achchhí tarh záhir hogá, sunne-wále bhí mahzúz honge, aur samán bandh kar jo khudá-dád asar sáz aur áwáz se maqsúd hai, sámi'ín par ba-khúbí numáyán ho jáegá.

Isí tarh, jo tín-kár, yá sitár-nawáz, yá rabábye, yá sárangiye, wa-ghaira sirf apne sáz ká sunáná cháhte hain, to lázim hai, ki uskí sangat-wálon men bhí yihí qá'ida malhúz rahe. Ya'ní sárangí, pakháwaj, tabla, dholak, yá sirf báyán, table kí ek fard, i'ánat aur ihtiyát ke sáth asl sázinde ká sáth de. Maqsad yih hai, ki khwáh gawaiyá ho yá sázinda, jiská sunná maqsúd hai, wuh ba-khúbí apne kám men numáyán aur mumtáz rahe, aur jo kuchh uská lázima, sirf uskí táíd aur tazyín ke wáste hai, wuh sirf uská sáth de, ki asl gáná bajáná uskí shorish se dab na jáe, aur apná kamál ba-ghair jabr aur ittibá' i sangat ke, azádána taur par, ba-khúbí dikhá aur suná sake, aur dúsre sázon ká josh o kharosh uske ighár i kamál ká máni' na hojáe.

Jis qadr sangat-wálon ká, mazkúra i bálá usúl ke sáth sambhal kar, apne sázon ká bajáná zarúr hai, isí tarh balki is se bhí ziyáda khud gawaiye ká sambhal kar gáná, aur 'uyúb aur nuqsánát aur ifrát o tafrít se bachá rahná wájibát se hai. Yih bát roz i roshan kí tarh záhir hai, ki gáná baṛá mushkil fann hai. Munásib hai, ki pahle gáne ke 'ilmí usúl se wáqifiyat ho, aur phir 'umda aur kámil ustád se sabq aur thík taur par sikh kar, barason kí mihnat aur 'araq-rezí se usko kamál par pahunchává ho, khúb hí mashq kí ho, tab wuh is qábil hogá, ki dúsron ko apne kamál aur jauhar se achchhí tarh khush kar sakegá, aur ahl i fann se dád aur tahsín wa áfrín, aur qadr-dánon se in'ám wa ikrám ká mustahaqq hogá, warna yún to roná gáná har shakhs ko átá hai; lekin,

Na har ki sína sázad sikandarí dánad;
Na har ki jubba bi-púshad qalandarí dánad.

Hindústání bájon men sab se mushkil sáz tín hai, aur uske ba'd sárangí, sitár, rabáb ká bajáná bhí terhí khír hai. Gáne men tarána, dharpat, khiyál, aur in tinon ke ba'd tappe ká gáná bhí mushkil hai. Agarchi thumrí aur ghazal, ba-záhir ásán hain magar apne rang dhang men kamál ke sáth unká gáná bajáná bhí mushkilát se khálí nahín. Unkí khúbí yihí hai, ki wuh apne hí rang men gáe bajáe jáen. Lekin, jo log sirf ek qism aur ek chíz ke gáne bajáne-wále hain, jab wuh koí dúsrí chíz gáte hain, to usko bhí apní tarz i khás men le áte hain. Masalan ba'z khiyáliye. Go ye jab tappa yá thumrí gáte hain, to usko khiyál-ang karke gáte hain, aur tappa gáne-wale khiyálko tappa-ang karke gáte hain, hálánki yih bará bhárí nuqs hai, jis se gáne-wále ká 'ijz záhir hotá hai. Aur bát yih hai, ki Hindústán men fann i músiqí ke aise ahl i kamál niháyat kam-yáb hain, jo har ek shai ko judágána usúl aur qá'ide ke muwáfiq gá bajá saken, aur har dhang par ba-khúbí qádir hon. Chunki fann i músiqí niháyat mushkil fann hai, isliye, masalun, table ká bajáne-wálá sárangí yá sitár ke bajáne men kámil malika hásil nahín kar saktá, aur *'alá-l-'aks*. 'Alá-házá, masalan, khiyál yá dharpat ká gáne-wálá ghazal aur thumrí ke gáne par achchhí tarh qádir nahín ho saktá, kyonki ek muddat i daráz dar-kár hotí hai.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBAR I LAHOR.

Muwarrikha i 10 "July," San 1880.

ITTILA'.

Takhmínan dęrh sál is "Extra" ko járí kiye húá. Is 'arsa męn jaisá ki ummíd thí waisí kám-yábí, tijárati taur par, hamko nahín húí; illá yih fáida kuchh kam nahín húá, ki Roman ká charchá chár-sú ho gayá, hazár-há log jinheṇ malika in ḥurúf ke isti'mál ká thá, magar iskí taraf tawajjuh karne ká mauqa' na hotá thá, iskí jánib mutawajjih húe, aur ján gae ki Roman kí ishá'at se yih yih fáide aur yih yih sahúlatęn haiṇ. Pas ham is ummíd i mauhúm par hí ki kabhí na kabhí yih shauq hamęn tijárati taur par fáida pahuncháwegá, is kám ko liye játe haiṇ, aur kisí ṭarh taqrí i ámad wa kasrat i miḥnat wa kharch se hirásán nahín hote. Balkí iskí taraqqí ke liye sá'í haiṇ. Ab-tak hamárá watíra thá ki ham "Social," mulkí, aur 'ilmí mazámín is "Extra" męn darj kiyá karte the. Ab hamáre ek jalílu-l-qadr mihr-bán kí ráe hai, kí is męn khabareṇ bhí húá karey, apne apne mauqa' par latáif o zaríf bhí hoṇ, mustanad shu'ará qadím yá ḥál ke kalám farḥat-iltiyám bhí núr i nazar i ahl i baṣírat hote raheṇ. Pas is hafta se hamne yih iltizám bhí shurú' kar diyá, tá-ki yih "Extra" ba-jáe khud akhbár kí tamám khúbiyáṇ rakhe aur maqbúl i 'ámm ho.

Is tamám 'arṣa i dęrh sál męn hameṇ kisí apne mu'áwin se taḥrír ke bára męn kabhí kuchh madad nahín milí. Chúnki hamko pukhta yaqín hai, kí hamáre qadr-shinás is 'arsa męn bahut se paidá ho gae haiṇ, aur sirf hamárí dar-khwást ke muntaẓir haiṇ, is-wáste yaqín i kámil hai, kí áyanda hamáre bahut se madad-gár hoṇge. Ek do hamáre dost jinko taḥrír i Roman aur mazmún-nigárí męn yad i ṭúlá báṣil hai, muddat se sote haiṇ. Ham is mauqa' par unheṇ bhí khúb jhanjor kar bedár karte haiṇ. Is mauqa' par ham Roman-Urdú "Society" kí imdád ko farámosh nahín kar sakte, jisne báwajúd kaí ek mawáni' ke hamko is "Extra" ko járí rakhne par ámáda kiyá. Na ham is "Society" ke ek 'álí-qadr mu'áwin [illegible]'aṭoṇ ko farámosh kar sakte haiṇ, jinhoṇ ne apná 'azíz, ek 'arṣa i ma'qúl tak, hamáre prúfoṇ ke dekhne kí tarf kiyá, jis se hamne bahut kuchh maháraṭ taḥrír i Roman męn báṣil kí.

PAHELIYÁṆ WA-GHAIRA.

Natíja i ṭalʼ i waqqád wa zihn i naqqád, mirdáq i shewí-zabání, ḥákim i alfáẓ o ma'ání, SAIYID MUḤAMMAD KARBÁR ṢÁḤIB RÚḤÁNÍ, *Raís i Meraṭh.*

(Ba-nazar i sahúlat i núzirín má-ḥasal inke 'iḥáraṭan baqalam-i a'dád har ek kí zail męn darj kar diye haiṇ.)

NAMBAR I.

Wuh kyá? jo hai dúd se,
Par hai khalq i ma'búd se.
300—10—200—1—7.

NAMBAR II.

Paheli hai, yá jádú;
Fársi rel męn tú.
2—200—10—30—10.

NAMBAR III.

Áj bhae, 1 to kahweṇ kál;
Ai ṣakhí! acharj 2 dekhá ḥál.
100—8—9.

NAMBAR IV.

Harí, haryálí, 3 khúbiyoṇ-wálí, dublí, patlí, gorí;
Bújh paheli, yár! hamárí larę 4 'aql jo terí.
400—6—200—10.

NAMBAR V.

Járá ho, to lú 5 ko buláwe;
Pálá 6 parę, to mar khap 7 jáwe.
1—30—6.

NAMBAR VI.

Suhní, suhání, 8 shahání 9 súrat,
Ishar-jí kí dayá kí múrat;
Waisí hí do múrat 10 ko áwe,
Jag męn khatt pattar pahuncháwe.
400—20—400.

NAMBAR VII.

Dab ke nikle, sab ke man bháwe,
Bhalí burí sab khol sunáwe;
Ráj aur parjá, doho 11 ko lubháwe 12,
Do paise męn koson jáwe.
1—600—2—1—200

NAMBAR VIII.

Ulṭí rát, anokho 13 táre,
Sain 14 kare, palkeṇ máre;
Chalná jaise sáṇs 15 ká dhágá,
Ek sirá, pichhá hai na ágá;
Pal męn sát samundar pár,
Bát chít, khabar, 16 akhbár 17.
400—1—200.

SUWÁL I JAWÁB-TALAB.

Inglistán męn bhí koí aisá firqa, yá kam se kam ek do ádamí aise páe játe haiṇ yá nahín, jo akhbárát ko laghw samajhte hoṇ? Jo ṣáḥib jawáb likheṇ ba-hawála i taḥrír i mu'tabar likheṇ; zabání jam' kharch se kám nahín chaltá.

"MARQUIS OF RIPON."

Roman-Urdú "Society" ke risála i máh i "May" męn likhá hai, ki yih bát qábil i khauf hai, ki "Marquis of Ripon" ne 'uhda i "Viceroy" ke manẓúr karne ke chand hí roz ba'd Hindústán kí ta'lím kí nisbat apne nek iráḍoṇ ko záhir kiyá, jis se ṣáḥib húá ki ab bhí ahl i Inglaind Hindústán kí ta'lím ke amr ko kaisá aham taṣawwur karte haiṇ; lekin ta'ajjub hai ki ba'ṣ anqát wuh aṣḥáb, jinko ba-dil manẓúr hai ki Hindústán męn taraqqí i ta'lím ho, tarwíj i ḥurúf i Roman aur taraqqí i chhápa-khána ko 'ilmí traqqiyát kí taḍábír i awwalín męn se na samjheṇ.

Ṣáḥib i "Urdú Guide" likhte haiṇ, ki "Lord Ripon" ne "Act" i aslaḥ wa "License Tax Act" wa "Act" i Akhbárát ke jumla kághazát wa amsala ko mu'áyana kar liyá hai, aur 'anqrib unkí nisbat ṣáḥib "Secretary of State" kí khidmat męn raport mursil hogí.

Wuhí ṣáḥib raqam-ṭaráz haiṇ, ki "Sir John Strachey," jo "Lord Lytton" ke bare bhárí ṣaláḥ-kár the, "Peterhoff" alwán i Gavarnarí męn apná daftar jamáyá karte the; "Lord Ripon" ke 'ahd męn bhí unhoṇ ne yihí watíra rakhá. "Lord"

(1) Howe. (2) 'Ajíb. (3) Sabz. (4) Rasái i fikr. (5) Hawáe garm. (6) Yakh, sardi. (7) Bar-bád. (8) Pasandida. (9) Shahání. (10) Taswir. (11) Doson. (12) Riḥáná, khush karná. (13) Nirála, 'ajíb, (14) Ishára. (15) Ján-dár, (16) Khabar. (17) Akhbár.

i mauqúf ne is bát ko dekhte hí unhen niháyat narmí se muttalí kiyá, ki misl i dígar arbáb i kaunsil ép bhí apná daftar apní kothí men rakhen, jab ṣaláh o mashwarat kí zarúrat hogí ba-zarí'a i tahrír istifsár kiyá jáwegá. Is se ṣáhib kí, ki "Lord" ṣáhib har ek amr men wazír ṣáhib i mál kí mashwarat ke muhtáj nahín.

SHIMLA.

Ṣáhib "Foreign Secretary" ne apne makán aur daftar ke dar-mayán, ba-lágat i yak hazár rúpiya "Telephone" qáim kiyá hai.

Sunú játá hai, ki "Mr. A. C. Lyall" "Lieutenant Governor" i agle' i shimálí wa maghrabí hon, aur unkí jagah "Mr. Griffin" len.

"Sir John Strachey" 'anqrib mustafí hokar apná 'ohda "Major Evelyn Baring," bardádar i chachá-zád "Lord Northbrook," jo "Private Secretary" "Lord" i mamdúh ke Hind men the aur ab Misr men "Comptroller General" sigha i mál hain, denge aur 50,000 rúpiya ba-taur i "bonus" páenge. Ek zarí mustafsir hai ki kiyá yih in'ám ba-sila is amr ko hai, ki "Sir John" ne sarmáya i dast-girí i qabt-zadagán ko bá-wajúd sakht iqráron ke, jang aur khún-rezí men sarf kiyá, "Income Tax" jiso "Lord Northbrook" ne manúkf kiyá thá, "Lord Lytton" se ba-shakl i "License Tax" járí karáyá, aur bá-wajúd nifáq i ráe i kaunsil, "Lancashire" kí khátir, mahṣúl i párcha mauqúf karáyá, aur bajat men farqí bachat dikhlí?

"REVIEW" I DIHLÍ PANCH.

Barí khushí kí bát hai, ki Dihlí se bhí Panch Akhbár nikalná shurú' húá, jiská nám Akhbár i Dihlí Panch hai, aur uská pahlá nambar 2 "July" san 1880 'Isawí ká chhapá húá hamáre daftar men wuṣúl húá. Ham dil men soch rahe the, ki *Láhor men to* Panch *nikle aur Dihlí* men ṣadáe bar-nakhást ká naqsha ho. Yih nombar, jo hamne páyá hai, iská hajm das ṣafha ká *hai*, *shayad* áyanda bhí isi qadr ho. Kóghaz 'umda, chhápa niháyat ṣáf, kitábat niháyat khushkhatt hai. Iske mutála'a se dil ko surúr aur ánkhon ko núr hásil hotá hai. *Iski* gáhirí ṣúrat jis qadr khush-numá hai, usí qadr iská báṭiní husn dil-rubá hai. Ham ek hí nambar ko mutála'a se iskí áyanda ḥálat kí nisbat, ki áyá yih kaisá hogá, ráe nahín de sakte; magar is likhán se, ki ahl i Dihlí jámi' i kamálát mushhúr hain, aur unkí jámi'iyyat ká shuhra chár-dáng i 'álam men phailá húá hai, khusúsan jo latáfat aur faṣáhat wa balágħat inkí zabán men hai, kyon kisi ko jahán men nazír hai, aur yihí zabán kí latáfat panch kí ján hai aur zaráfat ká imán, is wajh se ham da'wa se kah sakte hain, ki yih Panch lá 'alaj hogá, is se mulk ko lakhe bare fáidon kí 'ummíd hogí.

Yih Panch wa'da kartá hai, ki apne khásna-zád tifl Urdú ko láiq banáne men koshish karegá, aur uskí khúr-khwáhí ká hamesha dam bharegá, nasko faṣíh o balígh muḥáwaron ko batángá, lekin 'uyúb ko bhí álna kí tarh dikhángá.

Urdú zabán agarchi tanazzul kí ḥálat men nahín, kyonki muta'addid Akhbár kháṣṣ Dihlí men, is zabán men chhapte hain, aur waqtan fa-waqtan risále aur kitábeṇ iskí taraqqí ke wáste shá'i' hoti hain, magar jo 'urúj honá chábiye, ham nahín kah sakte ki is waqt muyassar hai. Yih Panch be-shakk iske murda qálib men ján ḍálegá aur masíhá kar dikhlegá. Yih nayá Masíh, jo Dihlí ke fuṣaḥá wa bulagħá ke ásmán i ṭabí'at se zamín i ṭab' par áyá hai, madáris ke ṭálib-'ilmon aur shá'iqán i zabán i Urdú ko kámil rah-numá karegá, aur apná jauhar i 'ulwí honá ṣábit kar degá.

Panch da'wá kartá hai, ki wuh Dihlí Kálij ko do-bára zinda karne men koshish karegá, chunánchi usne ek muraqqa' bhí is qism ká diyá hai. Dihlí Kálij kí 'imárat ká naqsha diyá hai, aur Dihlí Kálij murda kí taṣwír khenchí hai. Dihlí ke ulu-l-'azm use uṭhá rahe hain. Ispar khatt i naskh men *Qum bi izni-l-láh* likhá hai. Niche iske yih 'ibárat hai, "Allah allah! Dihlí ke ulu-l-'azm masíhá kar rahe hain, aur murda Dihlí Kálij ke zinda karne men maṣrúf hain."

Panch da'wá kartá hai, ki wuh apne zarifána mazámín se Hindústán ke un 'ilmon ke zinda karne kí tahrís karegá, jo nest o ná-búd hogae hain, yá ba-bá'is i ghaflat, goyá so gae hain. Hamáre nazdik yih khúbi ab-tak kisí Panch men nahín pái játi. Murda 'ulúm ko zinda karná, aur phir aisí 'ibárat men ki muháwarát chust aur fiqrát durust hon, Dihlí hí ke ṣáḥib i kamálon ká kám hai.

Panch wa'da kartá hai, ki iske zarifána mazámín mulk aur Gavarnmant ko fáida pahunchánegge. Al-ḥaqq! woh zaráfat hí kis kám kí jis men koí natíja na niklo.

Gar bát men bát kuchh na nikle,
To nám na lún kabhí sukhan ká.

Panch da'wá kartá hai, ki desí riyásaton kí himáyat karegá, aur unko sháyasta banáne men bhí qadam dhare[illegible]

Be-shakk desí riyásaton kí himáyat karná Ak[illegible] nawísen ká farz hai. Magar (jaisá ki Panch likhtá hai) [illegible] yih hai, ki ḥadd i i'tidál se na guzren, aur jo unke wáqi'í 'uyúb hon, unke záhir karne men bhí pahlú-tihí na karen.

Dihlí Panch ke sab maqáṣid 'umda hain, aur sháyastagí i zabán aur shokhí i taḥrír ká kyá kahná hai, ṣikhir Dihlí-wále hain, yih to inhí ká hissa aur ábáí warsa hai. Agar yihí áb o táb aur yihí rang o roghan rahá, to yaqín hai yih Panch tamám Hindústán men bahut jald har-dil-'azíz aur 'ámmpasandí ká rutba ḥásil karegá.

Agar Panch ko yih bát ná-gawár na guzre, to ham yih bhí kah dená cháhte hain, ki iskí peshání kí tahrír aur naqsh o nigár hameṇ pasand nahín áte. Zaríf hokar taqlíd ká páband aur lakír par faqír honá Dihlí Panch kí shán o shaukat se ba'íd hai.

Yún to Dihlí Panch ká harf harf dil-kash hai aur fiqra fiqra dil-rubá, magar is waqt ham apne dost i shewá-zabán Nádir ká khamsa tafríḥ i ṭab' i nágirín ke liye pesh-kash karte hain, jo pissúon kí shikáyat men likhá gayá hai.

(Báqí áyanda.)

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHOR.

Muwarrikha i 17 "July," San 1880.

LATÍFA.

Naql hai, ki ek "Scotch gentleman" kisí wakíl ke yahán gae. Wakíl sáhib us waqt apne daftar meṇ tashríf rakhte the, aur ág kamra meṇ khúb roshan thí. "Gentleman" ne kahá ki, "hazrat! ápká daftar to is waqt báwarchí-khána ho rahá hai." Unhoṇ ne jawáb diyá ki, "be-shakk yahíṇ to maiṇ apní roṭiyáṇ paidá kartá hún."

"REVIEW" I DIHLÍ PANCH.

(Baqíya i hafta i guzashta)

KHAMSA.

Barsát ká hai khauf, na bárish ká hamko ḍar,
Al-batta bijlí hamko ḍarátí hai kaundí[1] kar;
Iská bhí gham nahíṇ hai, jo ho jáwe yúṇ basar,
Lekin, khasárá yih hai, ki áke rát bhar,
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Ham ne to jáná ham hí bulandí pe áe haiṇ,
Hazrat bachá ke lákhoṇ baláoṇ se láe haiṇ;
Sard í kí hai bahár, darakhtoṇ ke sáe haiṇ,
Par khún ke piyáse yahán ab to páe haiṇ;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Kapre agar badalte haiṇ, dhobí se leke ham,
Bandkí[2] sí chhiṇt páte haiṇ ham unko subh-dam;
Khún gar piyá, piyá, nahíṇ iská hai kuchh bhí ghum,
Lekin ghazab hai, dhobí nahíṇ miltá dam ba-dam;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Daftar meṇ áke baiṭheṇ, agar din ko sab baham,
Ik háth piṭh par hai, gar hai ek meṇ qalam;
Ik dil hai do taraf, kareṇ kyá? kyá? bhalá raqam;
Ráton ko jágeṇ, din ko likheṇ, kyoṇ na ho? sitam;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Dekho! hiran bhí inkí kulánchoṇ[3] se dang haiṇ;
Ghore agarchí yih nahíṇ, par surkha-rang haiṇ;
Chuṇkí meṇ áte hí nahíṇ, wuh inke dhang[4] haiṇ;
Áṇkhoṇ se hai safáí, to háthoṇ se jang haiṇ;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Pakrá jo ḥikmatoṇ se, to ákar machal[5] gayá,
Malne ká wár[6] tak nahíṇ áyá, nikal gayá;
Inkí to phurtiyoṇ[7] se, mirá jí hí jal gayá,
Jitná dabáyá, utná hí úpchá uchhal gayá;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Hotá hai koí, inke sabab, zinda dar kafan,
Sotá hai koí, inse chhupá apná tan badan;
Lekin, yih chúkte nahíṇ ismar bhí nesh-zan,
Sáiyoṇ se pahuṇchte haiṇ, lagá kar wahán lagan[8]
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Larkoṇ ke gál surkh haiṇ, misoṇ[9] ke gál surkh,
Ṣáhib ke háth surkh haiṇ, to memoṇ ke shál surkh;
Áyá ká jism lál, to ghoroṇ kí yál surkh,
Yaksáṇ gharaz chhipak gae, sab par gulál surkh;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

Saiyid hí nálishí nahíṇ inká, huzúr! hai,
Daftar bhí, inke háthoṇ húá thak ke chúr hai;
Hadḍí pí gosht, aur na chibra pí núr hai,
Ab to yahán se chalná bahut hí zarúr hai;
Pissú hameṇ satáte haiṇ, ṣáhib! pahár par.

1 Chamakná. Párcha i búndí-lár. 3 Chhaláng, kúd. 4 Lachchhan, rawish. 5 Bijharná. 6, Bár. 7 Chábuk dasti. 8 Ittihád. 9 Larkiyán.

SHAKAR BANÁNE KÁ KÁR-KHÁNA.

Kuchh 'arsa húá Awadh ke ulu-l-'azmoṇ ne taiyárí i kághaz ke ek kár-kháne kí buniyád ḍálí thí. Ab Awadh Akhbár se dar-yáft húá, ki hál meṇ ek shakar banáne ká kár-khána zila' i Merath meṇ ek maqám i muttasila i "Railway Station" par lab i nahr i Gang, ba-zarí'a ek kampní ke qáim húá hai, jiská sarmáya páṇch lákh rúpiya aur har hissa sau rúpiya ká hai.

Hamáre mulk ke zamín-dár shakar banáne ke liye, naisha-kar ká namuwe shurú' hote hí, uske pichhe par játe haiṇ; naishakar kátne-wáloṇ ko, ba-jáe naqd, naishakar hí diye játe haiṇ; kam-zor álát ke sabab shira bhí yahán achchhí tarḥ nahíṇ nikaltá, aur fuple meṇ bahut mál ghárat ho játá hai. Is kal kí shakar sola rúpiya fí man ke ḥisáb farokht hogí. Yih kaleṇ Hindústán ke kolhúoṇ se qímat meṇ niháyat arzán haiṇ. Ek din rát meṇ ek kolhú se chha man gur paidá hotá hai, jiskí lágat chha rúpiya tera ána nau páí húí; aur jo gur is 'arsa meṇ wiláyatí kal se nikálá gayá, uskí lágat ṣirf chauda ána húí, goyá chha-guná fáida húá. Is kampní ne bára rúpiya manáfi' ka wa'da kiyá hai. Hindústániyoṇ ke maghabí khiyálát ke libás se, unke waswaseṇ ke dúr karne meṇ bhí barí koshish kí gaí hai. T. T. Bánḍ sáhib muqím i Káṇpúr is kampní ke muhtamim haiṇ.

MADRASA I TIBBÍ I KALKATTA WA MUSAL-MÁNÁN.

"Dr. Coates" sáhib, "Principal Medical College" i "Calcutta," apní sálana raport meṇ Musalmánoṇ kí nisbat tahrír farmáte haiṇ ki, "yih ek buland-rutba aur gi-hosh qaum hai," magar nihayat afsos karte haiṇ ki minjumla 128 tulabá ke is-sál ek ne bhí imtihán i ákhirí meṇ kám-yábí ḥásil nahíṇ kí. Ziyáda-tar qábil i ḥasrat bát unkí raport se yih páí gaí, ki is barsa ṣirf do hí Musalmán tálib i 'ilm unke madrasa meṇ the. Haif hai, ki jo qaum ek zamána meṇ tahsíl i 'uloom o funún meṇ be-misál thí, ab zamána kí taraqqi-yát kí manzil se na ṣirf sekaroṇ kos pichhe parí rahe, balki uske sháh-ráh i 'ámm se, jispar aur tamám qaumeṇ guzar kar díní aur dunyawí 'urúj ḥásil kartí haiṇ, ek wahshí jánwar kí tarḥ, bhatakte phire! "Doctor" sáhib nihayat afsos se likhte haiṇ, ki aksar dehát unhoṇ ne aise dekhe jahán bá-wajúd Musalmánoṇ kí kasrat ke Hindú hí ziyáda ta'lím páte haiṇ, aur phir wuh suwál karte haiṇ, ki "kyá Musalmánoṇ ke liye chand Fársí aur 'Arabí kí kitáboṇ ká parh lená hí káfí hai?"

Ham "Doctor" sáhib kí ham-dardí ká shukriya adá karte haiṇ. Jo kuchh unhoṇ ne likhá hai Bangál kí nisbat hai. Magar Musalmánoṇ ká qariban tamám ihátoṇ meṇ aisá hí ḥál hai. Chunánchi isí nagar se 'Alí-garh meṇ ek qaumí madrasa kí buniyád ḍálí gaí hai, táki Musalmánoṇ ká tanaffur a'lá ta'lím kí nisbat dúr ho aur wuh wasf ta'lím ḥásil kareṇ. Is hafta meṇ Saiyid Ahmad Khán Bahádur ne, jo apní qaum par apní jáu nisár kar rahe haiṇ, us mauqa' par jis par

unhoṉ ne "National Mahomedan Association" aur "Mahomedan Literary Association" ká shukr Kameṭí i Madrasat-il-'ulúm kí taraf se, is bát par adá kiyá hai kí unhoṉ ne apní Edressoṉ, meṉ, jo unhoṉ ne "Lord Lytton" ṣáḥib ko dín, madrasa i maṣkúr ko Musalmánoṉ ká qaumí madrasa záhir kiyá hai, is madrasa kí nisbat yih fiqrát taḥrír kiye haiṉ :—

"Dar-ḥaqíqat, bániyán i Madrasat-il-'ulúm ká is se ziyáda aur kuchh maqṣad nahíṉ, kí hamárí qaum ke laṛkoṉ kí ta'lím ke liye ek aisá ghar banáyá jáwe, jismeṉ dár daráz mulkoṉ ke laṛke bilá kisí qism ke fikr o taraddud ke, ba-ṭaur apne ghar ke, ṣikar raheṉ aur ta'lím páweṉ. Unke murabbí unkí ṭaraf se be-fikr raheṉ aur tamám iḥtiyáten aur arám, jo insán ke liye karne insán kí ṭáqat meṉ haiṉ, wuh un sab laṛkoṉ ke liye muhaiyá wa ṭaiyár raheṉ."

Phir Angrezí qaum kí ta'lím-gáhoṉ ká ẓikr karke Saiyid ṣáḥib yih likhte haiṉ :—

"Ham apní qaum se púchhte haiṉ, ki kiyá hamárí qaum ke bachchoṉ ke liye koí aisí ta'lím-gáh aur nissá ghar maujúd hai? Aur kyá hamárí qaum ke bachchoṉ ke liye aisí ta'lím-gáh aur aisá ghar banáne kí zarúrat naháṉ hai? Yaqín hai, ki koí bhí is se inkár na karegá. Pas ham apní qaum se multají haiṉ, ki apní aulád par raḥm karo aur apne bachchoṉ kí is ta'lím-gáh kí takmíl meṉ, jo aise daraja tak pahuṉch gaí hai jiskí tawaqqu' naháṉ ho saktí thí, káfí madad karo. Is ta'lím-gáh aur qaum ke bachchoṉ ke qaumí ghar banáne-wále aur iskí mukhálifat karne-wále, doṉoṉ mar jáweṉge; aur agar púrí madad karoge, to yih qaumí ghar aur qaumí ta'lím-gáh, hamárí qaum ke bachchoṉ ke liye báqí rah jáwegí."

Yih fiqrát niháyat pur-dard haiṉ aur inheṉ qaum ko hamesha mad i nazar rakhná cháhiye.

RIWÁJ I ḤURÚF I ROMAN.

Ṣáḥib i risála i ROMAN-URDÚ JOURNAL apne risála i máh i *"May"* meṉ taḥrír farmáte haiṉ ki, *"ma'lúm húá,* ki jín marátib kí ḥimáyat karná hamárí "Society" ká maqṣúd hai, unkí wajh se maqám i "Batavia" meṉ bhí niháyat garmá-garmí se baḥs shurú' húí hai; aur agar "Batavia" kí "Society" i 'ulúm o funún ne, jaisá ki wa'da kiyá hai, is baḥs ke kághazát hamáre pás bheje, to hamárá iráda hai, ki ham unheṉ mulláyaza i núzirín i risála i bálá ke liye Angrezí meṉ chhápeṉ."

Wuhí ṣáḥib likhte haiṉ ki, "hamáre ek dost ne "Dr. Hepburn" ṣáḥib kí, jo mulk i Jápán ke ek "Missionary" aur fázil haiṉ, ek chiṭṭhí meṉ se maṣmún i zail iqtibás karke 'ináyat farmáyá hai, ham use shukr-guzárí ke sáth darj i risála karte haiṉ. Pádrí ṣáḥib yih taḥrír karte haiṉ—"Maiṉ in dinoṉ "New Testament" ya'ní kitáb i muqaddas ká Roman karne meṉ maṣrúf húṉ, ya'ní use, ba-nagar i isháʻat, ḥurúf i Roman meṉ taḥrír kar rahá húṉ. Yih kám miṉ ne nau-wárid mishaneriyoṉ aur un báshandagán i mulk i Jápán ke liye kiyá hai, jo taḥrír i Roman meṉ muzáwalat rakhte haiṉ. Jápání injíl, jo Jápání ḥurúf meṉ hai, na sirf ẓaḳhím hí hai, balki báʻiṣ i 'adam i sahúlat aur asráf bhí hai. Maiṉ ise Roman meṉ Angrezí kitáb kí taqlíf' par láúṉgá, táki jeb meṉ ba-ásáni á sake. Mujhe-ummíd hai, ki maiṉ is ṭarḥ kuchh 'arṣa meṉ, ḥurúf i Roman ko Jápání ḥurúf kí jagah qáim karne meṉ bahut madad pahuṉchaúṉ, kyoṉki Jápání jo samajhne kí qábiliyat rakhte haiṉ, unheṉ bahut pasand karte haiṉ."

In doṉoṉ khabaroṉ se wáqif hotá hai, ki ḥurúf i Roman ke riwáj kí taraf dúr daráz mulkoṉ meṉ tawajjuh hai, aur waháṉ ke log ba-khushí us se mustafíd honá cháhte haiṉ. Haqíqat meṉ aghráz i taḥrír jis aslúb se in ḥurúf ke zarí'a púre ho sakte haiṉ aur ḥurúf ke zarí'a muḥál hai. Burí khúbí ismeṉ yih hai, ki har ek zabán apne mulkí lab o lahja aur ṣiḥḥat ke sáth ba-kamál ásáni likhí já saktí hai. Hindústán meṉ, 'alá-wa us isháʻat ke jo ḥurúf i Roman kí ṣiḥḥaṭ i mishaneri kí ulu-l-'azmí se ba-zarí'a i intibá' i kutub i difoiya húí hai, kasrat se ṭakhím kitábeṉ in ḥurúf meṉ maujúd haiṉ; chunáṉchi "Baness" ṣáḥib kí muntakhibát, "Tolbort" ṣáḥib kí Roman Alif Laila, Bágh o Bahár wa dígar kutub i mashhúra sháhid haiṉ. Angrezí lughát kí kitábeṉ Roman-Urdú meṉ ba-kasrat maujúd haiṉ, balki dekhá játá hai, ki bál meṉ ek do jadíd dikshneriyáṉ muṭṭabú' húí haiṉ, unke muwallifoṉ ne, ba-nagar i kamí i kharch wa takmíl i ṣiḥḥat Roman ḥurúf hí ko tarjíḥ dí hai, jo sabút is bát ká hai, ki kaháṉ tak Hindústán meṉ taraqqí i taḥrír i Roman kí gunjáish hai. Sar-rishta i ta'lím i Panjáb meṉ 'alá-wa aur kitábeṉ ke chand 'ilmí risále bhí Roman meṉ maujúd haiṉ, maṣalan 'ilm i ṭabí'át ká risála wa-ghaira. Rábinsan Krúso, ek mashhúr o ma'ruf Angrezí qiṣṣa, thorá hí 'arṣa húá hai, "Mr. Tolbort" ṣáḥib ne Munshí Sher 'Alí Kábulí se Fársí kí roz-marra meṉ tarjuma karákar khud Roman ḥurúf meṉ likhá aur chhapwáyá hai. In dinoṉ inhí ṣáḥib i wálá-shán kí tawajjuh se "Roman-Urdú Journal" ke risálsoṉ ke sáth Ikhwán-uṣ-ṣafá chhap rahí hai. Gharaẓ jo tawajjuh Hindústán meṉ ḥurúf i Roman kí taraf hai wuh qábil i iṭmínán hai; lekin phir bhí jis tarwíj i 'ámm ke yih ḥurúf mustaḥaqq haiṉ, usmeṉ bahut kuchh karná báqí hai. Jo kuchh ab-tak is máddа meṉ ho chukí hai, uske muqábala meṉ ham kah sakte haiṉ, ki abhí ham pahlí dúsrí sirhí par hí haiṉ aur Roman ke faroġh ká buland zína hanoz hamko charhná báqí hai. Panjáb kí Roman-Urdú "Society" in ḥurúf kí tarwíj meṉ bahut sa'í kar rahí hai, aur ismeṉ shakk naháṉ ki uskí sa'í har ṭarḥ qábil i ta'rif hai; lekin chúṉki ek 'ámm núṣl hai, ki har ek 'ilmí maqṣad ko har mulk meṉ jamá'a i 'ulamá wa fuzalá se faroġh ḥáṣil húá hai, isliye cháhiye ki Hindústán ke mudabbirán i sar-rishtaháe ta'lím is ṭaraf mutawajjih hoṉ.

KAITHÍ ḤURÚF.

Hamne apne ek jalílu-l-qadr mihrbán kí zabání sunú, ki ṣúba i Bihár meṉ aj-kal yih baḥs ho rahí hai, ki waháṉ kí 'adálatoṉ meṉ kaithí ḥurúf, jo mushábih nágrí ke haiṉ, muraw-waj kiye jáweṉ.

Lahore—"C. and M. Gazette Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHAUR.

Muwarrikha i 24 "July," San 1880.

GHAZAL I HÁFIZ.

Na har ki chihra bar-afrokht, dil-barí dánad,
Na har ki áina dárad, sikandarí dánad ;

Na har ki tarf i kulah kaj nihád o tund nishast,
Kulah-dárí o áín i sarwarí dánad ;

Hazár nukta-i bárik-tar zi mú ín já-st,
Na har ki sar bi-taráshad, qalandarí dánad ;

Dar úb i dídá i khud gharqa am, chi chára kunam,
Ki dár muhit, na har kas shináwarí dánad ;

Ghulám i himmat i án rind i 'áfiyat-sozams,
Ki dar gadá-sifatí kímiyá-garí 3 dánad ;

Sawád i nuqta i bínish zi khál i tust márá,
Kisadr i gauhar i yak-dána gauharí dánad ;

Bi-bákhtam dil i dívána o na dánastam,
Ki ádamí-bacha i shewa i parí i dánad ;

Ba qad o chihra, har án kas ki sháh i khúbán shud,
Jahán bi-gírad, agar dád-gustaní dánad ;

Fafá i 'ahd, nikú báshad, ar biyámozi,
Wa-gar-na har ki to bíní, sitam-garí dánad ;

To bandagí, cho gadáyán, ba-shart i muzd ma-kun,
Ki dost, khud rawish i banda-parwarí dánad ;

Zi shi'r i dil-kash i Háfiz, kase shawad ágáh,
Ki lutf i tab' o sakhan guftan i darí 5 dánad.

LATÁIF.

I.

Jab Amír Taimúr ne wiláyat i Fárs ko sar kiyá aur Shíráz meṉ áyá, to Háfiz Shírází *'alaiki-r-rahmat* ko talab kiyá. Us zamána meṉ Háfiz i maẓkúr niháyat tang o majbúr, fuqr o fáqa meṉ shákir o mashkúr the ; aur Saiyid Zainu-l-'ábidín Rukn-uddín, jo ápká murid i durust i'tiqád thá, Amír i muzáfir ká muqarrab wa mutáhib a'lá daraja ke áráíkín i saltanat meṉ dákhil thá. Husbu-l-irshád i sultání Háfiz ko Amír ke huẓúr kiyá gayá. Amír ne dekhá, ki ásár fuqr o fáqa ke nasíya i hál i nukbat-masíl i Háfiz se gáhir haiṉ. Sawál kiyá ki, "Ai Háfiz ! máṉ ne tamám rú i zamín ko ba-zarab i shamshír wírán o kharáb kiyá hai, táki Samarqand o Bukhárá ko lyab i dil-khwáh ábád o ma'múr karúṉ, aur tum unko khál i hindú par is tarh par fidá karte ho" :—

Agar án turk i Shírází ba-dast árad dil i márá,
Ba-khál i hindú-ash bakhshám Samarqand o Bukhárá rá.

Háfiz ne 'arz kiyá ki, "Jahán-panáh ! aisí hí sakháwaton ke sabab se khák-sár is fuqr o fáqa ko pahunchá hai."

Amír ko be-sákhta hansí áí, aur Háfiz ke liye qarár-wáqi'í waẓífa muqarrar kiyá.

II.

Ek shakhs barí afím thá, uske yahán koí khidmat-gár naya naukar húá. Is se púchhá, "Miyán ! tú kuchh nasha to nahíṉ pítá ?" Bolá, "Pír o murshad ! ghulám siwáe afím ke aur kisi nashe se áshná nahíṉ." Yih bát sun kar wuh bahut khush húá, aur afím ki dibyá nikál kar áp khát aur naukar ko dekar kahá, "Miyán ! áj hamárá jí cháhtá hai, ki chágwal jakar se pakáo, khácṉ." Khidmat-gár "bahut khúb" kah kar pakáne lagá. Is meṉ pánch jo lagí, to do tín pahar guzar gae. Áqá ne pukár ke kahá ki, "Are bhái ! chágwal pake yá nahíṉ ?" Bolá ki, "Khudáwand ! ni'mat pak chuke haiṉ, magar dam báqí hai." Kahá, "Jaldí láo." Qissa kotáh, ba-bazár kharábí tájar se pakáte pakáte shám ko taiyár kar ke le gayá. Cháǵwal dekh kar áqá ne kahá, "Shábásh ! kyá jaldí paká láyá hai !" Itní bát ke sunte hí wuh háth jor kar bolá ki, "Qibla ! fidwí se áp kí naukarí na ho sakegí." Kahá, "Kyoṉ ?" Jawáb díyá ki, "Aisá shitábí meṉ ek roz merí ján játí rahegí."

Khatt ba-náṉ i "Editor."

GHANÍMAT KUNJÁHÍ.

JANÁB I MAN,

Áp ne 10 "July" ke "Extra" (Roman) meṉ shikáyat kí hai kí, "Áj tak tahrír ke bára meṉ hamárí kisí ne mu'áwinat nahíṉ kí." Fi-l-haqíqat, yih shikáyat ápkí bahut lajá aur durust hai. Hamáre ham-watan aise kámoṉ ko fazúl, balki ma'yúb khiyál karte haiṉ, hálán-ki jo umúr fi-l-wáqi' mu'yúb wa qabíh haiṉ, unko tark karná to dar-kanár, barí khushí aur fakhr se ikhtiyár karte haiṉ. Maiṉ is bábat zyáda shikáyat karná munásib nahíṉ samajhtá. Sirf is qadr kah denā káfí samajhtá hún ki,

Harfe o rá bas buwad gar kas buwad.

Is hafta meṉ hí kuchh ratb o yábis posh kartá hún, agar pasand i khátir i 'álí ho, to Roman hurúf meṉ ise shái' kijiye, nahíṉ to raddí meṉ phenk dijiye.

Sáhib i man ! ápne apne "Extra" meṉ, isí hafta, ek pissú-náma chhápá hai. Be-shakk muqannif ko khiyálát bahut 'umda haiṉ, maiṉ is bát se inkár nahíṉ kar saktá, ki aise mazámín zor i tabí'at se nikálná har ek shakhs ká kám nahíṉ ; lekin yih kahná bhí munásib samajhtá hún, ki isí mazmún meṉ Eshiyáí shá'iroṉ ke khiyálát bhí qábil mulábaza karne aur dád dene ke haiṉ. Is waqt maiṉ chand ashár Maqnawí i Ghanímat se muntakhab kar ke posh kartá hún. Jab wuh pissú-náma áp ne chhápá hai, to yih bhí sahí ; názirín donoṉ ke khiyálát ko parh ke lutf uthávenge. Aur ba-qaul i Ghálib—

Ham sukhan-fahm haiṉ, Ghálib ke taraf-dár nahíṉ,
Dekheṉ, is sihre se kah de koí bih-tar sihrá !

mere nazdík to Ghanímat kí maqnawí ko ash'ár, tashbíh, fasáhat, balágħat kí jihat se bahut bafhe húe haiṉ. Ma'lúm nahíṉ, dúsre arbáb i maqáq inko kyá khiyál farmáveṉge.

Maqnawí i maẓkúr kā intikhább likhne se pesh-tar, maiṉ muqannif i maqnawí kā mukhtasar hál likhtā hún :—

Is be-nazír sha'ir kā nám Muhammad Akram hai aur Ghanímat takhallus. Siwáe is maqnawí ke ek díwán aur ruqqa'át bhí iski mashhúr hai, aur yih khás Panjáb kā rahne-wálā hai, aur qasba i Kunjáh (mín mazáfát i Lāhaur) kā báshanda hai. Yih shakhs Alamgír Aurangzeb Bádsháh ke 'ahd meṉ húā hai.

1 Kalte bain áwa Sikandar ne iyád kiyá kai. 2 Ke kaasi kafan ko na zakhm, árad, qalandar. 3 Ya'ni be-parwá. 4 Khaslat i parí, ya'ni ádamiyon se tamalfar. 5 Fárst sabán jo pádsháhon ke huẓúr boli játi thi.

Qasúr ke pathánoṅ meṅ se ek shakhs, Nawwáb 'Azíz Khán nám, jo us waqt Qasúr ká jágír-dár hákim thá, iská mamdúḥ hai. Usí kí farmáyish aur usí ke nám se usne yih maṣnawí likhí. Sin i shabáb tak yih shakhs jahálat meṅ rahá, ba'd sin i bulúgh ke isne 'ilm kí taraf tawajjuh kí aur yagána i 'áfáq bána. Kahte hain, ki yih Kunjáh ká mufti-zála hai. Muḥammad Afzal Sarkhush apne Tazkara meṅ likhtá hai, ki Lachhmí Naráin, jiskí roqqa'át mashhúr hai, Ghanímat ká hamshíra-zádá aur shágird hai. Ma'lúm nahín, ki yih Hindú aur wuh Musalmán kyoṅ hai? Khair is jhagre se hameṅ kyá sarokár hai,

Gulur ko jauharí, sarráf zar ko dekhte hain,
Bashar ko dekhne-wále, bashar ko dekhte hain.

Asl'ár i muntakhaba yih hain :—

Saman-zár i har o deshashí ki dání,
Zi dast-andází i kaikáʼ arghawání ;
Cho nám i kaik zad neshe ba gosham,
Zi dil zad shikwa i derína josham ;
Sharar-tabríz, kilk i nukta-pardáz,
Zi harf i kaik shud bá shikwa dam-sáz ;
Na kaik-ast in ki dar 'álam 'ayán-ast,
Zi sahrá ejál reg i tawán-ast ;
Sar i kháre, zi khún i khalq dar rang,
Ba-khalqe, be-sabab, chún fitna dar jang ;
Magar kardand ajal[1] rá reza reza,
Ki ámad dar wujúd in pur-siteza ;
Hasír uftád, chún ná-khwánda mihmán,
Ghazíe pák i ú az khún i insán ;
Shuda az bála i khún bas ki sar-mast,
Nazar tá me-kuní rafi-ast az dast ;
Rag i ján-há giriftár i balá shud,
Sar i nishtar ba parwáz áshná shud ;
Chi me-pursí? zi wajh i iftirá ram,
Sharar dar pairahan az kaik dáram ;
Tan i shahíd, ba-chashm i 'áshiq i zár,
Ba-rang i kághaz i afshán, namúdár.

Ráqim,

Ek Roman ká shá'iq.

Láhaur.—Raosáe Láhaur kí tajwíz hai, ki "Major Nisbet" *sáhib, sábiq "Deputy Commissioner" i Láhaur, ká nám i námí ma' tárikh i marammat i Masjid i Shahí i Láhaur, sang i mar-*mar par kanda karke Masjid ke darwáza i ṣadr par naṣb karen. Be-shakk ṣáḥib ú mauṣúf isí qadr-dání aur shukr ke mustaḥaqq haiṅ, ki unká nám i námí ek aise 'álí-shán ma'bad i ahl i Islám ke sáth yád rahe. Ṣáḥib i mamdúḥ ne bará sa'i se is Masjid kí marammat ke liye rúpiya jam' kiyá. Unká muddat se khiyál thá, ki is 'álí-shán Masjid ko, jo khastagí aur wírání kí ḥálat meṅ thí, aslí ḥaisiyat meṅ láweṅ, chunáṅchi Masjid ká dálán aur deorhí unke iráda ke muwáfiq durust ho gai. Agar chand roz unká qiyám Láhaur meṅ aur rahtá, to be-shakk wuh apne iráda ke muwáfiq sahn aur bagh'í dálánoṅ aur minároṅ kí bhí maramamat karáde.

Katar.—16 "July." Haiza kí chhoṭe chhoṭe suní játí hai. Nahr i Zubaida Khátún ke liye misl aur shahroṅ ke yahán bhí 'álí-himmat Musalmán farákh-hausalagí se chanda de rahe haiṅ.

Pánípotam (Assám).—12 "July." "Railway" ká kám, jo pahle multawí ho gayá thá, ab niháyat sargarmí se Monhá-mukh se, jahán jaház langar kartá hai, shurú' ho gayá hai. Agar yihí sargarmí kám kí rahí, to ummíd hai, yih "line" bahut jald Sadyá tak, jo sarkárí sar-ḥadd hai, járí ho jáwegí. Rabar kí, 'iláqa i Assám meṅ, bahut hí paidáwár hai. Hazaroṅ kí kharíd farokht hotí hai. Is jagah iská nirkh 40 rúpiya fí man hai. Jis qadr rabar yahán se kharídá játá hai, wuh Kalkatta ke kár-khána meṅ jákar sáf kiyá játá hai. Assám meṅ iske bahut bare bare per haiṅ, unhí se yih rabar nikaltá hai.

Bareli Kálij.—Abhí ek dil-kash risála hamáre pás pahunchá hai, jis se ma'lúm hotá, ki is Kálij ke az sar i nau istiqrár kí tajwíz kí gaí hai. Is risála meṅ Lála Lachhmí Naráin kí taqrír, jo tárikhí ḥálat se pur hai aur us meṅ Kálij ke do-bára qáim karne kí tahrís kí gaí hai, darj hai. Ba'duhú aur ṣáḥibán kí taqrireṅ haiṅ. 29 "May" ke jalse meṅ ek kameṭí is aham kám ke insirám ke liye qáim hogí, jo chanda jam' karegí aur jiske má-taḥt dígar azlá i Rohelkhand wa Kamáún meṅ, wahán ke ḥukkám kí sar-parastí se, farahamí i chanda ke liye kameṭiyán qáim hoṅgí. Ummíd hai, ki Nawwáb ṣáḥib Rám-púr sab se barh kar is Kálij ke ahyá ke liye chanda 'ináyat farmáweṅ. 6 "June ke jalse meṅ, jo farahamí i chanda ke liye awwal hí martaba húá, páṅch chha hazár rúpiya jam' ho gayá.

Fihrist chanda-dihandagán kí, jin meṅ se akṣar qadím Bareli Kálij ke "Ex-student" haiṅ, yih hai :—

	Raqam.
"Mr. Reed Collector," Bareli ...	1,000
Lála Lachhmí Naráin, Raís ...	1,500
Munshí Niwal Kishor ...	1,000
Maulaví Muḥammad Karím, "Deputy Collector"	200
Maulaví Muḥammad Munír-u-dín, Taḥsíl-dár ...	200
Bábú Udar Saháe "Pensioner" ...	130
Munshí Ajuddhiyá Parashád, "Teacher" ...	50
Pandat Chandar Shankar ...	40
Bábú Kálí Prosono, Vakíl ...	500
Pandat Rám Naráin ...	200
Munshí Bishn Lál, Vakíl ...	250

Is Kálij aur Dihlí Kálij ke do-bára qáim karne kí khabaroṅ se záhir hai, ki Hindústániyon ko a'lá ta'lím kí chát lag gaí hai. A'lá ta'lím be-shakk bidún a'lá Kálijon ke qiyám ke ḥásil nahín ho saktí, aur yih ahl i Hind kí bará khush-naṣíbí hai, ki is tarh do Kálijon ke ahyá kí taraf yahán ke 'amáyid ko tawajjuh húí hai.

Taṣánif i Sháh i Awadh. Ḥazrat jam-jáh Wájid 'Alí Sháh, Bádsháh i ṣábiq Awadh, kí taṣánif be-shumár haiṅ ; magar akṣar ḥálamí unse maḥrúm haiṅ. Albatta khás khás ḥazrát un se mustafíd haiṅ ; chunáṅchi ham ko ma'lúm húá hai, ki áp ke chha díwán balágḥat-unwán haiṅ, jinke nám yih haiṅ—Shnyú' i Faiz, Qamar i Mazmún, Sukhan i Ashraf, Guldasta i 'Ashiqán, Akhtar i Mulk, Naṣm i Nám-war. Aur kitábeṅ bhí bahut haiṅ, minjumla unke, bayán i maṣáib i Ahl i Bait meṅ ek risála mausúma i Imám hai, jis me ṇ marsiye aur salám ba-kasrat haiṅ. Isí tarh Daftar i Parishán ke nám se ek risála hai. Is meṅ bhí nauhe aur salám haiṅ, aur níz bayánhe pur-asar, masáib i Imám i humám, ek kitáb Maqtal i Mu'tabar ke nám se áp hí kí tálíf hai, aur Haibat i Haidarí aur Qasídi i Mubárak aur Maṣnawí i Hazn i Akhtarí, aur 'Ishq-náma i Mubárak, wa Mátam-náma bhí áp hí kí taṣnif ká jalwa hai. 'Urúz meṅ, Jauhar i 'Urúz aur Irshád i Khaqání bhí niháyat pasandída hai. Agar ḥazrat i mamdúḥ kí taṣánif ká mufaṣṣal zikr kiyá jáwe, to is mukhtaṣar meṅ na samáwe.

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1 Zamír shaiṭán kí taraf. 2 Pinak. 3 Hamza wasl ká saqit ho gayá.

Lahore—C. & M. Gazette" Press.

"EXTRA" I "PANJÁBÍ" AKHBÁR I LÁHAUR.

Muwarrikha i 31 "July," San 1880.

GHAZAL I TÁLIB.

Nawwáb Mírzá Sa'idu-l-dín Ahmad Khán ṣáḥib Tálib, "Extra Assistant Commissioner" i Fírozpúr, chúnki Roman kí ishá'at kí taraf kamál tawajjuh rakhte hain, liházá ham unkí ghazal ko Roman hí meṉ darj i Akhbár karte hain :—

Andáz kai yih bhí, magar ek uskí ádá ká,
Lene nahín detá, jo mujhe nám jafá ká.

Yaháṉ tár i jáṉ saiṉkaroṉ phaṉste hain khud ákar,
Dil-kash hai, nishíman se siwá dám balá ká.

Mushkil se jagah páeṉge, zuhdá jináṉ meṉ,
Párá mujhe gar ajr milá pás i wafá ká.

Kyá tír tumhárá lab i ma'shúq na hotá?
Qátil dil i muztarr hai magar apní khatá ká!

Tir i nigah i yár ne bíndhe jigar o jáṉ,
Mamnún dil i be-táb hai, is lutf o 'atá ká.

Kí 'ishq ne táṣír, pas i marg, to kyá kí?
Sámáṉ wuh karte hain, 'abas merí 'izá ká.

Kuchh dúr nahín ráh-rav o manzil i Laílá,
Hai dasht meṉ ghul chár taraf báṉg i dirá ká.

Ghurfa hí se jháṉko? kahíṉ parda hí meṉ bolo?
Lab i tishna húṉ dídár ká, bhúká húṉ jadá ká.

Tálib! mere murqad pi, na kyoṉ áke wuh roe?
Kushta húṉ dam i khanjar taslím o razá ká.

KAITHÍ-NÁGRÍ, AUR ROMAN ḤURÚF.

Gavarnmaṉt i Baṉgál ne ḥukm do diyá hai, ki sál i áyanda se Fársí ḥurúf kí jagah, jo áṭh sau sál se murawwaj the, Bahár meṉ Nágrí ḥurúf ká issi'mál kiyá jáwe. Is ḥukm se, ba-qaul i ṣáḥib i "Urdu Guide," na sirf Musalmán-khush húe hain, balki yih ḥukm hazároṉ Hinduoṉ, khuṣúṣan Káyasthoṉ, kí ná-razá-mandí ká báʿiṣ húá hai, jo zamín-dárí, sarráfí, vakálat, mukhtár-kárí wa ahl i 'amla ká pesha karte hain. Afsos hai, ṣáḥib i "Behar Herald" is ḥukm kí nisbat sab se níráli ráe záhir karte hain. Ṣáḥib i "Englishman" ne bál ko apne ek akhbár meṉ yúṉ taḥrír kiyá thá :—

"Jaisá ki ummíd thí "Local" Gavarnmaṉt ke is ḥukm se, ki daftar i sarkárí i Bahár meṉ Fársí kí jagah Kaithí-Nágrí ḥurúf musta'mal kiye jáweṉ, na sirf Musalmánán i súba i Bahár meṉ, balki waháṉ ke Káyastheṉ meṉ khalbalí machá dí hai, jo apní Fársí-dání aur wáqifíyat i kár o bár i 'adálat se Hindústániyoṉ aur ḥukkám meṉ 'umda tawassut ká kám dete hain, aur is tawassut se qadr o manzilat aur manfa'at ḥásil karte hain. In logoṉ ke liye yih ḥukm ek jáiz ḥaqq se mahrúmí ká ba'iṣ hai, aur wuh unheṉ majbúr kartá hai, ki yá to apná qadím garí'a ḥuṣúl i ma'ásh ká chhoreṉ, yá az sar i nau apne taiṉ ta'lím deṉ. Is ḥukm kí ta'mílmeṉ mihnat ziyáda karní paregí aur roṭí kam milegí. In logoṉ ke sáth wáqi'í sakht zulm húá hai, aur unkí wáwailá bi-l-kull wájib hai. In logoṉ kí ma'rúzát, jahán tak ki wuh tásfí par mabní hain, har tarh taslím ke qábil hain."

Ab is diyánat-dár Angrezí akhbár kí taḥrír ko ṣáḥib i "Behar Herald" ke bayán se muqábala kíjiye. Thorá 'arsa húá ápne us ikhtiláf ko, jo in ḥurúf kí nisbat mu'azzaz Hindúoṉ aur Musalmánoṉ ko yaksán hai, sirf Musalmánoṉ hí se mansúb kiyá thá. Hál ke ek akhbár meṉ wuh taḥrír karte hain, ki is ikhtiláf se kam-himmatí aur khud-gharazí sábit hotí hai; aur yih bhí likhte hain, ki "Sir George Campbell" ne apne 'ahd i ḥukúmat meṉ "ba'd kámil ghaur aur taammul ke, Nágrí ko un ajnabí ḥurúf par tarjíh dí thí, jo ab 'adálatoṉ meṉ murawwaj hain." Is se ziyáda garíb jhúṭ kyá hogá? "Sir George" ne hargiz Nágrí ko tarjíh nahíṉ dí thí, balki unhoṉ ne, niháyat mudabbiráne dánáí se, "April" san 1874 'Isawí meṉ yih ḥukm i sáliṣ i bi-l-khair diyá thá, kí ḥukm-náme, samman aur ittilá'-náme, jo 'awámm se muta'alliq hain, Kaithí-Nágrí meṉ, aur ma'múlí kár-rawáí 'adálat kí Fársí ḥurúf meṉ húá kare. Is ḥukm se, jo "Sir Stewart Bayley" ṣáḥib, sábiq "Commissioner" i Paṭna, kí tajwíz se ṣádir húá thá, Hindú, Musalmán, donoṉ khush ho gae the. Jo dar-khwást bál meṉ Nawwáb "Lieutenant Governor" i Baṉgál ke ḥuzúr meṉ pesh kí gaí hai, us par Musalmánoṉ kí nisbat Hinduoṉ ke dast-khatt ziyáda hain. Alhatta ba's aise Hindú Raosá ke dast-khatt us par nahíṉ, jo un logoṉ ke qáim-maqám nahíṉ ho sakte, jinko hamárí 'adálaton se kám partá hai. Ham ko yaqín hai, ki is 'arz dásht par zarúr tawajjuh kí jáwegí aur Fársí ḥurúf ko bekh o bun se ukherne kí tadbír par dúr-andeshí se sáth nazar i sánfkí jáwegí. "Sir George Campbell" ká faiṣala niháyat qábil kull hai, aur us se 'awámm kí jaisí sahúlat madd i nazar thí, raisí hí khawáṣṣ kí. 'Awámm ko ḥukm-námoṉ, sammanoṉ aur ittilá'-námoṉ hí se ziyáda kám partá hai, wuh Nágrí meṉ hoṉ; aur 'adálat kí dígar kár-rawáí ba-dastúr Fársí meṉ rahe, kyoṉki us se 'awámm ko is qadr sar-o-kár nahíṉ jis qadr khawáṣṣ ko hai, aur Fársí-khwán bhí khawáṣṣ hí meṉ hain. Pas yih qadrat imtiyáz lmr tarh líbáz ko qábil hai.

Fársí aur Nágrí ḥurúf ká is qadr ṣikr karne ko ba'd, ham Roman ḥurúf kí taraf se bhí sukút ikhtiyár nahíṉ kar sakte, jinkí ishá'at ká charchá na sirf Hindústán meṉ balki mamálik i dúr daráz meṉ ho rahá hai, aur baṛe baṛe ulu-l-'azm unke ḥámí hain. Is waqt ham ba-ta'alluq in ḥurúf ke 'adálat kí kár-rawáiyoṉ kí nisbat mukhtaṣar taur par kuchh baḥs karná cháhte hain.

Fársí ḥurúf kí tabdíl meṉ jo baḥs ab dar-pesh hai, yá pesh-tar Hindústán meṉ kahíṉ húí hai, us sab se maqsúd yih hai, ki nisfat-shi'árí aur insáf-pizholí meṉ kisí ṭarh fitúr na áwe aur wasáil i insáf-rasáni aur dád-dihí meṉ koí ḥarj na hone páwe. Lekin in ḥurúf ke tabaddul se, agar kuchh fáida hai, to ahálí i muqaddama ko hai; ḥukkám, jo aksar Yúrapín hain, jaise in ḥurúf se 'amúman ná-áshná hain, waise hí dígar ḥurúf se ná-balad hote hain. Aise Yúrapín ḥukkám to Hindústán meṉ gintí hí ke hain, jo yahán kí

mu'kí zabán aur hurúf meṇ nawisht-khwánd kar sakte hoṇ. hál-áṇ-ki insáfan dekhiye to yih nuqs bhí aisá hí mukhíl i aghráz i 'adl o insáf hai, jaisá ri'áyá ká kisí khás hurúf se ummí i ma hz honá. Pas afsos hai ki jin hálát meṇ ahlí i muqaddama ká ek khás qism ke hurúf se ná-wáqif honá, múzib i ikhtiláf i insáf-gustarí samjhá játá hai, unhí hálát meṇ hukkám ká un hurúf se ná-wáqif honá kuchh bhí muzaratbakhsh tasawwur na kiyá jáwe! Ham apne bedár-maghz hukkám se iltijá karte haiṇ, ki woh khud hí apne roz-marra ke tajriba ko malhúz i khátir rakh kar kaheṇ, ki kyá lá-'ilmí i hurúf i murawwaja i Hind se unko kabhí kuchh diqqat pesh nahíṇ átí? Kyá woh nahíṇ jánte, ki agar ahl i 'amla ko wah is báb meṇ zarúrat se ziyáda muhtáj na hoṇ, to kaisí ásáni aur durusti se har ek núzuk amr unke háth se tai páwe, aur tarh tarh ke dhokoṇ aur maghlatoṇ se woh bacheṇ? Ham ko is bát ká be-shakk bahut bará za'm hai, ki hamáre bedár-maghz hukkám aise muhtát haiṇ, ki un diqqatoṇ ko, jo hurúf i mulkí i Hindústán kí ná-wáqifiyat se pesh átí haiṇ, woh apní mihnat se hal kar lete haiṇ, masalan, aksar makamját meṇ, láiq láiq mutarjim maujúd haiṇ, unkí ma'rifat zarúrí kágházát Angrezí meṇ tarjama karákar muláhaza kiye játe haiṇ, mushkil kágházát ko mukarrar sikarrar parhwákar suná játá hai, aur waqt aur mihnat sarf karke un mushkilát ko raf' kiyá játá hai, jo hurúf i murawwaja meṇ muzámalat na hone se pesh átí haiṇ. Lekin ham muaddab ho kar púchhte haiṇ, ki ákhir is tamám sar-dardí se fáida? Kyoṇ nahíṇ aise hálát meṇ Roman hurúf se kám liyá játá? Kyoṇ woh fáida jo in hurúf ke istí'mál se hai, bálá i táq rakhá játá hai?

"Chief Court" ká ek 'álí mahkama hai, jahán bare pechída aur aham umúr pesh hote haiṇ. Sadd-há sanadoṇ aur wasíqe aur bisíb-kitáb ke kágházát yahán is qism ke pesh hote haiṇ, ki bá-wujúde-ki is mahkama i 'álí-shán meṇ bare bare laiq mutarjim maujúd haiṇ, aur un se aise kágházát ká hukkám kí sahúlat ke liye tarjama karáliyá játá hai, lekin phir bhí hukkám i 'adálat ko itmínán hásil nahíṇ ho sakte, aur kisí na kisí núzuk mauqa' par asl ke muláhaza kí zarúrat partí hai, aur is ke siwá chára bhí kuchh nahíṇ. Mushkil yih hai, ki muqaddamoṇ kí ján inhí dast-áwezát meṇ hai, zará sí kamí o beshí i alfáz meṇ mu'ámala digar-gúṇ ho játá hai, aur inkí bandish i alfáz 'amadan aisí rakhí játí hai, jo bargiz ishtibáh se khálí nahíṇ hotí, aur tajassus i amr i haqq meṇ khwáh ma-khwáh asl ko dekhná partá hai, 'ámm is se ki tarjama kaisá hí i'tibár ke qábil ho. Yih taklíf hukkám ko is wajh se bhí uthání partí hai, ki mazmún aisí dast-áwezoṇ ká aksar mughlaq hotá hai; mumkin hai, ki ek shakhs unkí ta'bír meṇ ghalatí kare aur is ibhám ke sabab woh ma'ní nikále jo asl maqsúd i fariqain i muqaddama se kosoṇ dúr ho, yá jis fariq ko wuh dast-áwez mufíd hai, uske bar-khiláf aur jisko bar-khiláf hai uske mufíd ta'bír kare. Pas is súrat meṇ, hukkám ko taklíf ho yá na ho? Ham kahte haiṇ, ki aise mauqa'oṇ par, jo "Chief Court" meṇ aksar waqú' meṇ áte haiṇ, hurúf i Roman se kám liyá jáwe, aur asl kágházát ko Roman meṇ likhákar pesh i nazar rakhá jáwe. Agar aisá kiyá jáe to dekhiye kaisí kuchh sahúlat ho, aur kis qadr mihnat hukkám kí kam ho jáe, aur aghráz i dád-rasí kis takmíl se anjám ko pahuṇchá kareṇ. Wázih ho, ki 'adálat-háe má-taht i "Chief Court" meṇ us qadr wasáil ihtiyát ko muyassar nahíṇ, jis qadr "Chief Court" meṇ haiṇ. Pas jab is 'adálat meṇ in hurúf ke istí'mál kí zarúrat sábit kar dí gaí, to kaun kah saktá hai, ki 'adálat-háe má-taht meṇ zarúrat inkí nahíṇ hai?

Shikáyat i be-já Kashmír.—Ham dekhte haiṇ, ki is 'álí-shán riyásat aur uske bedár-maghz raís kí nisbat aksar khabareṇ ghalat mushtahar ho játí haiṇ, aur ná-'áqibat-andesh káraspandant ek adná sí bát ká batangará banákar akhbároṇ meṇ chhapwádete haiṇ. Hál meṇ ham ne yih khabar kisí akhbár meṇ dekhí thí, ki "Mr. Robert" sáhib ko Srí Mahárájah sáhib ne khud hí bulwáyá aur áp hí bilá wajh use manqúf kar diyá, jis se us be-chára ká bahut nuqsán húá. Hamen ek mu'tabar tahrír ke zarí'a is buhtán kí asliyat yún dar-yáft húí hai, ki kuchh 'arsa húá Srí Mahárájah sáhib bahádur ko taiyarí i ráh i koh i Marí ke liye ek Yúrapín Injinír kí zarúrat thí. Huzúr mamdúh ne ek dost kí mar'ifat "Pioneer" meṇ ishtihár dilwáyá. "Mr. Robert" sáhib us ishtihár ke ba-mújib Jammúṇ meṇ áe. Ba-waqt i mulágát, sarkár ne sanad bábat husúl i 'ilm talab kí. Us no jawáb diyá, ki sanad mere pás nahíṇ, fanu i Injiníri ba-taur i khud maiṇ ne hásil kiyá hai. Mahárájah ne is bát ko bawar kar ke chha máh tak imtihánan rahne ko farmáyá aur irshád kiyá, ki is 'arsa ke ba'd, ba-sharṭ i 'umdagí i khidmat, sanad i mulázimat 'atá kí jáwegí. Nám-burda ne is shart ko manzúr na kiyá, lihází majbúran do máh kí tankhwáh dekar sáhib i magkúr ko rukhsat kiyá gayá. Farmáiye, is kár-rawáí meṇ kyá ná-insáfí húí, ki yár logoṇ ne jhúṭ-muṭ tumár-bandí kí?

Taiks-háe Kashmír.—Niháyat khushí kí bát hai, ki Srí Mahárájah sáhib ne kunjre, qasáí nánbáí wa-ghaira dukándároṇ ká taiks mauqúf kar diyá, aur kasbiyoṇ ká taiks bhí mauqúf kar diyá. Isí tarh shál ká taiks, jis se ba-muqábala Amratsar ke yayán tijárat i shál kí sard-bázárí ho rahí thí, manqúf kiyá gayá. Ham iltimás karte haiṇ, ki gor-kanoṇ ká mahsúl bhí qábil i mauqúfí hai. Pachás se sau rúpiya tak gor-kanoṇ se mahsúl liyá játá hai, aur woh logoṇ se das das bára rúpiya fí qabar lete haiṇ. Ghariboṇ ke murdoṇ kí mitṭí kharáb hai. Jis qadr jald yih mahsúl ghaṭáyá jáe usí qadr mújib i sawáb hai.

Paik i Islám.—Ek nayá akhbár Rám meṇ ek Hindústání akhbár-nawís, Maulaví Muhammad Nusrat 'Alí nám, no Urdú aur Turkí meṇ járí kiyá hai.

Maulaví Abu-l-fazl Muhammad 'Abdu-l-rahmán, khalaf i "honorable" Maulaví 'Abdu-l-latíf Khán Bahádur ne, jinheṇ "Earl Lytton" no Hindústán ko khair-bád kahte waqt Nawwábí ká khitáb 'ináyat kiyá thá, 21 "April" san 1880 'Isawí ko sanad i Baristarí hásil kí.

Lahore—"C. & M. Gazette" Press.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. *August 1880.* *No. 27.*

DR. FALLON'S DICTIONARY.

A member of the Society has kindly favored us with a review of the above work, which we publish in this number of the Journal. Several reviews of the same Dictionary have appeared during the past few years, in various Indian publications, but the work is one of such importance that we are glad to bring it again to the notice of our readers.

We wish to supplement our contributor's review with a few remarks of our own; and these remarks fall naturally under three heads: (I) a few words regarding the general merits of the Dictionary; (II) remarks as to transliteration suggested by it; (III) remarks as to Hindustáni literature, suggested by Dr. Fallon's Introduction, and by our contributor's review.

Under the first heading we shall be brief. We would merely observe that the Dictionary seems to us deserving of much warmer commendation than our reviewer has given it. The Hindustáni language, with its numerous local and tribal varieties, possesses a copious vocabulary which no previous Dictionary has adequately represented. It would be too much to say that the vocabulary, even of Fallon's work, is complete; but it includes hundreds of words and idiomatic expressions that are not found in other Dictionaries. Most of these words and idioms are familiar to large sections of the

Hindustání population and many of them have received such limited literary sanction as a manuscript and lithographed literature is able to give.

The service thus rendered to oriental scholarship by Dr. Fallon is too great to be counterbalanced by his occasional admission of indecent words and doggrel verse. It seems to us that our correspondent has somewhat exaggerated the extent to which these blemishes exist.

Passing from the first to the second division of our subject, we would ask our readers to note the aid which Dr. Fallon has derived from the free use of the Roman character. All the leading words of his Dictionary, it is true, are printed in Persian, and most of those of Hindí origin are given in Nágarí as well. In a Dictionary intended for the use of scholars—European and Native—the total omission of the oriental characters would have been unwise. But all composito words and phrases, as well as all quotations and illustrations, are printed in Roman only. Had an attempt been made to give them in Persian, the bulk of the Dictionary would have been doubled if not trebled.

We wish that Dr. Fallon had given us fuller information as to the processes by which his work was compiled. He offers his acknowledgments to the living scholars who have assisted him: and his Introduction shows that he has embodied the vocabulary of many Hindustání poets in his work; but he fails to give his definite information as to the use made by him of previously existing Dictionaries, European or Native.

We have been told that he commenced his work by taking Shakespeare's Dictionary as a starting-point; that he first unbound and interleaved a copy or copies of Shakespeare, and then added the numerous words and idioms which were

contributed by his own labor and by that of his Assistants, partly from such popular works as exist in the Hindustáni language, but chiefly from oral and colloquial sources.

It may be that Dr. Fallon's assistants made some use of Native Dictionaries in the Persian or Nágarí character ; but so far as we can form an opinion from his own preface the author himself altogether ignores them.

Here then we meet again the singular and paradoxical circumstance to which we have drawn attention in previous numbers of the Journal, that the success of a European author in treating *any* oriental subject is proportionate not to his *use* of oriental book authorities, but to his *avoidance* of them.

It will of course be said that Dr. Fallon compiled his Dictionary with a special view to the collection of colloquial words and idioms, and with a special bias against pedantic Hindustáni : and that this is a sufficient explanation of his silence with reference to Native Dictionaries based exclusively on Persian or Sanskrit.

This, however, is but a shifting of the argument. *Why* have Native Scholars left it to a foreigner like Dr. Fallon to compile the only Dictionary which contains the every-day vocabulary of their homes and families? They may lay the blame, as they please, on their own indolence and lack of critical appreciation, or on the multiplicity of Indian dialects and the defects of oriental writing and lithography. Anyhow, the discredit remains, and it proves that the aid of European civilization—mechanical and intellectual—is as much needed for the true development of oriental literature as for the discipline of oriental armies and the construction of oriental railways.

A few words as to Dr. Fallon's system of transliteration. It is in substance the Jonesian system, but it is modified--we may say disfigured—by a few eccentricities peculiar to the author. The three letters خ ح and غ are represented in our own transliteration key by "kh" "," and "gh." This mode of transliteration is based not on bare individual preference, but on the authority of the Asiatic societies, on that of Dr. Forbes, and on the prevailing practice of other oriental scholars. On the other hand, the missionaries—who transliterate these three letters in a slightly different way—appeal to the number and wide circulation of their own publications in Roman-Urdú, and are partially justified in claiming for *their* practice the authority of established usage.

Dr. Fallon, however, rejecting the prevailing practice of oriental scholars on the one hand, and that of the missionaries on the other, has invented new devices for these three letters. We cannot say that we see the object or advantage in these innovations.

In his notes and illustrations Dr. Fallon sometimes uses "*e*" instead of "*i*" as the equivalent of "kasra," and "*o*" instead of "*u*" as the equivalent of "pesh." Thus, he sometimes writes "etebár" for "i'tibár" and "ohda" for "uhda." It is impossible to justify this mode of spelling. It is opposed to Dr. Fallon's own transliteration key, and it does not express the ordinary pronunciation more correctly than the accurate orthography does.

However, these are mere trifles. It is our duty as editors of this Journal to notice them, but they do not detract from the substantial usefulness of Dr. Fallon's work.

We now pass to the third division of our remarks—those bearing on the features of Hindustáni literature. Dr. Fallon's preface is a vigorous defence of popular speech, and as vigo-

rous an indictment against the ignorance, affectation, and pedantry of maulvís and pandits. "These" says our author "are the autocrats who have banished the people's mother-tongue, and forged in its place the artificial language which divides the people and the ruling class. With might and main they have labored to keep out the spoken vernacular from the written language of books and legal procedure and official correspondence; and what they were unable wholly to thrust out of sight, they have mutilated and mangled and crushed."

Comparing the rustic with the literary language, he says: "If the literary language has a larger vocabulary of scientific and abstract terms, the rustic language is richer in concrete terms which are minutely and vividly expressive of objects and events perceived by the senses. The knowledge of the literary man is largely composed of reflections and inferences which are often wrong. The knowledge of the rustic, is derived from direct personal observations which can hardly be wrong * * * His language, like his knowledge, is direct, vivid, fresh."

Again, referring to the language of women, Dr. Fallon remarks: "Theirs is the natural language of the emotions; for they have not learnt from books—false copies mostly, and always wanting in the vividness and accuracy of direct impressions on the hearing ear, and the reflex expressions of the living voice, which we call speech. The only aliens in the language are creations of the pen. The only national speech is that which bears the people's stamp, and in this category the first place must be assigned to the language of women."

Applying the above principles in his estimate of Hindustání literature, Dr. Fallon gives the highest place to the popular poet Nazír, and the second to the popular religious

writer Kabír. Our Reviewer, it will be seen, disputes the merits of Nazír, and generally challenges the judgment of Dr. Fallon.

As to the particular merits of Nazír, we ourselves can say but little: we have transliterated a few of his poëms—two or three of which will be published in the next number of the Journal for the benefit of our readers, but we shall not consider ourselves competent to pass judgment regarding his claims as a poet till we have the whole of his writings before us in the Roman character. In the poems hitherto transliterated, we find no serious indecencies; and if such exist in the remaining writings, our readers may be sure that they will be omitted in any Romanised version that may be published. Anything and everything in the way of literary deformity may lie hidden in the obscurity of the Persian character, but books printed in Roman are amenable to the tribunal of civilized public opinion. The out-cry which has been raised against Dr. Fallon himself is evidence of the strength and sensitiveness of such public opinion. This last remark leads us to our main argument, *viz.* that the literary evils against which Dr. Fallon inveighs, are due almost entirely to the absence of the printing-press, and to the conflicting and defective systems of writing which are used for the Hindustání language. To find anything analogous in the literatures of Europe to the existing state of Hindustání literature, one must go back to the middle ages before printing was invented. The literati of those days were to a great extent isolated from the people at large. They used, or affected to use, a foreign language in preference to their mother-tongue. They despised and neglected their own vernaculars, and the vernaculars themselves were an undeveloped chaos of provincial dialects. So far the parallel is complete. But the state of affairs in Europe during the middle ages was not so bad as the present state of

affairs in the Hindustání provinces of India. There was no rivalry between wholly irreconcilable alphabetic systems, such as that which exists in India between the Nágarí and Persian.

How can a Nágarí writer who ventures beyond the merest common place be other than a Sanskrit pedant? He is cut off from Muhammadan and European culture and exempt from Muhammadan and European criticism. He is, practically, as far removed from the bulk of the Hindú population: their written characters—where any exist—are not Nágarí, but the thousand and one corruptions of the Sanskrit alphabet which have taken its place. Citizens and cultivators cannot read Nágarí, nor can the Nágarí scholar read their writing. Each goes his own way in the separatist spirit of Hindú-caste life; and the Nágarí writer whose character is not so much that of Hindúism as that of the Brahmanical caste, naturally takes the Brahmanical language and literature as his sole and exclusive guide.

The Persian writer is drawn as irresistibly to pedantry affectation in the use of Persian and Arabic expression. The character he uses, having been applied for centuries to those languages, is fairly legible (to an expert) where their familier phrases are concerned. It is illegible as soon as the formal words and expressions of those languages are abandoned.

In both systems of writing the lack of those mechanical devices which enable a European author to classify and emphasize his ideas, tempts the oriental writer to substitute more rhetorical adornment for the substantial expression of thought.

On the other hand, a purely colloquial language, such as Dr. Fallon champions, can never satisfy the higher wants of civilized life, and will always be open to objection for its coarseness, narrowness and uncertainty.

' Give us the Roman character and the printing-press, and the just medium will be attained.

Dr. Fallon has done more than any other author to establish the claims of simple idiomatic Hindustání. To complete and illustrate his work, the popular writers whom he quotes should be published in a transliterated and purified form: and a series of popular Indian novels in the Roman character should exemplify the habits and preserve the speech of all classes of the Indian community.

We may be sure that such a Romanised literature will avoid the coarseness that offends our Reviewer no less than the pedantry and unmeaning verbiage against which Dr. Fallon protests.

REVIEW.

A New Hindustání-English Dictionary, with illustrations from Hindustání Literature and Folk-lore,
by
S. W. FALLON, PH. D., *Halle.*

Dr. Fallon began to print and publish his Dictionary in 1875 and completed it in 1879, so that he has in four years used commendable speed and diligence in preparing a work which has upwards of 1,200 pages of letter-press.

It is not only a Hindustání Dictionary, but it is a Dictionary of the rustic language, as spoken in Bahár and the North-Western Provinces, of the Bengal Presidency.

Indeed, we are of opinion that, it is by far too much overloaded with "*gánwári*" sayings, and *dehkáni* songs (Thúmri).

Unlike English lexicographers Dr. Fallon believed that it is essentially necessary for Englishmen to learn the language of the illiterate classes and that of the peasantry ; but the language of the illiterate classes is mainly composed of slang : and we are sorry to observe that Dr. Fallon's work is full of slang, and that too often of the lowest description—slang terms which are for the most part only to be heard in brothels and *bhangeṛkhánas*, or low drinking and smoking shops.

The language of the peasantry is nothing more than bastard Hindí in a series of dialects or provincialisms, changing at long or short distances so materially in construction and pronunciation that a native of the Gurgaon District cannot understand the speech of a Bhojpuria, nor can a *Kisán* from Audh hold a conversation with a Jat of Hariána.

Dr. Fallon must have, however, expended a great deal of time and money in collecting the ballads, riddles, songs, and proverbs of the common people. It is true that much of them has been published before in the vernacular, but still there is a good deal which is quite new to most of us : and there his Dictionary is so far unique of its kind, insomuch as it contains a very large fund of quotations to draw upon, or to pick and choose from ; but he has not we think always exercised a wise discretion in the selection of them. It strikes us that where he could easily have illustrated his meaning with a harmless phrase, he has needlessly dragged in an indecent one.

This is the more to be regretted, as one would have imagined that a gentleman of Dr. Fallon's years would have had a natural distaste for subjects more suited to the period of a man's golden youth than to the cool-headedness of advanced life.

Indeed we should have been treated to a great deal more of such objectionable matter, but that, as remarked by him, in the postscript to his Introduction, he has suppressed them in deference to prejudices, although he has he confesses no such prejudices himself.

Dr. Fallon's favorite authors, whose writings are repeatedly cited by him, are Kabír, Shauq, Inshá, Ràngín, Ián Sáhib, and above all Nazír.

Kabír was a disciple of Rámánand, and flourished about the time when Henry the VIth was King of England. Kabír appears to have been a Pantheist. The sayings ascribed to him are highly instructive and moral, but they are generally couched in Bhásha, and are only popular among Hindús, particularly Hindús of the Vaishnava section. Native Muhammadan gentlemen, as a rule, know next to nothing of Kabír or his sayings.

There is a common but erroneous impression among most Englishmen that the literature of India is indecent, and this impression is no doubt attributable to the old text books prescribed by the late College of Fort William, for the examination of civil and military officers in the languages of the country. We are sure that Dr. Fallon's Dictionary, so far from weakening or removing that impression, will strengthen it, more particularly when Englishmen find Dr. Fallon not only bespattering such a writer as Nazír with undeserved praise, but also, from choice, quoting him most frequently to illustrate his definitions.

Nazír, or rather Wali Muhammad, was a native of Tájganj, near Agra, and followed the profession of a school master; and in his Introduction Dr. Fallon devotes fully a page-and-a-half to eulogizing him, giving him credit for virtues which no native has yet attributed to him. Dr.

Fallon has even given him a character for purity of mind and delicacy of treatment; but we regret to remark that our worthy Doctor is singular in his idias of purity and impurity, delicacy and indelicacy. Suffice it to say that we too are familiar with the writings of Nazír, and we can unhesitatingly declare that they teem with coarse jokes and lewd allusions. In fact Dr. Fallon must have presumed too much on the ignorance of natives in general, and Englishmen in particular, as regard Nazír and all his works, when he compared the author of "Pickled-rats" (achár-chúhon ká) to our own Chaucer and Shakspere.*

The fact is that Nazír has written in a style suited to the intellect of the vulgar, who find him easy to read and to understand his unclean jokes and inunendoes; and if a half-educated native prefers him to Mír Taqi, Sauda, Násikh, Zafar, Ghálib and others, it is probably for the same reason that one prefers Cowper's diverting history of John Gilpin to his Task, or Byron's Beppo to his Childe Harold: and perhaps Dr. Fallon's predilection for Nazír is due to the same cause.

Rangín, J'án, Sáhib, Shauq and Inshá have written verses in the language of the Muhammadan *parda* women of Hindustán.

Rangín or Saádat Yár Khán of Delhi was the son of Muhkam-ud-daulah Tahmasp Beg Khan. He died in A. D. 1835. His Rubáis are unobjectionable, but his Díwán is full of obscenities.

Ián Sáhib, whose proper name was Mír Tar Alí, was the son of Mír Aman of Lucknow. His writtings are nothing more than buffooneries of the lowest and most repulsive kind.

* See page 10 of his Introduction, or Preface.

Shauq was the *nom-de-plume* of Hakím Tasaddúq Husain Khán *alias* Nawwáb Mírza, son of Hakím Agha 'Ali Khán of Lucknow. His Bahár-i-Ishq, which we have *not* seen, is said to have been written in the language of women. Dr. Fallon quotes from this work at page 11 of his Dictionary.

Inshá or Mír Inshá álláh Khán, son of Hakím Masha allah Khán was born at Murshidábad, but lived and died at Lucknow. He rose to high office under Saádat Ali Khán, King of Audh. His poetry is generally esteemed, but his lampoons are atrocious.

The study of a language is commonly begun in our youth, and therefore to put a Dictionary swarming with immodest jokes and phrases into the hands of our youths is, for aught we know, only a means of introducing them to a knowledge of all that is vile and disgusting in life.

We refrain from noticing any of Dr. Fallon's innumerable slang expressions or indecencies. We leave this disagreeable task to those who many purchase a copy of his New Hindustání-English Dictionary. It is procurable from the Medical Hall Press, Banáras, and the price is Rs. 52.

We have only one more remark to offer, and that is like Colman's Newcastle Apothecary, Dr. Fallon loves verse and takes a delight in it.

Because, as we suppose—

When foul words are lugged in without reason,
It is but fair to give a little rhyme.

All, or very nearly all, his translations are in rhyme ; but in his attempts at versification, he often sacrifices sense to sound. It would have been far better, we think, had he always stuck to prose.

We give, before we conclude, two examples of his translations, taken at random from his Dictionary. We could quote many others.

Page 229. BICHÁRNA—*Ba mná shugan bichár, Háth ká dúngí kangna, aur gal ká dúngí hár.*

Which Dr. Fallon translates—

An omen give me Brahmin when my spouse I'll see again,
My golden bracelets you shall have, and also my gold chain.

Literally it is: "Brahmin! Read the omen. I will give the bracelet from my arm and the chaplet from my neck."

Page 245. BARKHÚRDÁR—*Cháchá terá haft-hazárí, bábá Mansabdár, Ammá terí sadá sohágan—bachche barkhurdár.*

Which Dr. Fallon translates—

Your uncle a captain of seven thousand men;
Your father the chief of a province hymen.
Bless your mother; she éer a *feme covert* remain!
O'er my darling success and prosperity rain!

Literally it is: "Thy uncle (father's younger brother), may he be a commander of seven thousand. Thy father, may he be a grandee (of the Mughal empire). Thy mother, may she always be a married woman. Blessed baby-boy!"

The literal meaning of Barkhúrdár is an eater of fruit, or enjoying the fruits of life. Shakespear gives this meaning, but Dr. Fallon entirely omits it; and we think that he has failed to catch the double meaning of the proverb "*Nesti-aur barkhúrdárí.*"

KAYATHÍ *v.* PERSIAN.

The controversy as to the change of character in Bahár continues. The memorial on behalf of Persian has been presented to the Lieutenant Governor of Bengal and the *Pioneer* thus supports the case of the memorialists :—

"They show that the *Nágarí* character is not generally read, and not even very legible to experts : that it is a most imperfect alphabet, and that its use will cause delay in office work. As to language, they reiterate what was lately noticed in these columns, namely, that *Urdú* is an old vernacular, common to the whole of Upper India, while Hindi is a sham language, invented by schoolmasters, and not known to the community. It would, indeed, be a real difficulty to find an analogy that English readers would understand, but the proposed reform is something like an Act of Parliament that should direct the English Judges and Magistrates to record their proceedings in Black Letter. All that the people of Bahár and the Upper Provinces really need is, that wherever English cannot be used, the Courts and Offices should stick to the useful and expeditious stenography of Persic-Urdù ; any Munshi who is detected writing illegibly being immediately punished ; and, if incurable, deprived of promotion."

On the other hand, Sir Ashley Eden thus denounces Persian and dilates on the advantages of Kayathí :—

"So long as the written proceedings of the Police and the Courts of Justice are set forth in a character which is entirely unknown to the vast majority of those affected by them, there is room for abuses of all sorts to spring up, and long experience has shown that fraud and oppression do frequently arise from this cause. It is a reproach to Government to allow evils of this kind to continue, if they can be remedied.

The Kayathí character is used in every Zemidnár's Kutchery, and is taught in every village school. In ordinary intercourse, whether on business or on domestic matters, every letter that is written, not only by ordinary villagers and by those who have to deal with them, but practically by all except the upper classes of Mahomedans and the classes connected with our Courts and Officers, is written in Kayathí. It is found by the experience of hundreds of thousands to be sufficient for all the needs of ordinary life, and there is no reason whatever why it cannot be used for Police investigations and for the proceedings of our Courts. It has a full and copious alphabet identical with the Nágrí, of which it is merely the written form, and it can be, as indeed it is, used to express Arabic and Persian words just as well as those words which are taken from Hindi."

We are not in a position to dispute the Lieutenant Governor's assertions as to the prevalence of Kayathí, but we gather from the "memorial" that it is not the character of the mercantile community of Bahár, and as to the agriculturists we may venture a surmise that the Kayathi of one district is illegible to the Zamindárs of the next. The "memorialists" go farther, and say that "the writer himself reads his own writing with difficulty."

There is perhaps a Munshís' Kayathi intelligible to experts throughout the province, but in all probability the rustics of Bahár find this as hard to read as the "Shikasta" itself.

However, the "hukm" has gone forth, and from the 1st of January next Persian is to be abolished in all the Government offices of Bahár. To enable officials to meet the requirements of the new regimé Mr. Grierson is about to publish a "Handbook to the Kayathí character." It is thus described :—

"The book will contain a short account of the Debnagari, Kayathí, and (for the sake of completeness) Mahajani Alpha-

bets, explaining, as clearly as possible, the method of writing these characters. It will also contain not less than thirty lithographed pages of facsimiles of documents of various kinds with transliteration and translation in Roman type. The specimens of the Kayathi character will be *as diverse as possible*, and it is intended, if possible, not only to give specimens of various handwritings, but of the *local peculiarities of various districts*."

The italics are our own. We trust that Government officers in Bahàr will enjoy the study of the "local peculiarities."

THE USES OF ANGER.

Every uneducated instinct has the characteristic of uncontrolledness. This is apparent not only in what are commonly known as the evil instincts, but also in the good. However commendable any tendency may be in itself, so long as it is untrained, its full benefit can never be felt. Like "the very strong man Quasuid" in Hiawatha, who could not ring the water out of the fishing-nets without destroying them by snapping the cords which composed them, these instincts exert their power on every case quite unbridled, not knowing how to discern between different occasions and needs. Longfellow's hero had never been taught the difference between squeezing a net and hurling a rock, and therefore he put forth his whole strength in both tasks; he had no notion of gentleness that may go hand in hand with brute force, he was not like Samson who could carry away the gates of Gaza, and yet sport with Delilah in the groves of the Philistines. Indiscriminate charity may show that human nature has generous impulses, but it, no less than unrestrained lust, brings in its train evil consequences affecting large numbers of men.

Of such a nature is the instinct on which the emotion of anger depends, the desire, namely, to destroy or disable whatever causes us pain. In the first instance, a man is led to retaliate not to such an extent only as will suffice to prevent the repetition of the pain, but to the full extent of his ability. The passion of anger based on this instinct partakes of its character, and thus becomes one grand spring of the disorders that trouble human life. The injury need not even be real to excite us to vengeance; supposed wrongs are equally efficacious to this end. The law is on these occasions taken in our own hands, and we attempt in an unregulated way to crush the offender. If the endeavour is not successful, the latter will be eager for fresh opportunities of aggression, and so a protracted, perhaps a life long feud is engendered, which had, it may be, a purely imaginary origin. And even if resentment is not groundless, it must be restrained, otherwise it is apt to be carried to extremes. Such a state of things necessitates the interposition of a third party with requisite authority, for instance, the civil magistrate, or of a mediator ready to bear the brunt of either combatant's ill-treatment. Without some remedy of this kind, there can exist nothing but a state of war: every man's hand against his neighbour, and every man for himself.

In this gloomy picture, is there any gleam of light? Can any good thing, it may be asked, come out of anger? As it has been above painted, no; but after development and education, yes. As displayed under the latter circumstances, the passion itself is of great use; it is a powerful instrument in preserving the order of the world. Both the hurt to which it prompts us, and the physical expression and aspect inspires dread, and so act as a preventive to aggression. Similarly, in checking disobedience in inferiors, the display of angry feeling, even without any overt act, is

often extremely efficacious. Mutinies among troops have ere this been crushed by the stern indignation of a commander, without resort being had to the punishment of decimation. Anger is thus a great self protection from injury, and more specially from its repetition; for a first experience of hurt is necessary before the deterring influence can arise. Then the mind associates the idea of a particular outward aspect with that of pain, and abstains from the act which would lead to the latter.

But in our opinion resentment has a more important function than direct prevention. If we are not mistaken, it is one of the fundamental elements in the notion of justice. Here it acts indirectly and as an auxiliary to many other feelings, but its effect nevertheless seems to us quite palpable. For what in the last resort is the sanction of actions? Is it not the penalty inflicted for the commission of certain acts, and the approval given to others? And justice is the embodiment of this idea. True it is that the very essence of a judge's duty is impartiality and freedom from passion, but then he merely represents the society that placed him on the bench, and therefore it would be most unseemly in him to display personal feeling, when he is expected to carry out the general wish as expressed in the laws. The punishment of the wrong-doer is the effect of the indignation of society against him, and the judge is the medium through which that feeling is carried into effect. This will be more evident if we go a little further back in the history of mankind.

The more primitive an age is, the more will justice be found to be a personal matter. First, the individual is his own judge, the executor of his own decrees: the wronged one pursues the wrong-doer and inflicts on him the penalty for his crime. Later, as the family tie is developed and

strengthened, the individual for purposes of justice is identified with the family, which collectively avenges the injuries of each of its members, and is responsible for their faults. The next step brings us to an organised society, which takes out of the hands of individuals and families the right of vengeance; but since certain acts would be destructive of order, and it is therefore necessary to punish these, it takes upon itself this task, and avoids the obvious inconvenience of a large number of persons administering justice by entrusting it to a small number, who are thought to be especially fitted. At this stage the element of passion is entirely eliminated, because it is found that a man who has no concern in the offence will decide more fairly on the merits, and will proportion the punishment to it. Thus, beginning with pure unrestrained passion, we come to absence of passion. And why? For the sake of utility. Men are not more callous now than formerly to wrongs; indeed are far more sensitive if the wrongs are done to others. The resentment still exists, but not in the judges, only in those whom the judges represent, and these have consented to waive their right on account of the superior expediency of deciding dispassionately and the greater certainty of discovering guilt or innocence through fixed rules of law and evidence.

In civilised societies, the passion of anger certainly does need to be restrained owing to the proportionately greater harm it is capable of doing among them than among the more primitive. The ebullitions of wrath in children have to be held in check, and themselves disciplined to bear up against offences. "The ruling of the spirit" is one of the most wholesome of youthful lessons, and one which is generally very imperfectly learned in a life-time. All we mean to affirm in favour of anger is that the feeling has its uses in preventing offences against ourselves, and has had a

share in the development of the idea of justice, and we are quite willing to allow that of all passions the revengeful one has most need of education with the view of restraining it. Its purely malevolent aspect, the pleasure of vengeance, should be compressed within the smallest limits ; and it may be said that human life would be marvellously benefitted if the cool calculating spirit of the law in dealing with wrong doers pervaded every part of it.

GURU' HARGOVIṆD DÁ ḤÁL.

Ih chhoṭí umar te hí pitá dí ágiá vichch rahiṇdá ar bahut ṭahal sewá kardá sá. Lálá Pirthí Mall jo is dá cháchá sá uh Guriáí dí gaddí laiṇe wáṣṭe aṇdarle khániuṇ is nál vair rakhdá sá. Ikk din Gurú Arjan jí nai Pirthí Mall núṇ kihá ki He bháí chhaiku mahíne sáḍá kuchh kam hai túṇ Lahaur já rah. Pirthí Mall nai ih samajhke ki mere pichchhoṇ kite Hargoviṇd núṇ gaddí ná de dewe Lahaur jáná kabúl ná kítá.

Pher Hargoviṇd núṇ kihá putr chhaiku mahíne Lahaur já rah us nai kihá Mahárāj bahut achchhá matthá tek ke Lahaur núṇ chaliá giá. Jáṇ utthe rahiṇde núṇ chhe mahíne gujre táṇ pitá val ih likh bhejiá ke je ágiá howe táṇ áp de darsaṇ núṇ awáṇ ? Jáṇ uh ardás Amratsar pahuṇchí táṇ Pirthí Mall nai Gurú tak ná pahuṇchaṇ dittí parh ke áp hí rakh laí. Isí taráṇ us nai panj ardásáṇ likh ke hor bhejiáṇ par Pirthí Mall nai pitá núṇ ná dikhálíáṇ. Pher satwíṇ ardás bahut taraphná nál savad rachke bhejí ar ih bí likhiá ke He pitá mete kiá awaggiá hoí hai jo ná mainúṇ darsaṇ laí bulánnde ho ar ná meriáṇ ardásáṇ dá uttar bhejde ho maiṇ tusáde darsaṇ núṇ bahut lochdá háṇ kirpá karke mainúṇ bulá lo. Uh savad jo tis nai us ardás vichch likhe unháṇ núṇ hajáre savad ákhde han. Uh ardás kisí taráṇ pitá de hath á gaí, júṇ pitá ne us dí taraphná parhí ar malúm kítá ke is

te pàhiláṇ tis diáṇ chhe ardáṣáṇ sáḍe pás pahuṇchaṇiáṇ nahíṇ paíáṇ táṇ Pirthí Mall núṇ puchchhiá jo is dá kí káran hai. Uh pahláṇ táṇ bahut mukkariá par pher áp hí kahaṇ laggá ki He Gurú maiṇ us díáṇ chiṭṭhíáṇ tusáḍe pás nahíṇ pahuṇchaṇ dittiáṇ. Gurú nai chiṭṭhíáṇ laike Hargoviṇd núṇ Lahauroṇ buláiá bháweṇ Pirthí Mall kitne hí jhagṛe kar rihá par Guriái dí gaddí sabhnáṇ lokáṇ de sáhmṇe puráṇí rít mújab Hargoviṇd núṇ dittí. Jáṇ sabh saṇgtáṇ Gurú Hargoviṇd val jhuk paiáṇ táṇ Pirthí Mall bahut khár kháṇḍá sá ikk din us nai ih ḍaul kítí ki Chaṇḍúsáh jo is de pitá dá vairí hai us núṇ jáke is par gussá charháiye uh is núṇ márke gaddí mainúṇ lai dewegá. Jiúṇ sochke Dillí núṇ giá ar Chaṇḍúsáh núṇ ih sikháliá ki Gurú Arjan dá putt Hargoviṇd jo huṇ gaddí pur baiṭhá hai tere par sikkháṇ saṇtáṇ di fauj charháke ápṇe piú dá badlá laiṇá cháhaṇḍá hai jo kuchh ho sake táṇ huṇ upáu kar lai, pher kuchh nahíṇ ho sakṇá. Chaṇḍúsáh ih suṇke dil vichch saṛ giá ar usí din te us de pharṇe dí jugat karaṇ laggá.

Ikk din Jotasíáṇ núṇ sikhálíá ki tusíṇ pádsáh núṇ kuchh bharam páwo ar ákho ki tainúṇ ih din bhárí han, je Gurú Hargoviṇd jo Nának panthí sadáuṇdá hai Panjáb te áke tere wáste kuchh bhajan kare táṇ sukh howegá. Paṇḍatáṇ nai pádsáh núṇ iúṇ hí já kihá ki tusáḍ pur sawá mahíná bahut bhárá hai par je Gurú Hargoviṇd áwo táṇ sabh dukh dúr ho jáṇgo. Pádsáh nai ádmí bhejke Amratsar te Gurú núṇ buláiá ar ákhiá ki tusíṇ chálí din mere wáste kaidkháne vichch baiṭhke bhajan karo Gurú suṇke bahut dukhí hoiá par pher Kartár dá bháṇá maunke tiṇh sikkháṇ samet jihalkháne vichch já rihá. Koí koí lok iúṇ bí ákhde han ki tis núṇ bhajan karan lai Guáliar de kile vichch bhejiá sá pádsáh jo kuchh nagdí unháṇ de kháṇ bartan núṇ bhejdá sá uh kaidíáṇ núṇ vaṇḍ diṇde se ar tinnoṇ sikkh sahir vichch, majúrí karke jo kuchh liáuṇde se soí kháṇde se. Jáṇ chálí din bít gae táṇ Biddhíchaṇd náme sikh nai jo Gurú

Hargovind de nál hí rahindá sá vaid banke pádsáh nál mulákát kítí ar ákhiá ki jis Hargovind núṇ tusíṇ ápṇe sukh wáste Panjáb te buláke jihalkháṇe vichch kaidiáṇ vángú rakkhiá hai uh vaḍḍá uttam sádh ar Parmesur dá piárá hai us núṇ satábí rukhsat dewo jinháṇ, lokáṇ nai us núṇ tusáḍe pás phaṛáiá hai uh us de vairí han. Pádsáh nai tisdí bát par akíṇ karke usí vele Gurú Hargovind núṇ buláiá ar araj kítí ki metoṇ vaḍḍá kasúr hoiá He pakhír, sáíṇ máf karíṇ.

Hargovind nai pádsáh núṇ ákhiá ki Parmesur máf karegá. Hargovind de pás ikk vaḍḍá amolak motí sá uh pádsáh dí najar kítá. Jáṇ pádsáh us dí chamak damak dekh ke bahut khus hoiá táṇ araj kítí ki He sáíṇ je is de nál dá ikk hor paidá ho jáwe táṇ bahut achchhí bát hai. Gurú nai kihá is de nál dí aṭhotrí málá mere pitá Gurú Arjan jí de gal vichch sí par huṇ uh tusáḍe diváṇ Chaṇdúsáh de pás hai jitne motí cháhoṇ tusíṇ us te lai lawo. Pádsáh ih suṇke hairáṇ hoiá ar puchchhiá ki tusáḍe pitá te Chaṇdúsáh nai kikkur laí. Gurú nai páṇí nál hatthoṇ bharke ar ikk vaḍḍá háhuká bharke uh sárí bát jo kurmáí moṛṇe de din te laike Lahaur vichch takliff deṇe takk Chaṇdúsáh vallo Gurú Arjan nál gujrí sí kah suṇáí ar bí ákhiá ki jáṇ merá pitá is de hattoṇ dukhí ho ke Lahaur vikkhe mar giá táṇ us de gall dí sárí málá is nai láh laí. Pádsáh ih suṇke vaḍḍe krodh vichch áiá ki Háe tobá mere diván nai inháṇ pakhíráṇ nál vaḍḍá julam kítá hoiá hai. Jáṇ hornáṇ lokáṇ núṇ bí is gall dí tahkík karne laí puchchhiá táṇ sabh nai sachchiáṇ ugáhíáṇ dittiáṇ balak kaiáṇ lokáṇ nai ih bí ákkhiá ki huṇ bí jo Panjáb des te tis núṇ buláke tusáḍe pás ḍaul nál phaṛáiá hai ih gall bí tis nai puráṇe vair nál hí kítí hai. Pádsáh ih suṇke hor bí khafgí vichch áiá balak usí vele Chaṇdúsáh núṇ pharke Gurú de hawále kítá ki lawo ih tusáḍí ḍhakk hai jikkar cháho badlá lialawo ar je tusáḍí málá bí is te labbh pawe táṇ lai laiṇí. Gurú Hargovind Chaṇdúsáh núṇ nál laike Dillíoṇ tur pae jáṇ

Amratsar pahuṇche táṇ tis núṇ sajá deṇí surú kítí. Ákhde haṇ ki us de pairáṇ núṇ rassá páke roj Amratsar ar Lahaur de bajár vichch khicháunde se. Jikkar is nai Gurú Arjan jí núṇ tatte tabiáṇ uppar ar garam ret vichch kaí bár baṭhálke dukh dittá sá tisí taráṇ us núṇ bí Hargoviṇd nai dukhí kítá ákhar ikk din bajár vichch khichídáhí mar giá. Is te bád hor bí bahut Musalmánáṇ nai Gurú Hargoviṇd nál vair kítá ar ih hames lokáṇ da akáiá hoiá laṛdá bhiṛdá rihá hai. Is Hargoviṇd nai hí Sirí Hargoviṇdpur náme sahir jo Viásá dariái de kanḍhe par hai baṇáiá hai, ar kahiṇde han ki is de baṇáṇe de vele bí kisí pathán nál Gurú dí vaḍḍí bháṛi laṛáí hoí sí par ákhar Gurú nai is tè fate páke us sahir núṇ sire jhaṛáiá. Ih sadá vairíáṇ dá grasiá rihá, báṇí koí nahíṇ uchchrí.

Guriái de kam vichch bahut takṛá rihá jo koí sikkh tis de kol áundá sá us núṇ Parmesur nám dá updes karke dharam de rah par chaláundá sá is nai bahut jagá de lokáṇ núṇ pavitar kítá arthát Guálíar ate Ágre ar Ujain ar Gujrát ate Baṇgále vichch bí is de sikkh sewak rahiṇde se. Is díáṇ kaíáṇ galláṇ te malúm huṇdá hai jo ih hornáṇ mulkháṇ vichch bí kuchh din phirdá rihá hai; ákhde han ki is dá Kartárpur vichch bí ikk pathán nál vaḍḍá bhárá juddh hoiá sá. Is juddh dá iún bián hai jo Paiṇde Kháṇ náme pathán Gurú de ḍere vichch rahiṇdá huṇdá sá ikk din kisí sikkh nai ikk talwár ar ikk báj ar vaḍḍí sundar pasák liáke Gurú agge charháí us vele jo Paiṇde Kháṇ pás baiṭhá sá Gurú nai uh sabh kuchh use núṇ bakhás dittá ar ákhiá ki jad túṇ sáḍe pás áweṇ tad inháṇ chíjáṇ nál saj ke áiá kar. Jáṇ uh laike ghar núṇ giá táṇ uh sabhe chíjáṇ us nai ápṇe juái núṇ de dittiáṇ. Gurú nai ih khabar suṇke tis núṇ puchchhiá ki taiṇ uh chíjáṇ hor kise núṇ kiuṇ de dittíáṇ? Uh Gurú de sahmṇe mukkar giá ki He Gurú subh kuchh mere pás hí hai kise núṇ nahíṇ dittá. Gurú nai usí vele ikk sikkh bhejke

tis de juáí de gharoṇ uh sabh kuchh maṇgwá lia ar tis núṇ ákhiá ke He Paiṇde Kháṇ tuṇ Gurú de hajúr jhúṭh boliá hoṇ túṇ itthe rahṇe laik nahíṇ. Ih gall suṇke sikkháṇ nai tis núṇ dhakke deke ar már kuṭke ḍerioṇ kaḍḍh dittá. Paiṇde Kháṇ nai, ápṇe márne dí Lahaur jáke fariád kítí utthe te kuchh pádsáh dí fauj charháke Gurú núṇ Kartárpur vikhe á rokiá, Gurú de nál bí jo us same bahut saṇgat kaṭṭhí ho rahí sí pádsáh dí fauj nál juddh hoṇ laggá dohaṇ pásiaṇ te anek súrme utthe máre gae par ákhar Gurú Hargoviṇd nai, Paiṇde Kháṇ núṇ márke laṛáí dí fate páí. Pher isí taráṇ ikk bár Lahaur vichch pádsáh de ghoṛe pakaṛ laiṇe de sabbab Lahaur bí Gurú nál juddh hoiá sá. Gall káhdi Gurú Hargoviṇd núṇ jíuṇde jí laráíáṇ, bhiṛáíáṇ te thuhṛá hí bihal labbhiá ákhar ápṇe gharoṇ turke ápṇe Gurditte náme putr pás jo Kíratpur vikhe Bábe Buḍḍhe de ghar rahiṇdá sá á rahe ar thuhṛí der bád ápṇe pote Harráe núṇ Guriáí dá takhat bakhsiá ar pher sammat 1695 ar san 1638 Íswí vichch utthe hí sarír chhaḍ giá.

DOHRÁ.

Kete jag vichch áeke bájá gae bajáe,
Sabh jag beṛípúr hai, raheṇá koí napáe.

IKHWÁN UṢ ṢAFÁ.

Yih faṣl qáṣid kí ṣifat meṇ.

Chíte ne sher se púchhá ki we kaunsí khaṣlateṇ haiṇ ki qáṣid meṇ cháhieṇ ? unheṇ bayán kíjiye. Bádsháh ne kahá qáṣid cháhiye ki mard i 'áqil we khush bayán ho, jis bát ko sune farámosh na kare, bakhúbí yád rakkhe, ráz-i-dil kisí se na kahe, amánat wa iqrár ká ḥaqq jaisá cháhiye bajá-láwe, ziyáda-go na ho, kisí bát meṇ apní ṭaraf se faẓúlí na kare, jitná use kahdiyá hai utná hí kahe, jis bát meṇ bhejne wále kí bihtarí ho usmeṇ koshish wa jáṇ-fishání kare, agar ṭaraf-i-sání

kuchh ṭama' dewe, aisá na ho ki uskí ṭaraf-dárí ke wáste maslak i ámánat wa hidáyat se mutazalzal hokar cháh i khiyánat wa zalálat men sar ke bal gire ; dúsre shahr men kisí nau' se agar farágḥat ḥásil ho uske wáste rah'na jáwe, jald phire aur apne málik ko jo kuchh suná aur dekhá ho use ákar ittilá' kare jaisá ki ḥaqq naṣíḥat wa amánat ká málik se cháhiye bajá-láwe, kisí khauf ke sabab aḥkám i qáṣidí men koí daqíqa faro-guzásht na kare, kyúnki qáṣid par sab paighám pahúnchánáwájib hai. Ba'd iske chíte se kahá ki tere nazdík is giroh men kaun aisá hai ki is amr kí liyáqat rakhtá ho? Chíte ne kahá is kám ke wáste siwá-i Kalaila, Damna ke bhaí ke, koí bihtar nahín hai. Sher ne gídar se kahá, chíte ne jo tere wáste tajwíz kí hai tú usmen kyá kahtá hai ? Gídar ne kahá chítá sach kahtá hai, Khudá usko jazá-i-nek dewe aur murád ko pahúncháwe. Bádsháh ne kahá ki tú agar wahán jákar apne ábná-i-jins kí ṭaraf se munázara kare, jiswaqt wahán se murája'at karegá sarfaráz hogá aur in'ám páwegá. Gídar ne kahá main Bádsháh ke tábi' húṇ, lekin wahán ábná-i-jins mere bahut dushman hain iskí kyá tadbír karún ? Bádsháh ne púchhá we kaun hain ? Damna ne kahá kutte merí sáth bahut dushmaní rakhte hain, Bádsháh ko kyá ma'lúm nahín hai ki we ádmiyon se niháyat mánús wa málúf ho rahe hain, darindon ke pakarne ke liye unkí madad karte hain. Bádsháh ne kahá iská kyá sabab hai ki we insánon se itná marbúṭ hokar darindon par ḥamla karte hain ? apne hamjinson ko chhor kar ghair jins ke sharík húe ; is bát se ríchh ke siwá koí wáqif na thá, usne kahá, iská sabab main jántá húṇ. Bádsháh ne kahá bayán kar, ríchh ne kahá kutton ne ṭabá-i' kí muáfiqat aur akhláq kí mujánisat ke sabab ádmiyon se irtibáṭ baham pahúncháyá hai, iske siwá bahut sí lazzaten kháne píne kí wahán ḥásil hotí hain, aur ṭabi'aton men inke ḥirṣ wa bukhl aur akhláq i bad misl ádmiyon ke hai, yih ziyáda mújib muáfiqat ká hai, aur darind in badiyon se kinára

karte hain ; sabab iská yih hai ki kutte gosht kháte hain kachchá, pakká, halál, harám, tar, wa khushk namkín, benamak, achchhá, burá, jaisá páte hain ; iske siwá phal, phalárí, ság pát, roṭí dál, dúdh, dahí, khaṭṭá, míṭhá, ghí, tel, shahd, halwá, sattú aur jo aqsám ádmiyon ke kháne kí hain sab kháte hain kuchh nahín chhorte ; darind in chízon ko kháte nahín balki pahchánte bhí nahín hain, aur hirs wa bukhl inmen is martabe men hai mumkin nahín ki kisí jánwar ko bastí men áne dewen iswáste ki wuh ákar kuchh khá na lewe ; agar kabhí nágahání koí lomṛí yá gídar kisí gánon men rát ko gayá ki murghí yá chúhá yá murdár yá koí ṭukṛá roṭí ká churálekar áwe kutte kis shiddat se bhaunkte hain aur hamla karke ákhir wahán se nikál dete hain ; is ṭama' wa hirs ke bá'is zalíl wa kharáb kitne hain , agar kisí mard yá 'aurat yá larke ke háth men roṭí yá kuchh aur kháne kí chíz dekhte hain ṭama' se sir aur dum hiláte hain ; agar usne hayá se ek ádh ṭukṛá unke áge ḍáldiyá kistaralı jald daur kar usko uṭhálete hain ki dúsrá lene na páwe, ye sab badiyán insánon men bhí hain, is muáfiqat ke bá'is kutte apne abná-i-jins ko chhor unse já-mile hain aur darindon kí giriftárí ke wáste unkí madad aur i'ánat karte hain. Bádsháh ne kahá, kutte ke siwá aur bhí koí darind aisá hai ki ádmiyon se muáfiqat aur dostí rakhtá ho? Ríchh ne kahá, billí bhí unse niháyat málúf hai. Bádsháh ne púchhá, uskí muáfiqat ká kyá sabab hai? Ríchh ne kahá iská bhí yihí ek sabab hai ki ṭabi'at uskí aur insánon kí muáfiq hai, billí ko bhí hirs wa raghbat aqsám ke kháne kí misl ádmiyon ke hai. Bádsháh ne kahá unke nazdík iská kyá hál hai? Ríchh ne kahá yih kutte se kuchh bihtar rahtí hai, iswáste ki unke gharon men jákar farsh par sotí aur kháne ke waqt dastarkhwán par játí hai, jo kuchh we áp kháte hain isko bhí dete hain aur jo kabhí yih fursat pátí hai to kháne píne men unkí chorí bhí kartí hai, magar kutte usko nahín chhorte ki

makánoṉ meṉ jáne páwe, isíwáste kutte aur billí meṉ ḥasad wa bughẓ rahtá hai; kutte jiswaqt usko dekhte haiṉ apní jagah se jast karke istaraḥ ḥamla karte haiṉ ki agar páweṉ to chhíchhṛá chhíchhṛá kareṉ aur khájáweṉ; aur billí bhí jiswaqt kuttoṉ ko dekhtí hai múṉh nochtí aur dum aur bál apne khasoṭṭí hai, niháyat ghusse aur ghaẓab se phúltí aur barhjátí hai; iská sabab yihí hai ki yih unkí dushman hai. Sher ne púchhá inke siwá koí aur bhí unse mánús hai? Richh ne kahá chúhe bhí unke gharoṉ aur dúkánoṉ meṉ játe haiṉ magar unko ádmiyoṉ se unsiyat nahíṉ hai balki waḥshat karte aur bhágte haiṉ. Bádsháh ne kahá inke jáne ká kyá sabab hai. Usne kahá ye bhí aqsám aqsám ke kháne kí raghbat se játe haiṉ. Bádsháh ne púchhá koí jánwar aur bhí inke yahán játá hai? Richh ne kahá nyaule bhí kabhí chorí chhippe kuchh churáne aur le-bhágne ke wáste játe haiṉ; phir Bádsháh ne púchhá ki unke siwá koí aur bhí unke gharoṉ meṉ játá hai? Richh ne kahá aur koí nahíṉ játá magar ádmí zabardastí chítoṉ aur bandaroṉ ko pakaṛ lejáte haiṉ magar ye wahán jáne ráẓí nahíṉ. Bádsháh ne púchhá ki billí aur kutte kis waqt se insánoṉ se mánús húe haiṉ? Richh ne kahá jis waqt se Baní Qábíl Baní Hábíl par ghálib áe. Bádsháh ne kahá yih aḥwál kiyúṉkar hai? use bayán kar. Richh ne kahá jis-gharí Qábíl ne apne bhái ko jiská nám Hábíl thá qatl kiyá Baní Hábíl ne Baní Qábíl se qaṣáṣ cháhá aur unse laṛái kí, ákhir Baní Qábíl ghálib áe, shikast dekar tamám mál unká lúṭ liyá, aur mawáshí, bail, úṉṭ khachchar, gadhe sab lúṭ kar bahut máldár hogae, ápas meṉ da'wateṉ kíṉ, ṭaraḥ ṭaraḥ ke kháne pakwáe, ḥaiwánoṉ ko zibaḥ karke kalle páe unke já-bajá apne har ek shahr aur gáṉoṉ ke gird ba-gird phikwáe; billí aur kuttoṉ ne jo yih gosht kí kasrat aur kháne píne kí wus'at dekhí apne abná-i-jins ko chhoṛkar raghbat se unkí bastiyoṉ meṉ áe, aur mu'ín wa madadgár húe, áj tak unse mile jule rahte haiṉ.

Sher ne jab yih qissa sunká niháyat muta-assif hokar kahá "*lá ḥaula walá quwwata illá billahi-l'aliyil'aẓími,*

inná libláhi wa inná ilaihí ráji'úna," aur kaí bár is kalame ko batakrár kahá. Ríchh ne Bádsháh se púchhá ki billí aur kutton ne jo apne abná-i-jins se mufáriqat kí, ápko iská afsos kyá hai? Sher ne kahá mujhe inke jáne ká kuchh afsos nahín magar is bát ká ta-assuf hai ki ḥakímon ne kahá hai bádsháhon ke wásṭe intiẓám wa band-o-bast men isse ziyáda koí fasád wa nuqṣán nahín hai ki unkí fauj ke madadgár judá hokar dushman se já-milen, iswásṭe ki ye jákar usko auqát i ghaflat aur tamám nek wa bad aur sáre bhed se iṭṭilá' kardenge aur har ek amr se use ágáh karke ráhen poshída aur bahut se makr batládewenge, yih sab bádsháhon ke wásṭe aur fauj ke wásṭe niháyat fasád i 'aẓím hai, Khudá in billí aur kutton men kabhí barakat na kare. Ríchh ne kahá, jo kuchh Bádsháh ne cháhá Khudá ne wuhí kutton ke sáth kiyá aur Bádsháh kí du'á qubúl kí, unkí nasl se khair wa barakat uṭhá kar bakriyon ko dí. Bádsháh ne kahá yih kyúnkar hai? use bayán kar. Ríchh ne kahá iswáṭe ki ek kuttiyá par bahut se kutte jama' hokar peṭ rakháte hain, janne ke waqt niháyat shiddat wa miḥnat se áṭh das bachche aur kabhí isse bhí ziyáda jantí hai, magar kabhí kisí ne bastí yá jangal men kutton ká bahut sá ghol na dekhá, ḥálánki unhen koí ẕibaḥ bhí nahín kartá, aur bakriyán bá-wajúd iske ki tamám sál men ek yá do bachche jantí hain aur hamesha ẕibaḥ hotí hain phir bhí galle ke galle jangalon aur bastiyon men naẓar áte hain ki shumár nahín hosaktá, iská sabab yih hai ki kutte aur billí ke bachchon ko kháne ke bá'is bahut sí áfaten pahúnchtí hain, aur kháne ke ikhtiláf ke sabab we amráẓ-i-mukhtalif ki kisí darind ko nahín hote inhen hote hain aur apní badí aur admiyon kí iẓá ke bá'is zindagí bhí inkí aur inkí aulád kí kam hotí hai, isíwásṭe ẕalíl wa kharáb hain. Ba'd iske sher ne Kalaila se kahá ki tú ab rukhṣat ho, wahán jinnon ke bádsháh ke rú-barú jákar jis bát ke wásṭe muqarrar húá hai uská saranjám kar.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س	s
پ	p	ش	sh
ت	t	ص	ṣ
ٹ	ṭ	ض	ẓ
ث	s̱	ط	ṭ̤
ج	j	ظ	z̤
چ	ch	ع	ʼ
ح	ḥ		gh̲
خ	kh̲	ف	f
د	d	ق	q
ڈ	ḍ	ک	k
ذ	ẕ	گ	g
ر	r	ل	l
ڑ	ṛ	م	m
ز	z	ن	n
ژ	zh	ں gh̲una	n̲
		و	w or v
		ہ	h
		ي	y

VOWELS.

ا	(zabar or fatḥa)	a
ا	(zer or kasra)	i
ا	(zamma or pesh)	u
ا		á
ٰ		à
ي	(Majhúl)	e
ی	(ma'rúf)	í
ی	(diphthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(diphthong)	au

In rapid writing—not intended for the press—the postrophe for ع may also be omitted.

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules, Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ه mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as ẓila' dafa'

Words having the form جمعه or دفعه are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions, passed at the Meeting on the 25th May 1878; and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. September 1880. No. 28.

THE PRINTING-PRESS.

Most of our readers will admit that the end of the fifteenth and the beginning of the sixteenth century of our era are singularly prominent in the history of European civilization. We do not wish to depreciate the "Middle Ages." The civilization of those days had many points of resemblance with that of ancient Greece and Rome, and with the existing civilization of Oriental countries, and it had some excellencies of its own, which those other forms of civilization did not or do not possess. But at the time to which we refer a new influence came over the Western nations of Europe, affecting every department of individual, social and political life, substituting for the uncertain variations of an unprogressive society the certain tendency of modern civilization, to reach a higher level with each successive age.

It would be difficult to prove that the condition of Western Europe was better in the year 1450 than in 1350, or 1250, or 1150 A. D.; but whatever standard of measurement we may apply, it can scarcely be disputed that the civilization of the sixteenth century was higher than that of the fifteenth, that the seventeeth century in its turn surpassed the sixteenth, that the eighteenth distanced the seventeenth, and that the nineteenth is superior to them all.

The period of the renaissance, say from 1475 to 1575, is distinguished by : (1) an extraordinary development of Maritime Discovery ; (2) the revival of Classical learning; (3) remarkable changes in Religion ; (4) the consolidation of the principal languages of Modern Europe and the development of Literature in each ; (5) a complete revolution in the mode of Warfare.

The influence which brought about these and other remarkable changes was that of the "printing-press." Let us be more definite and exclusive in our statement of the fact. It was the influence of moveable metal types, cast in a mould, and used in a "screw-press." We insist on this definition of the term "printing-press." The processes of "stamping" and of "black-printing from wood" were known for centuries before the invention of type-printing, but their influence on the civilization of the world was scarcely appreciable.

Ambiguity of words leads to ambiguity of thought, and it is an unfortunate circumstance that the words "chhápná" and "chhápe-khána" are used in India for the defective process of lithography, as well as for the wholly distinct art of type-printing. Our opponents take advantage of this ambiguity of language, and argue as though the wretched lithographs of this country were on a par with the printed literature of Europe. They must be left to their own fallacies ; but we, who are now tracing the progress of modern civilization in the West, repeat that the invention of printing in Europe in the fifteenth century, means the invention of "moveable metal types cast in a mould and used in a screw-press."

That this invention was the main cause of the changes that constituted or accompanied the renaissance, is indicated by dates. It is not to be regarded as a mere *incident* of the

renaissance itself, contemporary with the other phenomena of that remarkable time. It was *not* contemporary with them. It *preceded* them, and if our readers will note the dates of the renaissance period they will see that a certain number of years elapsed—about as many as one might suppose *would* elapse—after the invention of printing before its influence was appreciable in each individual department of civilization.

There was nothing miraculous in the action of the printing-press; nor is there reason to suppose that Nature was more prodigal of "geniuses" and "inventors" during the century that followed the invention of printing than she was during the century that preceded it. In fact the germ of most of the renaissance reforms can be traced to an earlier age. What the printing-press did was this: it enabled each individual to profit by the knowledge of his fellowmen, each country to profit by that of other countries, and each succeeding age by that of its predecessors.

In other numbers of this Journal we have traced the history of Maritime Discovery along the coast of Africa and in the direction of India, and have given the credit of originating these voyages to Prince Henry, of Portugal. Although the art of printing was invented in Prince Henry's lifetime, it would be too much to say that he was himself indebted to it. He was indeed a scholar, and his history exemplifies the truth that the triumphs of practical and active life often originate in the student's closet. Yet he was a scholar of mediæval type, whose knowledge was laboriously collected from manuscript sources only. But shortly after Prince Henry's death—before the generation that knew him had passed away, and before the memory of his life was lost, the influence of the printing-press began to be felt. As we trace the progress of Maritime Discovery we find a perceptible acceleration of progress from 1480

onwards. More abundant and more accurate information was derived from Venice, the traditions of Prester John became associated with descriptions of Abyssinia, colleges of learned men speculated on geographical subjects and encouraged the invention of nautical instruments, the position of the Cape of Good Hope—though still undiscovered in fact—was anticipated in thought. The studies of Columbus were based to a great extent on manuscripts, but there is reason to believe that he was under some obligation to printing also. This at any rate is certain, that the narrative of Columbus' own voyage was spread by the printing-press throughout civilized Europe within a few weeks of his return.

We would ask those of our readers who may wish for further evidence of the connection between the art of printing and the progress of Maritime Discovery, to visit the British Museum and to note the predominance of narratives of travel and discovery among the old black-letter books of the first quarter of the sixteenth century.

From "Maritime Discovery" we pass to the "Revival of Classical Learning." There too we find the commencement of reform at an earlier period, but it was reserved for the printing-press to give a permanent inpetus to the movement. Hallam thus describes the first application of printing to classical literature. "In 1465 Fust and Schœffer published an edition of Cicero's Offices,—the first tribute of the new art to polite literature. Two pupils of their school, Sweynheim and Pannartz, migrated the same year into Italy, and printed Donatus' Grammar and the Works of Lactantius at the Monastery of Subiaco, in the neighbourhood of Rome. Venice had the honor of extending her patronage to John of Spira, the first who applied the art on an extensive scale to the publication of classical writers. Sanuto mentions an order of the

senate in 1469, that John, of Spira, should print the Epistles of Tully and Pliny for five years, and that no one else should do so. Several Latin authors came forth from his Press in 1470, and during the next ten years a multitude of editions were published in various parts of Italy."

A few years more bring us to the era of Leo the Tenth, and Erasmus.

The third great reform of the Renaissance was that in Religion.

Will any one dispute our assertion that the printed Bible was the principal originator and support of "Reformation?" There were "Reformers" before the age of the Renaissance, but compare the results of their teaching with those of a later age. Who would place Wicliffe or Huss—so far as *results* are regarded—on a par with Luther and Calvin?

To prevent misconception, let us hasten to point out that the Roman Catholic section of the Christian world is no less indebted to the discovery of printing than the Protestant.

The century which is distinguished by the Council of Trent, by the rise of the Society of Jesus, and by the preaching of the Faith in the East and West Indies, will ever be a memorable one in the annals of the Catholic Church.

The consolidation of the national languages of Western Europe, and the development of Modern European literature, are also among the memorable features of the century that followed the invention of printing. It might have been anticipated that these results of the new art would be (in their full maturity) a few years subsequent to those previously detailed. Thirty or forty years sufficed to develope the influence of printing on "Maritime Discovery" and on "Classical Learning." Sixty years or so gave us the Reformation, but more than a century elapsed before the Elizabethan era of English

literature. It is universally admitted that the printing of the Bible had as marked and permanent an influence on the languages of England and Germany, as it had on the religion of those two countries.

The substitution of fire-arms for the cross-bow, and of standing armies for the feudal system, are perhaps less immediately connected with the invention of printing than those other changes to which we have referred. But be this as it may, we are on safe ground when we assert, in general terms, that physical science and the material progress of nations no less than their intellectual and religious development received a perceptible and permanent acceleration in the course of the sixteenth century.

It is then a truth that the invention of printing—the invention of "moveable metal types cast in a mould and used in a screw-press," metamorphosed the civilization of Western Europe, converting the unprogressive Christendom of the middle ages into the ever-learning and ever-progressive Christendom of modern times.

EDITORIAL NOTES.

A meeting of the Society was held at the Freemason's Hall, Lahore, on Saturday, the 11th of September. The draft letter to the Director of Public Instruction, which was circulated to members of the Society a week before the meeting, was considered and adopted. A few alterations were made in some portions of the letter in accordance with suggestions made at the meeting or received by post.

A small but useful list of Urdú idioms has recently been published by Thákur Dás, one of Dr. Fallon's assistants. It is entirely in the Roman character.

We have received a post-card from Dr. Victor of Wiesbaden, accompanied by the prospectus of the "Zeitschrift fur Orthographie," a new periodical devoted to spelling in general and to international spelling reform. The prospectus refers to recent movements in favor of spelling reform in Germany, America and England, and indicates some of the points for discussion in forthcoming numbers. Each number of the new periodical will consist of two parts, the one headed "Germany," the other "Foreign and International;" the Editor intends to notice the contents of each number of our own Journal.

We have great pleasure in agreeing to the "exchange" of publications which he proposes.

The Madras Government has recently published a revised list of the more important places in the Madras Presidency, indicating the spelling sanctioned by Government. About a tenth of the names retain their corrupt but commonly accepted spelling; with the remainder the correct transliteration is accepted.

We are glad to add that even where the popular (English) spelling is retained, there is an additional column showing the true orthography. This will be useful to scholars, if not to the general public. We note that "Arcot" is properly "Arkádu;" "Calicut," "Korikot;" "Cochin," "Kochchi;" "Pondicherry," "Puducheri;" and "Malabar," "Malayám."

The vernacular spelling of these names is also given, exhibiting the multiplicity of alphabetic systems prevalent in Southern India.

The discussion as to the adoption of the Káyathí character in *Bahár* continues. It appears from a paragraph in the *Hindú Patriot*, that many Hindús regret the adoption of Káyathí in preference to Nágarí. The *Hindú Patriot* says that "the blessing resulting from the adoption of Nágarí would be incalculable : *it would have effected the same change which the Roman letters have effected in Europe.*" The italics are our own.

On the other hand, the memorialists in favor of the Persian character urge as one of their reasons, that "with the spread of education and the importation of university men into the public service, *the English language and character will in time become the prevailing language and character.*"

It is strange that both parties should admit the importance of the Roman character, and yet shrink from the conclusion to which their own arguments point. What *permanent* influence on Indian civilization is expected from the Government patronage of Káyathí?

We have recently made several additions to our collection of Roman-Urdú books, and have removed them from the *Civil and Military Gazette* Office to the premises of Messrs. Gillon & Co., where they will be more generally accessible. Our readers should be informed that the Society is indebted to its English Secretary, Mr. F. Drew, for most of the books received from London. We have to thank Lieutenant-Colonel Holroyd for a copy of Monier William's Sanskrit Dictionary. This work is not for sale, but it will be useful to members of the Society as a book of reference.

The following remarks, with which we fully agree, are the comments of the Editor, *Civil and Military Gazette*, Lahore, upon the contents of our recent numbers :—

The two last numbers of the Roman-Urdu Journal, published for the months of July and August respectively, contain some very interesting papers. In the former is an account, continued from the May number, of the first Portuguese voyage to India, which exhibits, with a good deal of ingenuous candour, the fashion in which the primitive Christian discoverers dealt with the Moor, as they called all the inhabitants of India. In the number for August is a review of Dr. Fallon's Dictionary, and this is supplemented by some remarks of the Editor, with which we are much more inclined to agree than with the review. We think with the Editor of the Journal, that the Dictionary is deserving of much warmer commendation than the reviewer has given it; and that the service rendered to oriental scholarship by Dr. Fallon is far greater than is counterbalanced by his occasional admission of indecent words and doggrel verse. We think a great deal of misconception exists about the former of these supposed blemishes. Dr. Fallon's object has been to give the public a Dictionary which shall be idiomatic and colloquial in its scope. The Indian language contains a vast number of words and phrases of common use, which no doubt seem indecent to the European ear, but which are not in the least understood as such by the speakers. Of course, there is also indecent language, meant to be so; but in a great many instances the usages of the country permit the employment of words, which, though coarse to us, are not so to the natives themselves. Now, if the writer of a Dictionary, intended specially to convey to us an idea of the ordinary language used by the natives of India, and by the women more particularly, were to omit the expressions and idioms in hourly use

among the people, simply because they seemed indelicate to foreign ears, he would not have been true to his design. We confess we cannot always praise Dr. Fallon's doggrel verse; but even in the worst of them, we can trace an endeavour to present us with something that shall convey the spirit, rather than the literal translation of the saying quoted. We agree with the Editor of the Roman-Urdu Journal that, with the spread of such education as will be fostered by the growing popularity of the Roman character, and the greater facility for the employment of the printing press, a far more extensive knowledge, both of Oriental and European literature, will be diffused among the masses generally."

AGRICULTURAL CUSTOMS OF THE AMBÁLA DISTRICT.

When the sowing season approaches, all the Zamíndárs of the village meet at mid-day, or a pahar before day-light, at the village *chaupál*, where they are met by the village Brahman, who has brought with him his astrological books.

All Indian agriculturists consider the land to be asleep at certain seasons of the year, and to be awake at other seasons, and the sowing only takes place when it is declared by the village astrologer that the land is awake.

The zamíndárs also believe that it is unlucky to plough in the month of *Jeṭh* and say that this month is *Jati* (holy). Sowing, as a rule, commences in the month of *Asáṛh* only, but no sowing ever takes place on the 5th, 7th, 9th, 10th, 21st and 24th of *Asáṛh*, because on these dates it is said that the land is sleeping, and therefore seed sown then will either prove a failure or will not yield much produce.

The Brahman announces the auspicious day for sowing. When they go to sow, if they should meet a widow with a bald head, they return to their homes as the omen is bad. Likewise if they hear outside the village on the left hand side the call of a partridge, or the howling of a jackal, they postpone the sowing for that day; but if they hear the call of a partridge, or the howling of a jackal, on the right hand side or in front of them, it is regarded as a good sign.

The call of a *koil*, or the Indian cuckoo, is always considered very lucky.

When the zamíndárs go to their fields to sow, they tie pieces of red thread called *mauli* or *paránda* to their right wrists, to the horns of their plough bullocks, to the ploughs, and to the yokes, and touching the ploughshares and the bullocks with pieces of *gur*, and putting some of the *gur* in their own mouths, commence to plough their fields.

The Brahman receives on that day, by way of charity, a seer or two of grain for every plough. The zamíndárs partake of *dalía*, or sweet-rice, and give some of it to their ploughmen.

The harrow is also worshipped. The zamíndárs go into the field with seven leaves of the *akh* (asclepias gigantea) which they place on the harrow, and on the leaves some parched rice and sugar (gulrah), and burn incense. This is known as the *sohága ka púja*.

They first sow as an omen of good promise, seven kinds of grain called *satnája* in one spot, in a corner of the field; and this sowing is technically styled the *halota*. They always carry the seed for the general sowing in a *jholi* or bag, and while sowing they keep repeating a prayer that by the blessing of travellers, of birds, and of beasts, the produce of their fields may be abundant.

They give in charity from the same store to such beggars as come and ask for charity, as also they give some of it to their herdsmen who take care of their cattle, when they sow wheat for the *rabí* harvest. After the sowing they boil the surplus seed. The boiled wheat is called *bakhian*, which is distributed to all those present, who eat of it plentifully, praying to the goddess Srí (Lakshmí) to bless their labors.

On the night of the *sáir*, or the night of the *sankránt* of the month of *Asoj*, a clear sky is believed to be a good sign for all *kharíf* crops; and in the hilly tracts of this district the zamindárs have public worship on such a night with singing and general rejoicing.

No particular ceremonies are observed while the crops are growing. When the crops are ripe and ready for the sickle, first a load of every kind of grain is cut and brought home; and after it has been offered to the household gods, the grain which is called *pachkani* is distributed to the Brahmans and to beggars in charity. After the performance of this ceremony the general reaping takes place, which is usually on a Tuesday or a Wednesday. The reapers are called *láwa*, and receive half a load of grain each per diem as wages. After reaping, the women of the village servants are allowed to glean in the fields. These gleaners are called *silhári*.

The sheaves are then brought to the threshing floor, and bullocks are yoked (*gah jorke*) to tread them.

When wheat and grain are being trodden by bullocks, all the dung dropped by the animals is allowed to accumulate in the threshing floor, as long as the threshing continues. They believe it is unlucky to remove it, nor do the men guarding the grain sleep in the threshing floor on charpais.

After the sheaves have been sufficiently trodden by the bullocks, they winnow the grain with the *chhaj* or winnowing

basket, and the *tangli* or winnowing fork, and never in the day time, but only in the first or last watch of the night: they collect the grain in one large heap with a *chhaj*, called *cháng*. The person who uses this *chhaj* must strike the heap thrice each time before he draws a fresh breath so long as he is occupied with the work. They then draw a line, called *kár*, round the threshing floor, and pouring a mixture of oil and butter, they place a jar of water within this circle to guard the grain from evil spirits.

They take a *chhaj* and top the heap of grain with the edge of the *chhaj*. They then take some fresh cowdung, and placing on the top of the heap some fresh green grass, they deposit the cowdung on the grass, sticking into it also a ploughshare or reaping hook. They now burn some incense on cowdung fire, and kneel and pray before the heap, and after distributing some *gur* among those present, they put aside from the heap some grain which they make into three or seven little heaps, called *sáuri*. Brahmans, and múllahs, and sweepers get this grain, as it is considered to be the share of the gods and of *sesnág*.

Next, they bring an earthen vessel called a *nep*, to which is attached a piece of red thread. They measure the grain with this vessel.

They do not speak in a loud voice during the progress of these ceremonies, and will not permit any noise; profound silence particularly being maintained while the grain is measured with the *nep*. Any excess less than the last measureful is distributed in charity to the village servants. They now begin to converse with one another, and the grain is carried home, weighed and stored. When the grain is stored in bins, the bins are leeped with cowdung; and the owners stand before their bins with their hands folded and pray for a blessing.

As regards storing in pits, it should be stated that only the produce of the *rabí* is so stored. The produce of the *kharíf* is seldom or never stored in pits. Indeed, as a rule, zamindárs do not store their grain in pits, except when they happen to be large landed proprietors, and have more grain than they can readily dispose of ; banias however constantly do so.

When a pit is about to be dug some oil is poured on the site, and *gur* is distributed. The pit has first a layer of *bhusá* deposited at the bottom, and the sides are lined with mats and *dhak* (butea frondosa) leaves. Some *bhusá* is inserted between the lining and the sides to keep out the damp. When the pit is filled, the mouth is closed first with mats and then with mud.

Cotton seeds are smeared with cowdung before sowing. Before commencing to pick cotton, women generally being engaged to do the work, two of the women put a little parched rice (*khilán*) or white uncooked rice and white *til* seeds in their mouths, and one running on one side of the field, and the other running on the opposite side, without crushing the grain in their mouths, spit out the grains and scatter them all over the fields. This scattering is called *bari phuṛakna* or kapás ka *phuṛakna*. This is done with the object of getting white cotton, and with the hope that the yield will be abundant, and the seeds preserved from the ravages of insects.

All the cotton picked by the women on the first day is not carried home, but is taken to the bazár and sold, and *gur* is bought from the proceeds, which the women eat and distribute among themselves.

Sugarcane is sown on a Wednesday, or a Saturday, or Sunday. On that particular day the women of the family of the zamíndár do not spin cotton, so that the canes may not be stringy! and on that day they tie to the arms of the plough-

men and to the plough, red thread, and distribute *gur* among their friends, and indeed smear the plough with *gur*. The men after eating the *gur* bless the field, and pray that it may produce good canes. On that day rice is cooked at home, and the rice water is poured from the roof of the house down the water spout, with the hope that the canes will be full of juice, and that the juice will pour like abundant rain into the sugar mill. Sometimes they add sugar to some of the rice water and drink it. The rice is eaten by the zamíndárs mixed with curds, before they go to sow.

After the canes are ready for the mill, arrangements are made to crush the canes. The proprietor brings some rice and *til* seeds and sugar mixed together, called *tilbakhera*, to the field; and takes a load of 8 or 10 canes and ties them up with red thread, the load having the name of *merha*. And he fumigates this *merha* with incense and offers up the *tilbakhera* and *merha* to a divinity called *Mukal*,* or the patron god of the sugar mill, invoking him by name.

The work of cutting the canes now begins. First, after a load of canes has been cut, the *tilbakhera* is distributed among those present, and their fervent prayers are that from each *kachcha* bígha of canes (about an eighth of an acre) not less than a *bári* (or 24 hours' continuous crushing) of cane juice may be produced.

Then, one or two more cartloads of canes are cut, and on the right side of the mill an excavation, in the earth of a cubit long and a cubit deep, is made which is leeped inside and outside with cowdung. This excavation is sacred to *Mukal*: in fact the excavation itself is commonly called

* Literally, creator of sweets. He is the god of sugar and of fish, and was the son of Brij Arjun, and the grandson of Paras Ram, the sixth Avatár of Vishnu.

Mukal. A hole is now dug for the mill. In this hole a cane is broken up and thrown in, and five canes are similarly broken up and thrown into the excavation sacred to *Mukal.* The mill is then sunk in the hole made for it. The mill is set to work, and the canes are to be crushed. After one or two loads of canes have been crushed, some of the juice is first poured into the place of *Mukal*, and the rest is offered up in the names of the ancestors of the proprietor, and to his household gods, and afterwards distributed to Brahmans. Muhammadan zamindárs distribute the juice to faqírs. This rite is known as *raspohon.*

When the *gur*, *shakar*, or treacle is first prepared, the man who prepares it takes half a *kachcha* seer (three chhatáks) and drops it into the excavation sacred to Mukal, and the proprietor takes one or two *bheli*, or lumps of about three seers each, and places it before this sacred place and prays to *Mukal* for abundance of produce. The fireman takes about six chhatáks for himself, and the rest is divided among the other persons employed in the work.

After this the mill is worked without further interruption for religious observances.

They also sink near the mill an earthen or wooden vessel which is capable of containing four maunds of cane juice. This is called *baha.* Whenever the *baha* is quite full, five kachcha seers of juice is given to the bullocks which turn the mill.

J. G. DELMERICK.

DR. AMIR SHAH'S TRANSLATION OF ROSCOE'S ELEMENTARY CHEMISTRY.

The possibility of conveying accurate scientific information in the Urdú language is of course dependent on the extent to which that language can be suitably enriched by words which it does not at present possess, and which are wanted to express the various distinctions which science requires us to draw, and to denominate the various objects which science for the first time makes it needful separately to distinguish. Some time ago I had formed the plan of carefully examining the translation of the "Elementary Lessons in Chemistry" put forth by the Panjáb University College. Circumstances took away the leisure which I hoped to devote to the work. The first score or so of pages which I read, however, showed me the task would be a formidable one. Every page almost is full of errors, many passages are mistranslated, others boldly left out, unless, indeed, the translator had an old edition—while I was looking at a new one,—of the original English.

I do not wish to be hard on a work of great difficulty, because with all its faults it shows a most praiseworthy labor on Dr. Amír Shah's part. As a permanent work, it will, no doubt, be carefully improved and revised before the University acknowledges it. At present it is a mere rough draft in the worst possible order. I did, indeed, improve the work to some slight extent by getting the plates redrawn; but these appear to have been hastily inserted without comparison, and the reference lettering of the plates does not correspond to the text.

Had this work been in Roman-Urdú I could still continue the revision by taking it up at spare half hours: as it is—and the lithography is execrable—I confess that I could not do it without a múnshi. I *could* slowly spell it

out or even read it; but the trouble and tediousness of the process is quite uninviting to a person who has not much leisure from official duty. This of course is a minor point, though by no means so minor a point as it is made out to be. "The convenience of a few Europeans" is a phrase very easily uttered; but if it is considered what an influence the 'few Europeans' have on the well-being of thousands, and the enormous reduction of the gap between the two classes, not only as regards their law and revenue business, but their daily life, which the general use of the Roman character would bring about; if it be further realized how it would *compel* the "few Europeans' to learn more of the language, I think much more weight would be given to the consideration. There can be no sort of doubt that the study of Roman-Urdú *does* improve a man in the language itself wonderfully. He comes across a host of words which, if he has a spark of curiosity, he will not leave till he has learnt the meaning of, though he would have passed them over if he had only heard them casually in a paper read out to him. So in transliterating you are compelled to know all *about a word.* If, like our forefathers, you are content to write about "coggagi" or "ceda curcha" you would know very little about the true sound and spelling even of your kutcherry slang; but when you have to write it "kaghaz" and "sidha kharcha," you must learn the true vowels, the proper "*g*," whether "*qáf* or *ghain*," and which of the battery of "zeds" to select, and to be careful about your "s" and "dh." This is, however, a digression: to return to the Chemistry book. Part of its defects are due to the inadequacy of the language. The author has not yet attempted to add words, and yet this difficulty must be faced, for how are you to be accurate with a language that has—to select a single example—but one word, "josh," to express 'infusion,' 'decoction,' the 'effervescence' of an alkali and acid, and the 'solution' of a salt in water?

But what I particularly wish to write about now is the character. I have risen from the study of those few pages I had time to go through word for word, with a firm conviction that no scientific text-book will ever be satisfactorily written in the ordinary Persian character.

In the first place take the chemical symbols, which are of such importance, if only as a *memoria technica*. I do not believe any one really understands a chemical change till he can express it in an equation or formula. Dr. Amír Shah has, however, made the serious mistake of attempting to substitute Persian letters for the symbols. This is quite intolerable ; H is the symbol of hydrogen, and Sb of antimony, in every language in the world. Dr. Amír Shah has chosen to substitute 'alif' for the symbol O ; the consequence is, as this is undistinguishable from the figure "1" in Arabic numerals, he makes a perfect hash of some of the formulæ. In one place I was long puzzled by a large number "13" (in Arabic numerals) in one line ; after a long time I discovered that it was meant for O_3—the "three" should be a *small* figure *below* the line : this having a special chemical signification, *viz.* that three of the "equivalents," or more properly "atoms" of oxygen, are in combination with some other element to form a 'molecule' of the compound. Here, it will be observed, the peculiarity of the character does not enable a large or a small number to be distinctively used, nor can one certainly tell whether it is above, below, or on the line ; the whole meaning of the symbolic expression is consequently lost.

This is only one instance ; but any attempt to deal with chemical symbols in the translation may be referred to, and will be found equally hopeless. In many places, to the grievous detriment of the utility of the book, whole equations have been left out, probably because the author felt it hopeless to put them into the barbarous character he is employing.

There is yet another matter : the translation is enormously difficult to understand, because there are no differences of type, no paragraphs, and no stops. The former of course, though a great help to the student, is a minor matter. It is possible also to use black letters, "nashki," as distinguished from "ta'alik" letters, and so forth ; but the remedy is very imperfect. I found numerous instances where the translation was rendered entirely unintelligible, by the fact that neither interval nor stop marked the close of one sentence and the beginning of the next. In one case at least the close of one lesson was not separated by the smallest indicatory mark from the beginning of the following lesson—one on a totally different subject.

In the Roman character the marks for paragraphs, the exact method of dividing the paragraphs and sentences, the black type, or Ionic headings, and all other distinctive marks which make the subject matter inviting to the reader's eye and easy of assimilation to his mental digestion, could be produced without the slightest change. In the Persian lithograph the whole is one long unbroken river of letters, having neither beginning, middle, nor end.

And this, be it observed, is quite an elementary lesson book. What would it be with a book when the steps detailed were in harder language, and the matter altogether more complex and difficult ?

It is true that this hasty edition will still be of use, because in the first place it is better than nothing, and in the next, because it will more often be used in class with a teacher, who will overcome, by *his vivâ voce* explanation and reading, some at least of the difficulties which assail the reader by himself. But that is not a complete or satisfactory reply. Books must be prepared so that they can be studied at home. We can never be satisfied with a set of text-books that are unintelligible

without the translator, or at least an expert at hand, to explain what is meant by the cabalistic lines.

I may be a false prophet, but a sight of this book has convinced me, that to diffuse even elementary but *accurate* physical science in this country, by means of primers and text-books in the pretty but barbarous character still in common use, will be found impossible.

B. H. BADEN-POWELL, C. S.

A SLIGHT SKETCH OF THE MAP OF INDIA IN 1803.

Of the many analogies which have been drawn between the English and the Roman Empire, none perhaps comes nearer an exact parallel than the manner in which each was increased by conquest. The Romans were not, properly speaking, an aggressive people ; they did not court conquest, conquest rather courted them. It is true that when they did annex, they did so most thoroughly, nor were they often averse to do so; but the struggle which led to annexation was usually more or less forced on them by circumstances—either through danger to themselves owing to dissensions of their neighbours, or through the necessity of strengthening their frontiers. Once the principle was recognised at Rome that a right existed to such interference with the affairs of other states, no one could foresee the end, for their territory was always surrounded by countries which were torn by intestine wars, like the Greeks ; by barbarians, like their neighbours on the north ; or by people aspiring to more power like the Carthaginians.

Rome began as a collection of homesteads, became a city, grew into the chief of a confederation, then first into the arbitrator of Italy, and afterwards of the world. But the

growth seemed spontaneous, not the result of wilful aggrandisement. As the civilisations and peoples around decayed, they were naturally, so to speak, absorbed into the all-embracing Republic, and eventually identified with it. The English have not yet succeeded in amalgamating India with themselves so completely as the Romans did many of their provinces; this perhaps is a thing of the future. So far however as they have gone, their advance has been in many respects like that of Rome. Our fathers came to the East with no thought of conquest, but merely for the purpose of accumulating wealth. They were content therefore to be allowed by the powers of India to carry on their trade in peace. Not yet did they dream of Empire; it remained for a Frenchman to see first the possibility of a European power being founded on the ruins of Indian States. Clive snatched from the hand of Dupleix the sceptre which the latter hoped to wield over all the possessions of the "Great Mogul." But the servants of the East India Company only became politicians and soldiers from the press of circumstances, the chief of which were, the designs of Dupleix, the disintegration of the Mughal Empire, and the subsequent demoralisation of the provincial Governments. For self-defence they were obliged to resort to diplomacy and war, but when once the tide of conquest set in it could not be stemmed until the whole country was flooded. It was not till long after 1803, that the supremacy of the English was formally acknowledged from coast to coast of the Indian Peninsula and from the Himalayas to Cape Comorin; but this year seems a good one from which to date the period when all efficient opposition to the British as the greatest power in the country ceased, for it was in this year that the great victories of Lord Lake drove back the Mahrattas from Upper India.

The home of this remarkable people lay in that part of the Dakhan, which is bounded on the north by the Satpura Mountains, on the east by the Wain Ganga and Warda Rivers, on the south by an imaginary line from Mahor to Goa, and on the west by the sea. The inhabitants of the country were Hindús, the term Mahratta by itself being chiefly applied to the military class, who claimed a Rájput descent. This claim, however is not admitted by the Rájpúts themselves, who would have considered a marriage connection with a Mahratta a *mésalliance*. Like all Hindu countries, this tract was distributed into those small village communities which in India seem eternal, lasting as they do unchanged through political revolutions and foreign conquests. The inhabitants of Maharáshtra did not play any important part in general Indian history till comparatively late times. The country was with the rest of the Dakhan conquered by the Mughals, and the Mahratta chiefs thus became subjects of the Muhammadan rulers of India. Though always rather turbulent, they remained in this state of dependence till, about the middle of the seventeenth century of our era, arose a leader who was not only to found an autonomous kingdom but a power which afterwards threatened to cover all India. Sivaji, by a mixture of caution, craft, and boldness, first increased his private possessions and then invaded those of the Mughals, whom eventually he compelled to recognise his independence. At his death in 1680, he left a territory which included the whole of the Concan as far south as Goa, besides a strip of considerable breadth to the east of the Ghâts, while he had several smaller possessions in what is now the Maisúr State. The power thus transmitted to his descendants was gradually taken out of their hands and fell into those of the Brahman ministers, to whom was left more and more the administration of the kingdom. The raja though always continuing to enjoy the

title and outward show of royalty, was really supplanted by the Peshwa, and the now oft-repeated story of the *Rois Fainéants* and the Mayors of the palace in France, of the emperors and wazírs at Delhi, of the English and the Nawáb at Murshadabád was enacted. But the first Peshwas were men of ability and vigour, and both preserved and extended the Mahratta power until it reached far across the Narbadda up to the foot of the Himalayas and exacted tribute from the king-descended peoples of Rájpútána. The principal chiefs in the north were the Gaekwár, Sindhia and Holkar, each of whose descendants still own large estates in the neighbourhood where their founders fought and conquered. The crowning point was gained when Sindhia obtained possession of the Imperial city and the Emperor's person.

But the nature of the Mahratta rule was inimical to centralisation, and these distant chiefs became independent of the Peshwa's authority which had its capital at Poona. They exacted tribute and ruled entirely on their own accounts. The Gaekwar was the first to succumb to the all-conquering English. This happened through the intervention of the Bombay Government at his own request to place Raoji Appa on the throne of Guzerat, and in 1802 a subsidiary alliance was made between the two states, which rendered the Gaekwar for ever dependent on the support of his powerful friends. Shortly after this a similar subsidiary treaty was made with the Peshwa, by which he was to pay for the support of a certain force of English troops. Finally, in the latter part of 1803, after arduous fighting, the forces of Sindhia were overthrown at the battles of Delhi and Laswaree by Lord Lake, which left the English masters of Delhi and of the person of the "Great Mogul." These events bring us to the year at which we mean to present our sketch of India. Though

war with Holkar continued for some years, yet it may be said that the Mahratta power in the north was broken, and all real danger to the English supremacy was at an end.

The British on their part had had a career not less remarkable and destined to be more successful than that of their great rivals. Coming first to the country with a mercantile purpose, they obtained by degrees a few settlements on the coast of India. As their wealth and influence increased, they acquired additional rights, and with the growth of these incurred additional dangers. Military establishments had to be strengthened ; and in collisions with the natives of the country, it was soon found that the superiority of the European troops was equal to almost any inferiority of numbers. They were thus more frequently called in to settle the incessant disputes regarding succession which raged in almost every part of India, and in which they consented to interfere not only to extend their influence but also to ensure their own safety. Their advocacy too was found more efficient than that of other people, inasmuch as it was consistent and trustworthy. Thus under Clive the traders became the greatest military power in the Peninsula, and under Hastings began to decide the fate of kingdoms. Their European rivals were utterly crushed and confined to two or three unimportant possessions on the coasts, while in dealing with the natives it was found necessary in the majority of cases to render them practically powerless. In the Dakhan, at the time of which we write, besides the subsidiary treaty with the Peshwa, one of a similar kind had been made with the Nizám. The overthrow of Tippoo and the restoration of the old Hindú dynasty in Maisúr had made that state little more than a tributary of the East India Company. The other smaller chiefs, such as Travancore and Cochin, Tanjore and the Carnatic, were reduced to the same condition. The whole Malabar coast was British or dependent, except

the Portuguese settlement of Goa, and likewise the Coromándel coast except the small tract occupied by the Danish settlement of Tranquebar. Moreover, the annexation of the province of Cuttack, formerly under the Mahratta Government of Berár, connected the Presidencies of Bengal and Madras, which it had before severed. English power then was really paramount in the south. Disturbances and rebellions broke out at a later time, notably in Travancore, but the attempts of the horse to throw off the rider were hopeless and unsuccessful.

To the north of the Dakhan the English advance had been equally absorbing. Bengal, which Clive had allowed to remain nominally under the rule of its Nawáb, was by Hastings brought directly under the Company, and the system of double Government abolished. Bahár and Orissa, and the northern Circars, were all part of the British possessions. Further up the Ganges, Oudh had before 1803 really lost its independence. Half of its territory had been actually annexed, and the native ruler was deprived of all power even in that part which was left to him. Rohilkhand too was actually, and Bundalkhand virtually, British. Thus far had the English gone when they had to encounter the formidable power of the Mahrattas. The result of this contest has already been mentioned, and so the English remained in charge of the Emperor of Delhi.

It is not intended to assert that their power was yet consolidated, but it was easily discernible by all who looked impartially, that only one nation could now claim the sovereignty of India, and that the British. Their course was not yet nearly run, nor is it easy to see when it will be completed. The Punjab is ours and Sindh is ours, since the time we are writing of, not to speak of Burma and Assam, and none can say for certain how far we may be

obliged to penetrate into Afghanistán, and whether some day our empire may not reach to the source of the Irawádí. But, up to the present time, none of these acquisitions have been made simply to gain territory. Obligations to itself as well as its neighbours spring up whenever a nation establishes itself as a political power, and it has been in the fulfilment of these obligations that the British have been constrained to stretch their long and mighty arm over so vast an extent of the world's surface. Their success in India is due partly, we doubt, to the effete nature of most of the Governments in this country, but chiefly to their own qualities. They were the one power in India in whose promises it was safe to place implicit trust, and it was this absolutely solitary position which made the few exceptions to their general conduct such blunders politically as they were undoubtedly crimes morally. Their reliableness was backed up by a strong military power against which the best native troops were useless, and when native troops were enlisted, they were drawn to their English Commanders by the regularity with which their services were recompensed, and by the certainty that their officers would never order them to go any where that they were not willing to lead them. The character of the earlier rulers of British India too must have contributed to strengthen the influence of the British name.

The victories over the Mahrattas brought the English into close neighbourhood with the Sikhs, some of whom indeed had been in alliance with Sindhia, but after his defeat many of them gave in their adhesion to the British Commander. Nának, the founder of this sect, executed his mission in the spirit of a true reformer: declaring the uselessness of caste distinctions, and asserting that Hindús and Muhammadans might worship God together,

and be equally accepted. He, however, did not separate his people from their surroundings; gave them no new social law as a distinct people. The separation of the Sikhs from the Hindús, and their formation into a sect, was begun by Har Govind, who armed his followers and himself became a military leader. But it was Gurú Govind, the last of the great teachers, who gave the final and decisive direction to the aims of his followers. His object seemed to be the combating of the Muhammadan faith and power, and "from the midst of social degradation and religious corruption, he called up simplicity of manners, singleness of purpose, and enthusiasm of desire." Thus he instituted the Khâlsa, the "saved," who alone were to prevail. Caste distinctions, he said, must be abolished, and all become as one. After the accession of Bahádur Sháh, he entered the imperial service in order to disarm suspicion, but was slain by the family of a Pathán, whom he had struck dead with his own hand. Banda, the temporal successor of Govind, attacked and plundered the province of Sirhind, but was eventually defeated, taken prisoner, and put to death at Delhi. From this time, the Sikhs were actively persecuted and sank into a depressed condition, confining themselves to the hills and to the most inaccessible parts of the country. But the decline of the Mughal Empire and the consequent establishment of independent kingdoms, were eminently favourable to the re-appearance of the oppressed sect. By persevering efforts, and in spite of frequent defeats, they increased their power; and at length in 1764 became masters of Lahore. Then, in a general assembly at Amritsar, they were declared to be a ruling people, and were formed into a political system, which is well described by Cunningham as a "theocratic confederate feudalism." They were now divided into twelve "misls" or confederations, of which all except the Phulkeia,

arose north of the Satlaj. Between these "misls" there were constant struggles for supremacy, at one time the Bangí being predominant, at another the Kuneia, until the rise of the Sukerchakias under Mahá Singh, the father of Ranjit Singh, who himself established his power over the whole people, north of the Satlaj. But the consolidation of his power came at a period later than that of which we are writing. He first rose into eminence through the favour of the Durání King Zamán, who in return for service rendered by Ranjít Singh invested him with the capital of the Panjáb in 1799, and from this point the history of the Sikhs gradually centres in the great Máhárájah. Though as yet only a deputy of the Afghán Emperor, he soon worked out his own independence, and united his co-religionists in a league which it took the most strenuous exertions of the British to overthrow. In the year 1803 the Sikh dominion may be said to have extended diagonally across the Panjáb, from between the Jhilam and the Indus on the north-west to beyond the Jamna on the south-east; on the east it was bounded by the Hill Rájpút States, on the north-east by Kashmír, on the south by Rájpútána, and on the west by Baháwalpúr and the Bilúch country, then a part of the Afghán Empire. Beyond the Sikh territory to the north and north-west also lay part of the same empire.

We have now sketched, however shortly and imperfectly, the territorial position of the three greatest powers in India at the period we have chosen as a stand point: the Mahrattas, the Sikhs, and the English; and have indicated that the British power was by that time becoming recognised as paramount, a fact proved by the numerous subsidiary alliances concluded with them by native states and by their universal success. It only remains now, in order to complete the picture, to say a few words about some of the minor

states, which have not as yet come into our sketch. Sindh, the western-most boundary of India on the lower Indus, was governed by its own Muhammadan chiefs in nominal dependence on the Kabul kingdom. These exercised little or no influence on the politics of India, as they confined their intercourse chiefly to their northern and western neighbours, the Bilúchis and Afgháns. Rájpútána had been from time immemorial ruled by Hindú kings. At this time it was divided into a number of states—unimportant on account of their small extent; and the others, though larger, also of very little consequence owing to the sterility of the country and the thinness of the population. The chief in rank and power were the Rána of Udipúr, the Rája of Jodhpúr, and the Rája of Jaipúr. We have seen that this tract was subject to the exactions of the Mahrattas; but the English Government had not as yet taken the states under its protection. The country of Nipál, extending for some seven hundred miles along the northern frontier of the British possessions among the lofty mountains of Himalaya, was originally inhabited by people of the Tibetan family, who had afterwards become mingled with Hindús, chiefly Rájpúts, who had immigrated from the plains. These established themselves under petty Rájás, of whom the three strongest at last swallowed up the weaker. The dissensions among these gave encouragement to others, and Prithi Naráyan, chief of the Gurkha tribe, overpowered the triumvirate and made himself sole master of Nipál. He transmitted his power to his descendants, who still rule over the country. The outlying countries of Burma and Assam had played at the period under review, so small a part in Indian history that very little need be said about them. The former was ruled by its native Burmese rulers, who were ambitious of aggrandisement, and were at one time in possession of Assam. Assam

itself had long been the scene of internal discussions, owing to the partition of the country among a number of petty chiefs, each of whom claimed a voice in the nomination of the rája and a share in the administration. Originally a Hindù principality, Assam was in the thirteenth century conquered by princes of the Shan race, who with a council of three ministers still ruled it in 1803.

This closes our rough sketch of India at the point of time we have chosen. The account given is necessarily somewhat cursory, as anything like a minute account of all the people we have dealt with would have exceeded any reasonable bounds. Our intention has been to give some idea of the way in which India was distributed in the year 1803; and to shew more especially the position of those nations who might be called the rivals for the Empire of India at that time, or might be expected to become so.

GURU HAR RAI JI DA HAL.

Gurú Hargovind jí de panj putr se, ikk dá nám Gurdittá jis núṇ huṇ lok Bábá Gurdittá karke ákhde han, ar dúje dá nám Aṭṭal jo huṇ Bábá Aṭṭal karke masáhúr hai, tíje dá nám Tegbahádur jo naumí Pádsáhí karke giṇiá jándá hai, chauthe dá nám Aṇírái, ar panjweṇ dá nám Súratmall sá. Inháṇ vichchoṇ chár tá sadá ápṇí sudh budh nál rahinde se, ar panjwáṇ Tegbahádur bálakpuṇe te hí Parmesur de bhajan vikhe magan rahindá ar sarír dí sudh budh bí nahíṇ rakhdá sá. Uh cháro jáṇ siáṇe hoe, táṇ sabhe ápṇe dil vichch ih khiál rakhde se, ki Guriái dí gaddí pitá mainúṇ bakhsegá, balak ápás vichchíṇ charo is gaddí de lobh de sababb ikk dúje núṇ dekh nahíṇ sukhándá sá. Gurú Hargovind bí nitt vichár kardá sá, ki maiṇ Guriái kis núṇ dewáṇ? Kiuṇki uh cháro Gurú núṇ lobhí lálchí najrí áunde se. Sabhe sikkh

sewak bí baiṭh baiṭhke ápṇe dilán vichch ihí vichár kardo hunde se, ki Tegbahádur jo Guriáí dá ádhkárí ar láik hai uh tá sudáíán wáṇgú chuppcháp rahindá ar kisí chíj dí parwáh nahíṇ rakhdá, ar hor jo cháro Gurú jí de beṭe han so ápas vichchíṇ jhagṛe kar de rahinde han, dekhiye, Gurú jí Guriáí dí gaddí pur kis núṇ baiṭhálde han.

Ikk din dí bát hai jo Gurú Hargovind jí Kíratpur jo Anandpur de kol hai baiṭhe se utthe hí hor putr bí ar kuchh sangat bí jamá ho rahí sí. Itne vichch Bábe Gurditte dá beṭá Har Ráí, jo aje bálak hí sá kheldá kheldá Gurú Hargovind di godí vikhe áṇ baiṭhá. Jáṇ Gurú ápṇá potá jáṇke tis nál piár karan lagge taṇ Har Rái nai Hargovind dí pagṛí chakk ke ápṇe sir pur dhar laí.

Gurú jo ápṇe puttáṇ valoṇ bahut rájí ná sá ar gaddí deṇ wáste sadá sochdá rahindá sá, is gall núṇ dekhke bahut khusí hoiá ar ápṇe man vichch kihá ki ih bahut achchhá maukhá hath á giá hai jo huṇ maiṇ is bálak núṇ gaddí de dewáṇgá. Is te ih gall bí achchhí ho gaí jo huṇ sabhnáṇ bharáwáṇ de múṇh band rahiṇge, jo maiṇ ikk núṇ gaddí de dindá táṇ cháro bháí tis nál virodh rakhde ar apas vichchíṇ kaṭke mar rahinde par huṇ Parmesur nai vaḍí kirpá kítí jo sabhnáṇ jhagaṛiáṇ núṇ miṭáke ikk hor hí achchhí gall baṇá dittí. Ih gall sochke Gurú nai sárí sangat de sáhmṇe ikk laler tá panj paise dharke, Har Rái agge matthá ṭekiá ar ákhiá kí, He bháí sikkho merí Guriáí dí pagṛí áp Sri Parmesur nai is bálak de sir rakhá dittí hai, huṇ kisí dí hujjat nahíṇ rahí jo merá sikkh hai sabh Har Rái núṇ Gurú kar jáṇe, ih vaḍá púraṇ sant howegá. Sangat ih suṇke bahut khusí hoí jo Gurú nai sabh jhagṛe miṭá ditte ar sabh nai Gurú Har Rái jí de agge matthá ṭekiá, uh charo bháí bí jo Guriáí laiṇe de sababb ikk dúje nál vair rakhdá sá ih bháṇá dekhke chupp de chupp hí rah gae, ar kise núṇ ih tágat ná rahí jo Har Rái te Guriáí khoh lawe.

Ih Gurú Har Rái vaḍá buddhmán sá ar sadá dharm de ráh núṇ sudhárdá rihá. Is dí ikk ih kihí achchhí gall sí, ki jis taráṇ dí kisí dí budh dekhdá sá, tihá hí updes kardá sá. Ikk din ikk mahámúrakh sikkh tis de kol áiá ákhde han ki Gurú nai tis núṇ aiuṇ dharm de páse láiá, arthát us núṇ kihá bhái sikkhá manukkh dá janam pher nahíṇ labbhṇá jikkur ho sake Parmesur dá bhajan ate santáṇ dí sewá kariá kar. Us nai kihá, He Gurú maiṇ kabíldár háṇ unháṇ dí pálṇá te bihal nahíṇ páuṇdá jo koí gharí Parmesur de bhajan, ar santáṇ de satsang val á sakkáṇ. Maiṇ hí unháṇ dí pálṇá kardá háṇ, jo maiṇ bhajan val lagg jáwáṇ táṇ uh sabh bhukkhe mar jáṇge kiuṇki ghar vichch kamáuṇe-wálá nirá maiṇ hí háṇ. Ih suṇke Gurú nai kihá, Boliá, binā Kartár te koí kisí dí pálṇá nahíṇ kar sakdá, túṇ múrakhpuṇe nál unháṇ dí pálṇá ápṇe jaṇme maṇn rihá haiṇ je túṇ ná howeṇ táṇ unháṇ dí pálṇá wáste kisí hor núṇ khaṛa kar dewe, Parmesur nai sabhnáṇ jíáṇ dá ríjak unháṇ nal paidá kítá hai, dekh chiṛíáṇ, káuṇ ná bíjde ar ná baḍḍhde han par Parmesur tinháṇ núṇ kadí bhukkhe nahíṇ rahiṇ dindá. Us sikkh nai kihá ih gall tá ṭhík hai par mere bál bachche aje niáṇe han ar unhán dí gujrán mere binā koí nahíṇ kar sakdá, jáṇ sárá din mihnat karke maiṇ kuchh liáuṇdá háṇ táṇ uh kháṇde han ar unháṇ dá prem bí mere nál ajihá hai kí jo maiṇ ikk gharí tinháṇ núṇ najr ná áwáṇ táṇ uh taṛaphke mar jáṇ. Gurú nai kihá ih bí terí hí manaut hai, par jo túṇ munsbí nál sochke dekheṇ táṇ jáṇ lawengá ki kisi te bínā koí nahíṇ mar sakdá sabh lok ápní jindagí nál jiúṇde han. Jáṇ us sikkh núṇ aje bí akín ná áiá táṇ Gurú nai ikk chiṭṭhí deke ákhiá ki ih sádí ardás phuláne pinḍ phuláne sikkh núṇ de áu. Us nai uh ardás us pinḍ já dittí. Jáṇ us sikkh nai Gurú dí chiṭṭhí paṛhi táṇ ih likhiá hoiá sá ki is chiṭṭhí wále sikkh núṇ ikk koṭhe de andar wáṛke jandá már deṇá, ar jo kuchh is núṇ loṛ howe so bí andar hí dindo

rahiṇá jad táiṇ asiṇ ná likh bhejiye tad táin is núṇ báhar nahíṇ kaḍḍhṇá. Us sikkh nai usí tarán kitá. Iddhar us de ghar dián dá ih hál hoiá ki jad lokíṇ jáṇiá jo inhán dá ámí kite guach giá hai, tán sabhnáṇ mahalledáráṇ nai ikk ikk thálí áṭe dí tinhán de ghar bhej dittí, ar jad uh áṭá mukk jándá sá usí tarán hor de jánde se. Pher lokáṇ nai dayá karke tis de mundián kuṛián núṇ kaṇm lá liá ar tis dí tímí núṇ bí kuchh mihnat sumhál díttí, isí tarán agge náloṇ bí vadhík gujárá hoṇ lagg pia, ar ápṇá ádmí kuchh din yad rahike pher ápe bhull giá. Kaiáṇ mahíniáṇ bád Gurú nai us sikkh núṇ koṭhe te kaḍḍhke ákhiá ki jáh bhái sikkhá huṇ ápṇián ghardiáṇ nuṇ mil áu. Us nai pahiláṇ tá kihá ki, He Gurú uh sabh more bichhoṛe nál mar gae hoṇge, huṇ kis núṇ milna hai? par pher ápe hí ápṇe pinḍ núṇ giá. Ghar jáke kí dekhdá hai, ki agge náloṇ bí suáiá bhág laggá hoiá hai muṇḍe kuṛiáṇ sabh rájí khusí ar chain vichch han, is dí kuchh parwáh nahíṇ rakhde. Is nai unháṇ núṇ sabh taráṇ rájí dekhke ápṇe múrakhpuṇe pur armán kitá ki, Hái Rabbá maiṇ tá inháṇ dí pálṇá núṇ ápṇe gochrí mandá sá par ih merí baḍí bhull sí, huṇ nihchá ho gaí jo Gurú jí nai uh gall sachch á hí sí, bhaí sabh dá dátá Parmesur hai, koí kisí dí parwáh nahíṇ rakhdá. Usí vele sikkh sabhnáṇ núṇ chhaḍḍke Gurú de pás áiá ar ákhiá He Gurú tusíṇ sachch ákhde se, duníáṇ vichch sabh dá pálṇewálá Parmesur hai, maiṇ huṇ sabh núṇ chhaḍḍ áiá háṇ, santáṇ dí sewá karíá karáṇgá. Gurú nai us núṇ bhajan dí iít dasske pher ghar núṇ moṛ dittá, ar ákhiá ki, jáh bhái, ghar diáṇ vichch rahiṇá burá nahíṇ, par ih gall burí hai jo túṇ unháṇ dí pálná núṇ ápṇí valoṇ jáṇe.

Gurú Har Rái ápṇe pittá Bábe Gurditte pás sadá Kíratpur hí rahindá rihá, ar us dá pittá utthe hí mariá. Us dá dehrá Kíratpur vikhe baḍá sundar baṇiá hoiá hai. Gurditte dá bhái Aṭṭal Amritsar vikhe mariá sá, ar us dí jo

jaggá bí Bábe Aṭṭal dá dehrá karke masáhúr hai, vaḍí uchchí Amritsar vikhe baṇí hoí hai, itthe charhtáṇ bahut charhdíáṇ han, par sablnáṇ chijáṇ nálon roṭiáṇ bahut charhdíáṇ han. Itthe dí ikk kaháut is Panjáb des vikhe bahut masáhúr hai, lok mauke mauke pur us núṇ jád karde hunde han (Bábá Aṭṭal pakkíáṇ pakáíáṇ ghall). Aṇírái ar Súratmall dí koí jaggá aiḍí masáhúr nahíṇ hai.

Pher Gurú Har Rái jí ápṇe chhoṭe putr Harkisn núṇ gaddí deke áp sammat 1717 ar san 1660 vichch Kíratpur vikhe hí sarír chhaḍḍ gae.

DOHRÁ.

Kete bág bagíchṛe is duníáṇ vichch hoi,
Do din máujáṇ maṇíáṇ ákhar sukke soi.

POEM BY NAẒÍR.

Dar ta'ríf i Tiflí.

Kyá din the, yár! wuh bhí the jab ki bhole bhále,
Niklí thí dáí le-kar, phirtí kabhí dadá le,
Choṭí koi rakhá-le, baddhí koi pinhá-le,
Hanslí gale meṇ ḍále, mannat koi baḍhá-le.

Moṭe hoṇ, yá ki duble; gore hoṇ, yá ki kále,
Kyá 'aish lúṭte haiṇ ma'ṣúm bhole bhále!

Dil meṇ kisí ke hargiz ne sharm ne ḥayá hai,
Ágá bhí khul rahá hai, píchhá bhí khul rahá hai,
Pahne phire to kya hai? nange phire to kyá hai?
Yáṇ, yúṇ bhí wáh wáh hai, aur wún bhí wáh wáh hai.

Kuchh is tarh se le, aur kuchh us tarh se khá-le,
Kyá 'aish lúṭte haiṇ ma'ṣúm bhole bhále!

Mar-jáwe koí, to bhí kuchh inko gham na karná,
Ne jáne kuchh bigarná, ne jáne kuchh sanwarná,
In kí balá se ghar men ho qaid yá ki ghirná,
Jis bát par yih machle, phir wuhí kar guzarná.

Mún orhní ko, bábá pagrí ko, bech dále,
Kyá 'aish lúṭte hain ma'ṣúm bhole bhále!

Jo koí chíz dewe, nit háth lúṭte hain,
Gur, ber, múlí, gájar, le munh men ghúnṭte hain,
Bábá kí múnchh, mán kí jhontí khasoṭte hain,
Gardon men aṭ rahe hain, khákon men loṭte hain.

Kuchh mil gayá, so pí-le; huchh ban gayá, so khá-le,
Kyá 'aish lúṭte hain ma'ṣúm bhole bhále!

Jo inko do, so khá-len, phíká ho yá saloná,
Hain pádsháh se bihtar, jab mil-gayá khiloná,
Jis já pa níud áí, phir wán-hín unko soná,
Parwá na kuchh palang kí, ne cháhiye bichhoná.

Bhunpo koí bajá-le, phirkí koí phirá-le,
Kyá 'aish lúṭte hain ma'ṣúm bhole bhále!

Yih bálepan ká, yáro! 'álam 'ajab baná hai,
Yih 'umr wuh hai, is men jo hai so pádsháh hai.
Aur sach agarchi puchho, to bádsháh bhí kyá hai?
Ab to, Nazír, merí sab ko yihí du'á hai.

Jíte rahen sabhon ke ás aur murád-wále!
Kyá 'aish luṭte hain ma'ṣúm bhole bhále!

FAṢL DUSRE QAṢID KE BAYAN MEṆ.

Dúsre qáṣid ne jis ghaṛí ṭá-iroṇ ke bádsháh Sháh-murgh ke pás jákar aḥwál ẓáhir kiyá; usne májará ḥaiwánoṇ ká sunkar ḥukm kiyá ki sab ṭá-ir ánkar ḥáẓir hoṇ, chunánchi anwá' wa aqsám ke ṭá-ir jangalí, paháṛí, daryáí niháyat kaṣrat se ki jinká shumár Khudá ke siwá koí na jáne bamújib ḥukm ke ákar jama' húe. Sháh-murgh ne unse kahá ki ádmí da'wà karte haiṇ ki sab ḥaiwánát hamáre ghulám aur ham unke málik haiṇ, iswáṣṭe bahut ḥaiwán jinnoṇ ke bádsháh ke sámne insán se munáẓara karte haiṇ. Ba'd iske Ṭáús wazír se kahá "ṭá-iroṇ meṇ kaun goyá wa faṣíḥ ziyáda hae? ki waháṇ bhejne ke lá-iq ho aur insánoṇ se jákar munáẓara kare." Ṭáús ne kahá, "yahán ta-iroṇ kí jamá'at ḥáẓir hai, jisko farmáíye waháṇ jáwe." Sháh-murgh ne kaká, "mujhe sab ká nám batlá de ki maiṇ inheṇ pahchánúṇ." Táús ṇe kaḥá, "Hudhud, Murgh, Kabútar, Títar, Bulbul, Kabk, Surkháb, Abábíl, Kawwá, Kulang, Sangkhwára, Kunjashk, Fákhta, Qumrí, Mamolá, Baṭṭ, Baglá, Murghábí, Házár-dástáṇ, Shutur-murgh waghaira, ye sab ḥáẓir haiṇ." Sháhmurgh ne Ṭáús se kahá, "ki ek ek ko mujhe dikháde ki maiṇ dekhúṇ aur har ek kí khaṣilat wa ṣifat ma'lúm karúṇ ki is kám ke wáṣṭe kaun lá-iq hai?" Ṭáús ne kahá: "Hudhud jásús muṣáḥib Sulemán ibn Dáúd ká yih hai, ki libás rang ba-rang ke pahne húe baiṭhá hai, waqt bolne ke iṣtaraḥ jhuktá hai ki goyá rukú' aur siyda kartá hai, nekí ke wáṣṭe ḥukm kartá hai aur badí ko mana' kartá hai, isí ne Sulemán ibn Dáúd ko shahr i Sabá kí khabar pahúnchái aur yih kahá "ki maine jo 'ajá-ib wa ghará-ib jahán ke dekhe haiṇ we ápne bhí nahín dekhe, chunánchi shahr i Sabá se ek khabar láyá húṇ ápke wáṣṭe ki hargiz jhúṭ ká ismeṇ dakhl nahíṇ, waháṇ ek randí hai ki jiske jáh wa ḥasham ke bayán meṇ zabán qáṣir hai, salṭanat us mulk kí usí ke ikhtiyár meṇ hai aur ek takht

niháyat baṛá hai ki uspar baiṭhtí hai, gharaz ṭamám jahán ki ni'maten uske yahán maujúd hain kisí chíz kí kamí nahín, magar wuh aur uskí qaumke log sakht gumráh hain, Khudá ko nahín mánte, áftáb ko sijda karte hain, Shaiṭán ne az bas ki in logon ko gumráh kiyá hai, ẓalálat ko 'ain 'ibádat jánte hain, Kháliq Karím ko jisne paidá kiyá, zamín wa ásmán wa 'arsh aur tamám záhir wa poshída se wáqif hai chhor kar áftáb ko ki yih bhí uske núr ká ek zarra hai khudá jánte hain, hálánki qábil parastish ke us wáḥid i ḥaqíqí ke siwá koí nahín hai."

Murgh azán kahne wálá yih hai ki táj sar par rakkhe húe díwár par khaṛá hai, ánkhen surkh, bázú phailáe húe, dum uṭṭhí húí niháyat ghaíyúr aur sakhí hamesha takbír wa tahlíl men rahtá hai, namáz ká waqt pahchántá, hamsáyon ko yád dilátá aur naṣíḥat kartá hai, ṣubḥ ke waqt apní azán men yih kahtá hai, " ai hamsáe ke rahne-wálo ! yád karo Alláh ke taín, bahut der se sote ho, maut aur kharábí ko nahín yád karte, dozakh kí ág se khauf nahín karte, bihisht ke mushtáq nahín hote, Alláh kí ni'maton ká shukr nahín karte, yád karo us shakhṣ ko ki sab lazzaton ko nest wa nábúd karegá, 'áqibat kí ráh ká toshá ṭaiyár karo, agar cháhte ho ki átish i dozakh se maḥfúz raho tá 'ibádat wa parhezgárí karo."

Aur Títar nidá karne wálá yih ṭíle par khaṛá húá hai, rukhsáre sufaid, bázú ablaq, ruku' aur sijdon kí kasrat se khamída qámat ho rahá hai, nidá kí waqt ghafilon ko yád dilátá aur bashárat detá hai, ba'd iske yih kahtá hai, " shukr karo Alláh kí ni'maton ká ki ni'mat ziyáda ho, aur Khudá par bad-gumání na karo ;" aur aksar munáját men yih du'á Khudá se mángtá hai," yá Alláh panáh men rakh mujhe shikárí jánwaron aur gídaron aur ádmíyon kí badí se, aur ṭabíb jo mere gosht kháne ke wáste marízon se fá-ida bayán karte hain isse bhí mujhe maḥfúz rakh ki ismen merí zindagí

nahín hai, yád kartá hún main hamesha Khudá ke ta-ín subh ke waqt, nidáe Haqq kartá hún ki sab ádmí sunen aur nek naṣihat par 'amal karen."

Kabútar hidáyat karne-wálá yih hai, ki náma lekar dúr dúr shabron kí sair kartá hai aur kabhí urte waqt niháyat afsos se yih kahtá hai, "wahshat hai bháiyon kí judáí se aur ishtiyáq hai doston kí muláqát ká, yá Alláh hidáyat kar mujhe watan kí taraf ki doston kí muláqát se khushí hásil ho."

Aur Kabk yih hai ki phúlon aur darakhton men hamesha bágh ke bích khush kharámí kartí hai aur nipat khush áwází se naghma saráí men mashghúl rahtí hai, hamesha wa'z wa naṣíhat se yih kahtí hai, "Ai Umar bunyád ke faná karne-wále, bágh men darakhton ke lagáne-wále, shahr men gharon ke banáne-wále, balandí ke baithne-wále zamáne kí sakhtí se kyún gháfil hai, parhez kar, kisí dam Kháliq ko na bhúl, yád kar us din ko ki yih 'aish aur makán chhor-kar gor ke andar sánp aur bichchhú-on men jákar paregá, agar is watan ke chhorne ke áge abhí se khabardár ho rahe to bihtar hai, ki wahán achchhe makán men pahúnche nahín to kharábí men paregá."

Aur Surkháb yih hai jistaraḥ ki khatíb minbar par charhtá hai, isítaraḥ yih bhí dopahr ke waqt hawá men baland hokar zirá'at ke anbáron par jákar anwá' wa aqsám ke naghme nipat khush áwází se kartá hai aur apne khutbe men yih kahtá hai "kahán hain we arbáb i tijárat aur ahli zira'at? ki ek dána bone men Khudá kí rahmat se bahut sí manfa'at utháte the, ai sáhibo Khudá ke khauf se 'ibrat karo, maut ko yád karke marne ke qabl uskí 'ibádat ká haqq bajá-láo, aur uske bandon ke sáth nekí aur ihsán karo, bukhl ke bá'is yih khayál jí men na láo ki áj hamáre yahán koí faqír muhtáj na áwe, iswáste ki jo áj ke din nekí ká darakht bathláwegá kal uská phal aur mazá utháwegá,

yih dunyá ákhirat kí khetí hai jo ki ismeṉ nek 'amal kí zirá'at karegá, fáida uská 'áqibat meṉ páwegá, agar koí 'amal i bad karegá, ghás phús kí mánand átish i dozakh meṉ jalegá, yád karo us din ko ki Khudá káfiroṉ ko mominoṉ se judá karke jahannam kí ág meṉ ḍálegá aur mominoṉ ko bihisht meṉ pahúṉcháwegá."

Bulbul ḥikáyat karne-wálí yih shákh i darakht par baiṭhí húí hai, chhotá sá jism, uṛne meṉ jald, rukhsáre sufaid, dáhne báeṉ har waqt mutawajjih rahtí hai, niháyat faṣáḥat wa khush ilḥání se naghma-pardází kartí aur bághoṉ meṉ insánoṉ ke sáth garm i ṣuḥbat rahtí hai, balki unke gharoṉ meṉ jákar hamkalám hotí hai ; jiswaqt ki we yád i Iláhi se gháfil hokar lahw wa la'b meṉ mashghúl hote haiṉ wa'ẓ wa nasíḥat se kahtí hai ; "subḥán Alláh kitne gháfil ho ki is chand roz kí zindagí par farefta hokar Haqq kí yád so ghaflat karte ho, uske ẓikr meṉ kyúṉ nahíṉ mashghúl hote? yih nahíṉ jánte ho ki tum sab marne ke wáste paidá húe ho, basída hone ke líye parwarish húe, faná hone ke wáste jama' húe ho, yih ghar kharáb hone ke wáste banáte ho, kab tak is dunyá kí ni'mat par farefta hokar lahw wa la'b meṉ maṣrúf rahoge? ákhir kul márjáoge, miṭṭí meṉ dafn hoge, ab bhí hoshyár ho, nahíṉ jánte ho ki Alláh Ta'alà ne aṣ-ḥáb i Fíl kí sáth kyá kiyá? Abraha jo sardár is giroh ká thá cháhtá thá ki makr wa ghadr se khána i Khudá ko munhadam kare, bahut se logoṉ ko háthíyoṉ par biṭhlákar mutawjjih Baitulláh ká húá, ákhir Khudá ne unke makr wa ghádr ko báṭil kiyá, giroh ke giroh ṭá-iroṉ ke unpar musallaṭ kíye, ṭá-iroṉ ne sang-reze lekar is-ṭaraḥ se sang-afsháni kí ki sab ko háthíyoṉ samet kirm khurda patte kí mánand kar diyá ;" ba'd iske kahtí hai " Iláhí maḥfúẓ rakh mujh ko laṛkoṉ kí ḥirṣ aur tamám ḥaiwán ke sharr se."

Kawwá káhin ya'ní akhbár i ghaib ká ẓáhir karne-wálá yih hai, siyah fám, parhezgár, har ek chíz kí khabar, ki hanoz

ẓahir nahíṉ húí hai, bayán kartá hai, har waqt yád i Iláhí meṉ maṣrúf rahtá, aur hamesha sair wa safar meṉ auqát basar kártá hai, har ek diyár meṉ jákar áṣár i qadím kí khabar letá hai, ghaflat ki áfatoṉ se ghafiloṉ ko ḍarátá aur wa'ẓ wa naṣíḥat se yih kahtá hai: " parhezgárí karo aur khauf karo us roz se ki gor meṉ bosída hojáoge a'mál kí shámatoṉ se post khenche jáwenge, ab gumráhí se is dunyá kí zindagí ko ákhirat par taryíḥ dete ho; hukm i Iláhí se bhág kar kahíṉ ṭhikáná aur makhlaṣí nahiṉ hai, agar rihái cháhte ho ṣalát wa du'á meṉ mashghúl ho, sháyad Alláh Ta'álà rahm karke balá se máḥfúẓ rakkhe."

Abálsl hawá meṉ sair karne-wálí yih hai ki uṛne meṉ subuk, páoṉ chhoṭe, bázu baṛe, beshtar ádmíyoṉ ke gharoṉ meṉ rahtí aur wahán apne bachchoṉ ko parwarish kartí hai, hamesha ṣubḥ wa shám du'á wa istighfár paṛhtí hai, safar meṉ bahut dúr nikal játí hai, garmí ke dinoṉ meṉ sard makánoṉ meṉ aur jáṛoṉ meṉ garm makánoṉ meṉ sukúnat ikhtiyár kartí hai, hamesha tasbíḥ wa du'á meṉ yihí wird rakhtí hai, " pák hai wuh jisne paidá kiyá daryá aur zamín ko; paháṛoṉ ká qáim karne-wálá, nahroṉ ká járí karne-wálá, muwáfiq qadr ke rizq wa maut ká muqaddar karne-wálá kí usse hargiz tajáwuz nahíṉ hotá, wuhí safar meṉ musáfiroṉ ká madadgár hai, málik hai tamám rúe zamín aur sárí makhlúkát ká." Bá'd is tasbíḥ wa du'á ke kahtí hai " ki har ek diyár meṉ ham gae sab bandoṉ ko dekhá aur apne waṭan meṉ phir áe, pák hai wuh jisne nar aur máda ko jama' karke aulád kí kaṣrat 'aṭá kí aur záwiya i nesti se nikál kar libás hastí ká pahnáyá, hamḍ hai waste uske ki paidá karne-wálá tamám bandoṉ ka aur 'aṭá karne-wálá ni'matoṉ ká hai."

Aur Kulang nigahbání karne-wálá yih maidán meṉ khaṛá hai, gardan lambí, páoṉ, chhoṭe, uṛne ke waqt ádhe ásmán tak pahunchtá hai, rát ko do martabe nigah-bání kartá aur ḥamd i Iláhí meṉ tasbiḥ kartá aur kahtá hai:

" pák hai wuh Alláh jisne apní qudrat se har ek ḥaiwán ká jorá banáyá ki ápas ke milne se tawálud wa tanásul ho, aur apne Kháliq kí yád karen."

Aur Sang-khwára khushkí ká rahne-wálá yih hai, hamesha jangal bayábán men ráhtá haí subḥ wa shám yih wird rakhtá hai ; " pák hai wuh jisne paidá kiyá ásmán aur zamin ko, wuhí paidá karne-wálá aflák aur burúj aur sitáron ká ki ye sab usí ke ḥukm se phirte hain, pání ká barsáná, hawá ká chaláná, ra'd wa barq ká ẓáhir karná usí ká kám hai, wuhí uṭháne-wálá zamin se bukhárát ká jiske sabab jahán ká intiẓám hai, 'ajab Kháliq hai ki ba'd maut ke ustukhwán i kuhna wa bosida ko zinda kartá hai, subḥán Alláh! kaisá Kháliq hai ki zabán insán kí uskí ḥamd aur waṣf men qáṣir hai, kyá imkán ki uskí kunh men 'aql ko rasáí ho ?"

Aur Hazár-dástán khush ilḥán yih shákh i darakht par baiṭhá húá hai, chhoṭá sá jism, ḥarakat men subuk, khush áwáz, ḥamd i Iláhí men istaraḥ ilḥán se naghma sarái kartá hai ; " ḥamd hai wáste Alláh ke ki ṣáḥib qudrat wa iḥsán hai, yaktá hai ki koí uská hamtá máhin, bakhshish karne-wálá poshída aur ẓáhir ni'maton ká dene-wálá misl daryá ke be-daregh, har ek insán ko faiẓán i ni'mat se sarfaráz kartá hai," aur kabhí niháyat afsos se istaur par kahtá hai," kyá khush thá wuh zamána ki bágh men phúlon kí sair thí, tamám darakht anwá' wa aqsám ke mewon se lade the."

Ismen Sháhmurgh ne Táús se kahá ki inmen se tere nazdík kaun ṣáḥib liyáqat ziyád hai ki waháṇ usko bhejíye ki insánon se jákar munáẓara kare aur apne ham-jinson ká sharík howe ? Táús ne kahá ki ye sab is bát kí liyáqat rakhte hain ; iswáste ki sab sha'ir aur faṣiḥ hain, magar Hazár-dástán inmen ziyáda faṣíḥ wa khush ilḥán hai. Sháhmurgh ne usko ḥukm kiyá ki " tú ab rukhṣat hokar waháṇ já, aur tawakkul Khudá par kar ki wuhí har ḥál men mu'ín wa madadgár hai."

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س		s	
پ	p	ش		sh	
ت	t	ص		ṣ	
ٹ	ṭ	ض		ẓ	
ث	s̲	ط		ṭ	
ج	j	ظ		ẓ	
چ	ch	ع		ʻ	
ح	ḥ	غ		gh̲	
خ	kh̲	ف		f	
د	d	ق		q	
ڈ	ḍ	ک		k	
ذ	z̲	گ		g	
ر	r	ل		l	
ڑ	ṛ	م		m	
ز	z	ن		n	
ژ	zh	ں	ghuna	n̲	
		و		w or v	
		ہ		h	
		ي		y	

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
اٰ		à
اے	(Majhúl)	e
ای	(ma'rúf)	í
ای	(diphthong)	ai
او	(majhúl)	o
او	(ma'rúf)	ú
اَو	(diphthong)	au

In rapid writing—not intended for the press—the postrophe for ع may also be omitted.

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules, Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute " q " where Forbes uses a dotted " k."

II. The symbol " tashdíd " is expressed by doubling the consonant.

III. The imperceptible "h" or ه mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as ẓilá' dafa'

Words having the form جمعه or دفعه are written as Jum'a, daf'a.

VI. Words requiring " Tanwín " in the Persian are to be written with " n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions, passed at the Meeting on the 25th May 1878; and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUBLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

.80.

ROMAN-URDÚ JOURNAL.

Vol. III. OCTOBER 1880. No. 29.

GERMAN AND GREEK.

The issue between our opponents and ourselves is sometimes supposed to be the same as that between the German and Greek characters on the one hand, and the Roman on the other. There is just enough of truth in this analogy to make it misleading. Undoubtedly, the Roman character is superior to the German and Greek, both intrinsically and by reason of the fact that it is used by a much larger section of the civilized world. As to the latter fact we suppose it will not be disputed; and as to the intrinsic superiority of the Roman character, we are prepared to leave the verdict to a jury of eye-doctors and type-founders.

Moreover we recognise the general principle—it is indeed one of the principles on which our Society is founded—that multiplicity of characters is in itself an evil.

So far we admit the analogy but no farther. There are various degrees of evil in the world. A pimple on the nose is not so serious an ailment as cholera morbus; a gutter in the street can be bridged with more ease than the River Mississipi, and the ascent of Notting Hill is less exhausting than that of Chimbarazo and Mount Everest. The question "Will you Romanize German or not?" may be compared to the enquiry "Will you take hock with your dinner or champagne?". But the question "Will you

Romanize the languages of the East or not?" is equivalent so far as national education and progress are concerned, to the alternative "Will you eat food or starve?"

Let us go more into detail as to the difference between the two Romanising proposals; and to be more pointed in our criticism, let us (for the present) limit our remarks to "German" on the one hand, and to "Hindustani" on the other.

The first point of difference that strikes us is this: the German character is a single character, used by all who speak the German language. It has no rival on its own soil (except the Roman). How different the case of Hindustani, with its perpetual rivalry of Persian and Nágarí, and its innumerable corruptions of the latter. On German soil the tendency of the one system in use is towards union and strength: on Hindustani soil the outcome of the conflicting systems is a perpetuation of anarchy and weakness.

This is one point of difference, but it is by no means the most important. Obviously the chief advantage of the German over the Hindustani characters is the fact that it is essentially a *printed* character. German writing serves its own purpose for ephemeral work, but Germans do not study books of science or even their classical authors in manuscript and lithograph. They use printed books, well-bound and paged, with titles on the backs, with chapters and paragraphs, stops, capitals and italics—just as we do. They neither leave out their vowels, nor run five or six words into one. A student is not told that he must first learn the language, and then he will be able to read the character. He acquires the mechanical art of reading at once, and by its help he learns the language.

We have said so much in this Journal on the advantages of type-printing that we will not dwell longer on the subject now, though it is, as we have pointed out, the most important

of the many elements of superiority possessed by the German and the Greek, as well as by the Roman, over all oriental systems. When the Hindustani provinces of India with their eighty millions of inhabitants can boast as many type-printed newspapers as the single city of Berlin, they may venture to compare their adopted character (whatever it may be) with the German, but not till then.

There is another important point to be considered. The majority of Germans—it is said—prefer national character to the Roman. Granted, but who has ever met a German of the upper or middle class who could not read Roman as well? As we have said, they may prefer hock to champagne, but they drink the latter too whenever the bottle is passed; nor do they stint themselves as to quantity. Is it not a fact that the Germans owe their success as a nation to the industry and scholarship which have enabled them to appropriate and assimilate the learning of other nations in addition to their own? So far as our experience goes, even in his own language, every well educated German reads as fluently in the Roman character as in his own. Now this is precisely what we want the Natives of India to do. We have never asked them to discard or forget their own systems of writing, however mutltifarious they may be. We only ask them to adopt the Roman in addition.

German is a language already provided with a literature rich in every department of modern progress. Her books of law, philosophy, and science are equal to those of other civilized nations. The Germans can afford the penalty which their partial alphabetical isolation requires them to pay. But Hindustani is a half formed language, without a scientific literature, and is dependant in a score of ways on English for its further development: so indeed are all the vernaculars of India. The German character is used in its own country for the highest

department of education and government, while in India these departments are monopolised by a language using the Roman. It may be said that our argument is one implying the depreciation of the vernaculars themselves as well as that of the characters in which they are written. To some extent we admit this, but we would say to our educated native friends, whatever the future of your vernaculars may be, do not *handicap* them with an unnecessary weight. The scholars and statesmen of Berlin can afford the cost of exceptional typography, but do not imagine that languages which are only used for elementary instruction, and the minor functions of Government, can do so likewise.

The remarks which we have offered as to German apply to a great extent to Russian also. As the German character is inferior to the Roman, so the Russian in its turn is inferior to the German; but on the other hand, as with German so with Russian, it occupies a level altogether higher than the characters used for Hindustání, because, (1) it is a national not a sectional or caste character; (2) it is printed, and uses most of the typographical devices which are employed by the Roman; (3) it is largely supplemented by the use of the Roman itself, and (4) it is employed in the higher departments of education and Government, and though *aided* is not *overshadowed* by the Roman as the native characters of India are by the predominance of English.

Thus far we have argued against the misleading sophistries of those who represent the oriental systems of writing as on a level with German and Greek. To complete our case, we must point out that the partial isolation from other civilized nations which attends the use of German and Greek has left, and will continue to leave its works on the history of European civilization. In the case of German the difference of character is so slight, and the counteracting influences

have been so strong, that the effect of this isolation has not been very prominent; but we think that during the seventeenth and eighteenth centuries it was perceptible, and that it then kept Germany slightly behind the other nations of Western Europe. Even now though the Germans—thanks in part to their mastery of other languages and literatures in addition to their own—stand at the head of continental nations, is there not throughout Europe a certain feeling of (comparative) estrangement from them. We say nothing of the purely Latin nationalities of Europe, who are necessarily attracted by France; nor will we appeal to Denmark which has a special cause of resentment; but take Holland, Belgium, Switzerland, Hungary, Bohemia, Roumania, and England: is there not a feeling among all these nations that some subtle influence—neither religious nor political, neither geographical nor ethnological—draws them to Paris rather than to Berlin!

In the case of Russia, the isolation produced by a strange system of writing and printing is still more marked. The Russians were the latest of the nations of Europe (except the oppressed nationalities of Turkey) to accept the printing press and to enter the path of progressive civilization. Of all printed characters used by civilized nations theirs is the most unlike Roman, and similarly of all nations entitled to be regarded as (progressively) civilized they are the most backward. The political results of literary isolation are serious. We venture to say that if Russian newspapers, histories, and novels were as easy to read as those in Italian or French, the feeling of enmity towards Russia which influences so many of our fellow countrymen would be sensibly diminished.

A few words as to those whom we have termed the "oppressed nationalities of Turkey." It is noteworthy that the overthrow of the Byzantine Empire occurred just before

the invention of printing began to affect the course of European progress. Three centuries passed before the printing-press which had worked such wonders in Western Europe found its way to the Christian races of Constantinople. At length its influence was felt, and at once Greeks, Bulgarians, and Armenians awoke as from a trance. We venture on the assertion that if those nationalities had been acquainted with the Roman alphabet, their acceptance of the printing-press and their consequent rise in the scale of civilization would have taken place at least a century and a half before those events actually occurred.

We have now stated both sides of the case so far as German and Greek are concerned, but we revert to the position from which we started—that the assumed analogy between the oriental systems of writing on the one hand and German or Greek on the other, is false and misleading. We trust that our readers will be on their guard against those who appeal to it. The appeal is sometimes made in England, in the presence of scholars and men of political influence who could give us valuable assistance if they would, and whose earnest wish it is to help the cause of genuine and substantial reform. Knowing German and Greek but unable to test the defects of oriental writing by personal experience, such men are at the mercy of those who profess to be better informed, and when they are told most unfairly, that the mechanical difficulties of oriental scholarship are not greater than those attending the study of German and Greek, they are naturally but wrongly prejudiced against the cause which our Society advocates.

EDITORIAL NOTES.

A correspondent from Madras writes as follows :—

"I have been still more impressed with the necessity and advantage of the use of the Roman character since I came here. There are at least six Oriental characters used here, all of which are more or less obscure and difficult to learn, and every civilian ought to know four of them thoroughly to be efficient, whereas not one civilian in twenty or even fifty knows *one* of them well enough to write and read it fluently.

"The spelling of Urdú words here is abominable beyond conception, and I have, with the help of Government, done a little to reform it already. Even Muhammadans have not the least idea of the meaning of their own names, because they are so corrupted in the spelling, and they adopt the mode of spelling used by merchants' clerks and others who have not the least knowledge of any Indian vernacular.

"English is so much commoner here than in the north (even peons and the lowest clerks reading it very fairly), that it would be far easier to introduce the Roman character here than in Hindustan, and the advantages would be even greater."

While referring to "Madras" we would invite the attention of our readers to an article in the September number of the *Fortnightly*, on the administration of justice in that Presidency. It has no *direct* bearing on the subject in which our Socicty is specially interested, but it shows that the educational defects and administrative inconsistencies to which we are accustomed in Northern India are even more prominent in the Southern Presidency.

There, as here, English prevails in all the higher departments of Government, and the Legislature and High Court are "up in a balloon," so far as the people at large are concerned.

There, as here, the Penal Code, the two Procedure Codes, the Evidence, Contract, Succession, Specific Performance, Limitation and other modern Acts, based on the complex and refined principles of English Jurisprudence, are in force. But these Acts are, for the most part, above the comprehension of the "native judges" and their "uneducated bar," and no attempt appears to be made to raise the educational level of the vernacular courts to that of our Legislative system.

So far as "the great bulk of the people" are concerned, there would seem to be no education at all. Some of those who oppose the work of our Society in India do so on the principle, that the Roman character may be used as a means of civilization among *savage* races, but not where a partial civilization, based on a different character, already exists. We would refer these opponents to Mr. Nelson's article, from which it will be seen that the races of Southern India have as good a claim to be considered "savages" as those who bear that designation "in Africa, Australia, and other parts of the world."

This is what Mr. Nelson tells us :—

"The Madras Province is a country of considerable extent, inhabited by some thirty and odd millions of people. Of these rather more than one million are Brahmans who appear to be descendants of Arya refugees from North India, who immigrated into South India many centuries back, and the rest belong to hundreds of savage tribes, castes, and families whose origin is as yet unknown, and whose common characteristic is absolute inability to coalesce, and form a body resembling a nation. Between the Brahmans and the people proper there is next to no intercourse." * * "In respect to laziness, apathy, ignorance, and immorality in its most extended signification, it is questionable whether any existing aggregate of human beings should be assumed to be inferior

to the great bulk of the people of the Madras Province. As to their notions of morality "no evidence can be adduced to show that the Indian consciousness has yet conceived, even in an embryonic form, the idea of "wrong" or "badness," that is of wrong or badness as Europeans understand the terms, and apart from the consideration of an act being opposed to "custom."

So much for the "laws" on the one side, and the "people" to whom those laws apply, on the other. Reverting to the "native officials" who may be said to form the connecting link between the two, we learn from Mr. Nelson's account that inability to interpret the "laws" and inability to sympathize with the "people" are their equally balanced characteristics. A great majority of them are Brahmans, and in Mr. Nelson's opinion, "it may be said without exaggeration, that for practical purposes the Brahmans are strangers in the land as fully as are the English who sojourn there." Notwithstanding the comparative prevalence of English among many classes of natives in Madras—(see remark of our correspondent in a previous paragraph to the effect that even peons and the lowest clerks read it very fairly), Mr. Nelson tells us that "what specially marks the character of the ordinary Brahman official, is ignorance;" and again "the ordinary Brahman official learns nothing after he leaves school but the routine of his particular office and the niceties of native intrigue."

One would suppose that with such a predominance of the Brahman element, "Hindú law," at any rate, ought to be a subject well developed and well understood. Listen to what Mr. Nelson says: "What is now administered as "Hindú Law," to the various tribes and castes constituting the population of the Madras Province (most if not all of whom are not "Hindú"), is an aggregate of discrepant

and inconsistent guesses made by unsympathetic persons wholly ignorant of Sanskrit, at the meaning of generally imperfect, and sometimes questionable translations of mutilated Sanskrit texts, themselves of doubtful authenticity, taken at random from purely speculative and religious treatises on what ought to be the rules of conduct for an ideal Arya community."

In conclusion, let us remark that we do not accept Mr. Nelson's line of argument, when he asks us to imagine what the state of affairs would be in England if the procedure of our English courts were regulated by "bulky, complex codes, identical in substance with codes used in Pekin and written in Chinese," and suggests a parallel between such a state of things and that which exists in India. To introduce Chinese codes in the Chinese character, among the people of England, would be to introduce half barbarous codes in a half barbarous character, among a people who are wholly civilized; but the introduction of English codes in the English character in India, is the converse of this. Surely the distinction is not without a difference.

Still we cannot but regret that our Indian rulers fail to see the advantages of a "*via media*," which would render the contrasts and inconsistencies of our Indian administration less glaring and mischievous than they are.

A paragraph has been going the round of the papers to the effect that "Bishop Eligins Cosi, of the Franciscan order, and apostolic vicar in the district of Canton, has compiled a new Chinese alphabet consisting of 33 letters, by means of which all the words which are now expressed by many thousands of symbols can be written."

There is nothing novel in the proposal to give an alphabetic force to Chinese symbols. As our readers are

aware, the "katakána" and "hirakána" systems of writing in Japan are alphabetic (or syllabic) systems formed in this way.

It is announced that the next Oriental Congress will take place at Berlin in September 1881.

We learn from the *Indian Mirror* that Dr. Mosso, of Turin, has invented an apparatus (called a plethysmograph) for measuring the amount of "nervous action" accompanying processes of "thought."

It has been suggested that the apparatus may be used in the examination-room "to find out, in addition to the amount of knowledge a man possesses, how much effort it causes him to produce any particular result of brain work. By means of this apparatus Dr. Mosso proved to a classical scholar—*what he himself denied*—that the reading of Greek was (to the said scholar) more difficult then the reading of Latin. "He was given a Latin book to read. A very slight sinking of the curve was the result. The Latin book was then taken away, and a Greek book was given to him. This produced immediately a much deeper curve."

This apparatus would be useful to our Society. We should like to experiment on those of our friends—Native and European—who say that the Persian character is as easy to read as the Roman.

The "plethysmograph" would be useful in many other cases. With its aid we might perhaps solve such problems as the following :—

1. Which of the two consumes more "brain power" —a Member of Council, or a junior Assistant Commissioner?
2. Among Europeans in India, which institution is more provocative of "nervous action"—the Panjab University or the Ambála Lottery?

3. Among Natives, which aspect of the Roman-Urdú question produces the greater intensity of "thought"—its bearing on the future of their country and its literature, or its bearing on the distribution of appointments in the Deputy Commissioner's kachahri ?

MOTHS BY OUIDA.

The name of a now notorious book is placed at the head of this article rather as a peg on which to hang some remarks suggested by its perusal than by any desire to enter into a literary criticism of it. Ouida's literary qualities are too well-known to require detailed enumeration ; no one who has read even one or two of her works can be ignorant of her inflated style, her exaggerated descriptions, in short her general tendency to fly to extremes both physically, morally, and emotionally. Few, if any, of her characters are at all natural, and the majority are utterly impossible ; what there is of truth in any, being overlooked by the want of light and shade and by the extremely violent contrasts of vice and virtue, strength and weakness, and so forth. Her peculiarities crop up in almost every page more or less, though they may be more apparent in one work than another. That her writings have some attractions, it would be unfair to deny ; for we have often found ourselves deeply engrossed and carried away by the very impetuosity of her language, and of the emotions depicted. But when all is over, one is almost forced to admit that the excitement is not of a wholesome kind, and that one has been interested in the fate of a being that never did and never could exist, and one feels ashamed to have been so taken up with those in whose actions and feelings it would be in calmer moments impossible to sympathise. It is in short only when worked up into a somewhat morbid condition, that we can read Ouida's

books with anything but an incredulous smile. When we turn to the moral side of the question, indignation is apt to take the place of laughter ; not that all her characters are bad, but that though many of them are supposed to be highly moral, yet the majority are not so, and are moreover placed before us as representative figures of certain classes of society, whereas in reality they are exceptional instances. In other words, Ouida's mind is of such a cast that she is impelled to reason empirically, and from an insufficient number of cases : her view of life is hence very partial, and highly coloured by her own prepossessions. So much is this the case, that one is tempted to think her attacks on society are rather the complainings of disappointment than endeavours at improvement.

In no work do Ouida's peculiarities appear in more gigantic shape than in *Moths*. We have no hesitation in pronouncing it a most unhealthy production, both on account of what it expresses and of what it suggests. It paints a picture of a corrupt and immoral society, and it suggests that this picture is a true description of society as a whole. A young and beautiful girl, brought up in the home of an old fashioned Scotch lady of noble family and strict ideas, is married by her mother to a wealthy Russian Prince whom the girl hates, but accepts to save her mother, as she supposes, from the disgrace of an exposure which the Muscovite has it in his power to bring on her. In the person of the Scotch lady, whom for herself we should admire much, we see repeated that well-worn fallacy of "the good old days," which, if pursued to its logical conclusion, would compel us to long for the days—

"When wild in woods the *noble* savage ran."

The Prince is a perfect brute in human form, and treats his pure-minded wife shamefully; until a crowning insult makes her leave him, and he sooner than offend his mistress, a lady of high birth, banishes his consort to one of his Polish estates. She meanwhile has always loved a singer called

Corrège, to whom since her marriage she has resolutely refrained from speaking in order to preserve her self-respect. In attempting to avenge an insult to her, Corrège strikes her husband, and the result is a duel in which the former is shot through the throat. Then servants are bribed and give evidence against the innocent one; consequence is a divorce and marriage with Corrège. But society pities not Vere, the wronged wife, but her mother, who forsooth "has so much to endure, and is so good about it all." Besides this main story, there are a number of details of intrigues between women and men of the highest social class, until it would appear that every husband but one was unfaithful or henpecked, and every woman a shameless adultress. Now we confess to a considerable amount of interest in the fate of Vere, and we admit that much corruption does exist in society at the present day; but how can one read without anger a description which implies that the morals of the present day are worse than those of any past age, and that fashionable society is one great sore on the fair face of nature?

It is har to imagine that person who could have penned the following passage had any self-respect or any hope for her own sex—

"She lived, like all women of her stamp and her epoch, in an atmosphere of sugared sophism; she never reflected, she never admitted that she did wrong. In her world nothing mattered much, unless indeed it were found out, and got into the public mouth.

"Shifting as the sands, shallow as the rain-pools, drifting in all danger to a lie, incapable of loyalty, insatiably curious, still as a friend and ill as a foe, kissing like Judas, denying like Peter, impure of thought, even where by physical bias or political prudence, still pure in act, the woman of Modern Society is too often at once the feeblest and the foulest outcome of a false civilization. Useless as a butterfly, cor-

rupt as a canker, untrue to even lovers and friends, because mentally incapable of comprehending what truth means, caring only for physical comfort and mental inclination, tired of living but afraid of dying; believing, some on priests, and some in physiologists, but none at all in virtue; sent to sleep by chloral, kept awake by strong waters and raw meat; bored at twenty and exhausted at thirty. Yet dying in the harness of pleasure rather than drop out of the race and live naturally, pricking their sated senses with the spur of lust and fancying it love; taking their passions as they take absinthe before dinner; false in everything: from the swell of their breast to the curls at their throat; beside them the guilty and tragic figures of old—the Medea, the Clytaemnestra, the Phaedra, look almost pure, seem almost noble."

Ouida occasionally refers in terms of implied disapprobation to the works of Zola. Whatever may be thought of the latter, there is not so much difference between the two writers as might at first sight appear. They deal with different classes it is true, but each professes to expose the vices of the class he tries to describe; and we should say that the Frenchman undoubtedly bears away the palm for truthfulness. As already hinted, there does certainly exist in Modern Society a large amount of corruption, and perhaps evils, unknown to former generations; but such things can only be judged of comparatively, and as compared with former generations, the present age is on the whole in our opinion more moral than its predecessors. Let any one look at the difference in ordinary conversation now and, say a hundred years ago, or in the books read in every day life. In both respects the present generation excels. Some may say that vice is only concealed under a mask, but is quite as rife as ever in society. Supposing this were the case, which is very doubtful, it would be matter of congratulation, for even out-

ward delicacy is a move in the right direction. And moreover it is scarcely possible that these results could have come about only by sheer hypocrisy—by a desire to hide the real disease which is gradually growing worse.

Let it be admitted for a moment, and for the sake of argument, that Ouida's view of society is absolutely true, it may still very well be doubted whether she has taken the proper means of correcting what she finds fault with ; and if simple exposure and not correction is her object, we submit that it is an unworthy one. Individual exposure may often lead to reformation of character, but a general satire usually falls harmless as peas from a coat of mail, more especially when directed against a wealthy and powerful class which can afford to laugh at such strictures, even though they are deserved. Moreover the office of mentor is an invidious one at the best of times, and acting the part towards a large body of persons without particularising, is labour thrown away. Nobody likes to be told his faults, and such advice loses its force in proportion to the extent of its distribution. "Example is better than precept" is a saying, though old yet worthy of all acceptation ; and it may be added that "Example is also better than satire." What kind of instructors is it that have the most influence on a school of boys? Is it those who pray and preach most, or chastise most? No ; it is those who set an example of upright living and proper conversation. Again, satire is a most unsafe weapon; it is apt to degenerate into spite—a fact which is notably exemplified by one of the greatest English satirists. Pope, while distinctly disavowing personal resentment in his attacks, and professing to write in the cause of virtue alone, was nevertheless, as every one knows, eaten up with jealousy and malice against the wretched herd of poetasters, who in their turn envied and attacked him. No man of Pope's powers would have stooped to such unworthy prey except from purely personal motives. Such we are much tempted to

think is the spirit of Ouida's satire. It sounds much more like the bitterness of disappointed ambition and the splutterings of personal spite, than the righteous indignation of Juvenal. One is also sometimes reminded of those society journals which teem with moral articles on the evils of the age, and especially of fashionable society, and yet reserve a whole page and often more in every number to recording the slightest actions of the individuals composing this society.

Reformation, progress, and improvement are the watch words of the day, and confusion to him who hinders such movements. By all means let us have progress, and let every one make it his or her duty to aid in the good work; but it behoves to be cautious and circumspect in the means employed, lest one person destroy the labour of many. Now if any one asks himself impartially whether a book like *Moths* is likely to have a good influence on such an individual, for instance as Lady Dolly, the faithless wife and mercenary mother, supposing her to be a real character, he must answer in the negative; the truth being that those who were obnoxious to the attack would invariably laugh at it, and outwardly appear indifferent, while the rest would be indignant. On none can the reading of the work have a good effect, though of course it will be largely read, partly out of curiosity, and partly because it panders to the sensual passions. But those who read for information as to the manners of a certain class will, if they take their ideas from it, be most grievously misled.

Fortunately, it is not necessary to accept this last production of Ouida's as a work typical of our times. It cannot be denied that literature is an outgrowth of the age, and is just as much an effect of preceeding circumstances as any physical result, yet there may be abnormal excrescences, which are the outcome of individual and local unhealthiness. Just as local irritation of the body is not always a sign of constitutional disease, so one book of this sort may spring from peculiarities in

the author alone. It may be looked on in the same light as Mr. Swinburne's poems : though the latter shew far higher powers and more perfect scholarship, yet they contain much that is peculiar to themselves, and that of a kind which we should prefer not to see become general ; nor is this prudery. There is the golden mean between the extremes of prudery and pruriency, which, it may be added, are often mistaken for each other ; and to the honour of our modern literature and culture be it said, this mean has been kept with wonderfully little transgression. *Moths* therefore we cannot but consider a sort of fungus growth from a diseased or discontended mind, both on account of the spirit in which it is written, of what it actually describes, and still more on account of what it most unmistakeably hints.

THE DISCOVERY OF INDIA—(*Continued*).

This city of Calécut belongs to Christians.* They are dark-colored men. Some of them go about with big beards and the hair of the head long; others keep their heads shaven, and others have their hair clipped short. They wear top-knots on the crown of the head as a signal that they are Christians, and they wear mustaches with their beards. They have their ears bored, and in the borings they wear much gold. They go naked from the waist upwards, and below they wear very thin cotton clothes. These are the most respectable who go clothed in this way ; the others dress themselves as they can. The women of this country are in general ugly and undersized. They wear many jewels of gold on the neck, many bracelets on their arms, and rings with rich stones on their toes. All these people are of good disposition and are apparently tender-hearted,

* See previous note as to the supposition of Vasco da Gama and his companions, that the Hindús were Christians.

and (to judge from first appearances) they know but little, and are very covetous.

At the time that we arrived at this city of Calécut, the King was fifteen leagues from it, and the Commodore sent two men to tell him that an Ambassador of the King of Portugal was at Calécut, and had letters for him; and that if the King would order it he would bring these letters to him to the place where the King was. The King, on receipt of the said message from the Commodore, rewarded the two men who gave it with cloths of rich quality, and sent back word that the Commodore was very welcome, and that he himself was coming to Calécut immediately; and in fact he set out forthwith with many people after him. He also sent to us with these two men a pilot to take us to a place which is called Pandarany, below where we anchored at first (for now we were standing in front of the city of Calécut) because there was a good port there. The King said that we should moor at Pandarany, because where we were at present it was a bad stony port—as indeed it was,—and that it was the custom of ships who came to this country to anchor at Pandarany in order to be secure. The Commodore having seen this message from the King, and that we were not well placed, ordered us to set sail immediately, and we went to anchor in that port, but we did not go so far in as the pilot whom the King had sent us wished us to go.

When we were settled and moored in the same port, a message came to the Commodore from the King to the effect that he had arrived in the city, and he sent a man called the Bale* (or Kotwál), who is a sort of "alcaide," and always

* Throughout the Roteiro this official is spoken of as the "Bale" or "Baille." We cannot identify this title with any oriental word unless it be with "Wali" or "Wáli"—the title recently given to the ruler of Qandahár. However as most Portuguese historians describe the "Baille" as the "Kotwál," we substitute the latter designation as one with which our readers are familiar.

has two hundred men with him armed with swords and shields, to Pandarany to inform the Commodore where the King and Court were staying. The day that the message came it was the afternoon, and the Commodore was not willing to go; but on the morning of the next day, Monday, 28th of May, the Commodore went to interview the King and took with him thirteen of his men, among whom I was one. We all went dressed in our best, and took bombards in the boats, and trumpets, and many flags. As the Commodore landed, the Alcaide stood there with many men, some armed and some without arms, and received the Commodore with much pleasure and hospitality, like men who were glad to see us. Then they brought the Commodore a pálkí, in which men of rank are accustomed to travel in that country, and certain merchants, if they want to have them, pay the King a fixed sum for the privilege. The Commodore placed himself in this, and six men carried him by turns. We set out with all these people behind us on the road to Calécut, passing the other town which is called Capua. There they entertained the Commodore at the house of a man of rank, and ordered food to be prepared for us also, that is to say, rice with much butter, and much good fish, cooked. The Commodore did not want to eat there, and after we had eaten he took a boat at a river which flows along the coast between the sea and the terra firma. The boats in which we went were two, which were tied to one another so that we might go together. There were besides many other boats in which many other people went. As to the people who went by land who came to look at us, I say nothing, for they were innumerable. We went about a league by this river. We saw many large ships on the bank which were drawn ashore on the dry ground, because there is no port there. When we had left the boats the Commodore got into his pálkí again, and we continued on our way. The crowd that came to see us was so great that it could not be reckoned; even

the women came out of their houses with their children in their arms, and followed us.

At this juncture they took us to a big church* in which were the following things: In the first place, the body of the church is of the size of a monastery, all built of hewn stone, tiled with brick. It has at the principal gate a pillar of brass of the height of a mast, and on the top of this pillar is a bird which looks like a cock, and another pillar of the height of a man and very big. In the middle of the body of the church is a building rising to a pinnacle, all of hewn stone. It has a doorway big enough for one man to go through, and steps of stone by which they go up to this doorway. This door was of brass, and within was a small image which they said was "Our Lady;" in front of the principal gate of the church, along the wall, stood seven small bells. Here the Commodore said his prayers and we also with him. We did not go into the chapel, for it is not the custom for any one to enter there except certain men who tend to the churches, whom they call "Quafees." These "Quafees" wear certain threads thrown over the left shoulder, and under that of the right arm in the same way that the "Gospel" priests ("deacons?") wear the stole. These men threw "holy water" over us. They also gave us some white clay, which the Christians of that land are accustomed to place on their heads and breasts and around the neck and in the armpits. They went through all this ceremony with the Commodore, and gave him this clay that he might put it on, and the Commodore took it and gave it to some one to keep, giving them to understand that he would put it on afterwards. There were many "Saints" painted on the walls of the church, with diadems; and their painting was in diverse fashion, for their teeth were so big that they protruded an inch from the mouth, and each "Saint" had

* i. e. A Hindú temple.

four or five arms.* Below this church was a large tank built of hewn stone, like many others that we had seen on the road.

We went from this church, and at the entrance of the city they took us to another which had the same things as those above enumerated. There the crowd that came to see us increased, so that there was no room for them in the road. After we had gone along this street for a considerable distance, they took the Commodore into a house and us also with him on account of the crowd which was great. There the King sent a brother of the Kotwál, who was a lord in that country, to escort the Commodore, and he brought many drums and Moorish trumpets, and big pipes, and a musket, which they fired in front of us as we went along. And so they carried the Commodore with great respect, as much as would be shown in Spain to a King and even more. The crowd was so great that there was no counting it, the roofs and houses were all full of people, besides those who went confusedly with us, among whom were at least two thousand men of arms. The nearer we came to the palace where the King was, the more the crowd increased. And as soon as we arrived at the palace, some men of very high rank and great nobility came to meet the Commodore—besides many others who were already accompanying him. This was about one hour before sunset.

When we arrived at the palace, we entered through a doorway to a very spacious courtyard, and before we reached the door where the King was we went through four other doorways ; we had to force our way through, giving many blows to the crowd. When we reached the last door, where

* Castanheda, a Portuguese historian, informs us that one of Vasco da Gama's party was so disturbed by the physiognomy of the "Saints," that he added the following caveat to his prayers. "If these be devils it is to the true God that I pray." Whereupon Vasco and the rest of the party smiled.

the King was, there came out on old man of low stature who is a kind of Bishop: the King following his advice in the matters of the Church; he embraced the Commodore at the entrance of this doorway. At the entrance of this doorway some persons were wounded, and it was with a great effort that we forced our way through.

The King was in a little courtyard, reclining on a couch which had the following things: a cloth of green velvet below and a very good cushion above, and over the cushion a fabric of cotton, very white and thin, more so than any linen cloth could be; it also had other cushions of this material. The King had on his left hand a very big gold cup, as high as a two-gallon pot; it was two hand breadth's across at the mouth—very big to look at. Into this vessel it was his custom to spit the refuse of certain herbs which the men of that country eat on account of the warmth of climate, this herb they call "Atambor."* On the right of the King was a basin of gold, as big as a man could grasp with his arms, in which were these herbs and many silver poniards. The canopy over the King was all gilt.

As the Commodore entered, he saluted the King according to the custom of the country, which is to join the hands and to raise them towards the sky (as Christians are accustomed to raise them to God), and as they raise them they open them and close the fists very quickly. The King signed with his right hand to the Commodore to place himself below the enclosure where he was seated, but the Commodore did not go close up to him, for the custom of the country is for no one to go close up to the King, save that a confidential servant of his (who stood giving him those herbs) used to go close to him; and when any one speaks to him, he holds his hand before his mouth and stands at some distance from him. When he had thus signed to the Commodore he looked towards us also, and

* "Tambûl," or "betel-leaf."

ordered us to sit on a bench near him in a place where he could see us, and had water poured into our hands, and sent for a kind of fruit which are fashioned like melons, except that outside they are crisp but inside sweet. And he also sent for another kind of fruit for us, which look like figs and taste very nice; and there were men who pared the fruit for us, and the King sat looking on to see how we ate, and laughing at us, he talked with his confidential servant, the man who stood at his side giving him those herbs to eat.

After this he looked at the Commodore who was seated in front, and told him to talk with the men who were with him for they were men of very high rank, and that he should tell them what he wanted and they would tell him (the King). The Commodore replied that he was Ambassador of the King of Portugal, that he brought an Ambassador's commission, and could only deliver it to the King himself. The King said "very well," and immediately had the Commodore conducted to an inner room; and as soon as he was inside the King arose from where he was sitting and followed the Commodore, but we remained where we were. This must have been about sunset. As soon as the King had got up, an old man who was standing within that little courtyard, came and took away the couch, but the vessels remained there. The King, as soon as he arrived where the Commodore was, threw himself on another couch on which were many cloths worked with gold, and asked the Commodore what it was that he wanted. The Commodore told him that he was Ambassador of the King of Portugal, who was lord of much land, and was very rich in all things, more than any king of those parts. That for sixty years past the Kings, his predecessors, had sent out ships every year to make discoveries in the direction of these regions, inasmuch as they knew that in these parts there were Christian Kings like themselves. It was on this account that they sent to discover this country,

not because they required gold or silver, for they had these in such abundance that they did not require them from this country. That these captains used to go for one or two years until their provisions failed, and then used to turn back to Portugal without having found anything. But now a King, whose name was Don Manuel, had had these three ships made and had sent him (Vasco da Gama) as their Commodore ; and had told him that he was not to return to Portugal until he had discovered this king of the Christians, and that if he did return (without having done so) he would order his head to be cut off ; and that if he found the said king of the Christians he was to give him two letters, which letters he (Vasco da Gama) would deliver on the following day. And moreover the king of Portugal had ordered him to say by word of mouth, that he (the King of Portugal) was his (the Zamorin's) brother and friend.

The King, in reply to this, said that the Commodore was welcome, and that he too regarded the King of Portugal as a brother and friend, and that he would send Ambassadors to Portugal to him with the Commodore ; the latter saying that he begged this from him as a favor, as he would not dare to appear before the King his lord without bringing some men from his country. These and many other things were touched upon by these two within that chamber. And as the night was now far advanced, the King asked the Commodore with whom he would like to lodge, whether with Christians or with Moors? The Commodore replied, neither with Christians nor with Moors ; and begged the King as a favor to provide him a lodging by himself in which there would be no one else. The King told him that he would give orders to that effect. Thereupon the Commodore took leave of the King and joined us where we were waiting stretched out in a verandah, where there was a big brass lamp-stand which gave us light. By this time about four hours of the night

had passed. Then we all set out with the Commodore on the road to our lodging, and an innumerable multitude went with us. The water from the rain was in such quantity that the streets were filled with it. The Commodore was carried by six men, and we went such a distance through the city that the Commodore was tired of going and complained to a Moor of rank, the King's factor, who was going with him, to give him his lodging. So the Moor took him to his own house, to a courtyard within it, in which was a raised pavement covered with brick. On this many carpets were spread out and there were two very big lamp-stands, like those of the King. On these were some big iron lamps burning oil or ghí, and there were four wicks in each lamp, which gave a great light ; these same lamps they are accustomed to carry as torches. This Moor had a horse brought to the house for the Commodore to go to his lodgings, but it came without a saddle. So the Commodore did not choose to mount, and we went along the road to the lodging.

By the time we arrived, some of our men were already there with the Commodore s bed, and with many other articles which the Commodore had brought, from which he had to make a present to the King.

On Tuesday the Commodore had these things ready to send to the King, *viz.* twelve pieces of coarse woollen cloth, four hoods of scarlet, six hats, four sprigs of coral, a set of basins, a box of sugar, two barrels of oil and two of honey. And as it is the custom here not to take anything to the King without first informing that Moor, his factor, and afterwards the Kotwál, the Commodore did inform them.

They came and began to laugh at the present, saying that it was not fit to be sent to the King ; that the poorest merchant who come from Mecca or the Indians, gave him more than that, and that if the Commodore wished to offer a present he

should send gold, as the King would not accept the present before them.*

The Commodore seeing this, was vexed and said that he had not brought gold; moreover he was not a merchant but an Ambassdar, and he gave of that which he had, which was his own property, not that of the King of Portugal; that when the King of Portugal sent him back there again he would send many other things, and much richer; that if the King, the Zamorin, would not accept the present before them he would send it back to the ships.

They replied that they would not take the present to the King, nor allow it to be taken. After they had left, some of the Moorish merchants of the place came, and they all despised the present which the Commodore had wished to send to the King.

The Commodore, seeing their determination that he could not send these things, said that as they did not wish him to send this present to the King he would like to go to speak to him, and that then he wished to return to his ships. They said it was well that he should wait a little while they were transacting some business, that they would return for him by and by and then they would go with him to the palace. The Commodore waited all that day expecting them, but they did not return. Irritated to see himself among men so phlegmatic, and of so little reliance, he wanted to go to the palace without them, but considered it better counsel to wait till the next day. We meanwhile did not cease to amuse ourselves. We sang and danced to the trumpets, and had a very pleasant time. When Wednesday morning came,

* Our readers will note that from this point in the narrative the demeanour of the Zamorin officials changes from courtesy to annoyance and hostility. The Portuguese historians say that the Moorish merchants at Calecut bribed these officials to prevent the Embassy from receiving more favorabl· treatment. Perhaps if Vasco da Gama had provided presents for the "Factor and the Kotwál" as well as for the Zamorin himself, matters would have worked more smoothly.

the Moors arrived and took the Commodore to the palace and us with him. Many armed men were going about in the palace. The Commodore with those who had brought him remained four full hours at a gate that they did not open to them until at last the King sent to say that they might come in, but that he was not to bring more than two men with him, and that he was to choose those whom he wished to bring. The Commodore said that he would like Fernam Martinz (who could speak the language), and his Secretary to go in with him ; both he and we surmised that this separation did not augur well.

When he came before the King the latter said that he had expected him to come to see him on Tuesday ; the Commodore replied that he had been fatigued with the journey, and for this reason had not come to see him. The King continued that he (the Commodore) had said that he was from a very rich kingdom, yet he had not brought him anything ; moreover he had said that he had a letter for him, but he had not given it to him. To this the Commodore replied that he had not brought anything, as he had only come to see and to discover, but when other ships returned there the King would see what they brought him ; and as for the letter which he said he had brought, it was true, and he would give it to him immediately.

Then the King said "What was it that he had come to discover, stones or men? If he had come to discover men—as he said was the case—why had he not brought something?" Moreover they had told him that he (Vasco da Gama) had brought with him a gold "Santa Maria." The Commodore replied that the "Santa Maria" which he had was not of gold, and even if it had been, he would not have given it away as it had guided him over the sea and would take him back to his own land. Then the King asked him for the letter which he had brought. The Commo-

dore said that he would ask as a favor for a Christian* to be called who could speak Arabic, as the Moors were ill-disposed towards him, and would misrepresent the letter. The King said "very well," and immediately summoned a young man, short of stature, whom they called Quaram. The Commodore said that he had brought two letters ; one was written in his own language, and the other in Moorish ; the one in his own language he understood very well, and knew that its purport was very good, the other he did not understand, and it might possibly contain some errors.

However, the Christian was unable to read Moorish ; so four Moors took the letter and read it by themselves, then they came forward and read it before the King. The King was satisfied with the letter, and asked the Commodore what merchandise they had in his country. The Commodore said that they had much wheat, cloth, iron, brass, and many other things. The King asked him if he had brought any merchandise. He said that he had brought a little of everything as a "sample ;" and if the King would permit him he would go to the ships, and have it taken out, and that four or five men would remain (on hand) at their lodging. The King said "no" that he was to go away, and to take all his men with him, that he was to moor his ships very securely, and to put his merchandise on shore, and to sell it as well as he could.

After the Commodore had taken leave of the King he returned to the lodgings and we with him, and as it was already late the Commodore postponed his departure. On Thursday morning they brought the Commodore a horse without a saddle, but he would not mount it, and told them to bring him a "horse of the country" that is to say a pálkí, for he was not going to ride a horse without a saddle. Then they took him to the house of a very rich merchant called "Guzarátí," who had one of these pálkís made ready, and forthwith

* A Hindú. See previous note on this subject.

the Commodore set out in it with a crowd of people along the road to Pandarany where the ships were stationed. We could not keep up with him, but remained far behind. As we were marching on, the Kotwál arrived and passed us, overtaking the Commodore, after this we lost our road and went a long way inland, but the Kotwál sent a man after us who set us on the road again.

When we reached Pandarany we found the Commodore in a rest-house, of which there were many along these roads, for passengers and travellers to take shelter from the rains. The Kotwál and many other people were with the Commodore, and when we arrived the Commodore asked the Kotwál to provide him with a boat in order that we might go to the ships. But he and the others said that it was already late, as in fact it was already after sunset, and that he should go the following day. The Commodore replied that if they would not give him a boat then he would return to the King, because he had told him to go to the ships while they wanted to detain him, and this was bad conduct on their part, seeing that he was a Christian like themselves. They, seeing how vexed the Commodore was, told him that he might go, and that they would give him thirty boats if so many were necessary. Then they took us along the beach, and the Commodore thinking this suspicious sent three men on in front in order that if they found the ships' boats and the Commodore's brother waiting there they might warn him, so that he might hide himself. They went but found nothing, so turned back again. Meanwhile they had taken us in another direction, and we missed one another. Then they took us to the house of a Moor, for the night was already advanced, and when we arrived there they said they would go in search of the three men who had not come back to us. As soon as they had left, the Commodore sent to buy many fowls and much rice, and we had dinner although we were very tried with walking

all that day ; they having once left did not return till morning. The Commodore said that he thought them well-meaning people because what they had done in not letting us go at night they had done with good intention ; although we on the other hand, from what we had already experienced at Calécut, all suspected them of evil.

The next day when they came, the Commodore asked them to give him boats in which he might go to his ships, but they all began to murmur one against another, and said that he should send to bring his ships nearer the shore, and that then he might go to his ships. They Commodore said that if he sent for the ships to come, his brother would think that they held him prisoner, and that he was acting under constraint, and then his brother would set sail and leave for Portugal. They said that if he did not send to bring the ships near the land he should not go to them in any other way. The Commodore replied that the King, the Zamorin, had ordered him to go to his ships, and since they would not let him go as the King had ordered, he would return to him ; that the King was a Christian like himself, and if he would not let him go but wished him to remain in his country, he (the Commodore) would be quite willing to do so. They said "Yes ; he might go to the King." But they did not give him an opportunity of going, for the doors of the house where we were, were immediately all closed, and many armed men stood within guarding us, so that none of us could go outside without several men accompanying him. Then they tried to induce us to give them the sails and rudders of the ships, but the Commodore told them that he would not give them any of these things, for the King, the Zamorin, had directed him to go to the ship without any conditions ; they might do what they liked with him, but he would not give them anything.

The Commodore and all of us were very sad at heart, though outwardly we made a show as though we took no

account of what they did. The Commodore said that as they would not let him go to the ships, they might let his men go, as otherwise they would die from hunger. They replied that the men should stay where they were, that if they died from hunger they should reconcile themselves to it, that they would not give them anything. At this juncture one of those m n whom we had lost the night before, came and told the Commodore that Nicolao had been waiting for him since the previous night, with the boats ashore. As soon as the Commodore knew this he sent a man as secretly as he could, and that with great craftiness, for we had many guards over us, to tell Nicolao Coelho to leave immediately, to go back to the ships, and to place himself in safety. When this message reached Nicolao Coelho he departed in haste, but as he was going, those who were guarding us perceived it, and got several boats ready very quickly and followed him some distance. When they saw that they could not overtake them, they turned back to where the Commodore was, and again told him to write a letter to his brother to bring the ships nearer land, and to come more within the port.

* * * *

All this day we remained in this state of distress. When night came many more people stayed with us ; they would not allow us to walk about in the enclosure where we were, but put us in a small courtyard paved with bricks and surrounded us with a very large number of people, we being in the midst of them ; and expecting that on the following day they would separate us from one another, or would do something else to us, for we saw that they were exasperated against us. However, with all our trouble, we did not fail to make a good supper on such food as was found in the town. That night more than a hundred men guarded us, all armed with swords and pikes and shields and bows and arrows, and they arranged it so that if some slept the others watched, and in this way they relieved guard all the night through.

(*To be continued*).

GURU HARKISAN DÁ ḤÁL.

Gurú Har Rái jí de do putr se baḍe dá náuṇ Rám Rái ar chhoṭe dá náuṇ Harkisan jí sá. Ih chhoṭá putr baḍá buddhmán ar dharmí lok sá, ar is nai bálakpuṇe te laike ápṇe piṭá dí koí ágiá nahíṇ moṛí, tan man te pitá dí ṭahil, ar sádháṇ dí sewá kardá rihá sá. Uh dújá, Rám Rái, Parmesur de bhajan vikhe tá bahut rahindá sá, par pitá us díáṇ kaíáṇ gallán núṇ dekhke tis nál garanj rahindá sá. Kiuṇki Rám Rái ápṇe táíṇ lokáṇ vichch siddh ar aulíá jáhar kardá sá, ar lokáṇ vichch bí sabh jage ih gall pargat ho rahí sí jo Rám Rái karámátí hai. Us nai Gurú te báhrí apṇí sangat judí hí apṇí chaturáí nál baṇá laí hoí sí ar is núṇ ghamand sá, ki maiṇ bahut chatur ar sikkh sewak baṇáuṇe núṇ att si iṇá háṇ, is karke pitá guriái dí gaddí mainúṇ bakhseg á. Par Gurú tis díáṇ karámátáṇ ar chalákíáṇ suṇ suṇke dil vichch rájí nahíṇ hundá sá. Ik bár dí gall hai ki Rám Rái aje mián Duáb de mulkh val ápṇiáṇ sikkháṇ de hí giá hoiá sá jo Gurú nai Harkisan dí bhagtí, ate garíbí dekhke sabhnáṇ sangtáṇ de sáhmṇe puráṇe dastúr mújab tis núṇ gurái bakhs dittí ar sabhnáṇ sikkháṇ núṇ ákhiá ki bháweṇ Rám Rái mera vaḍá putr att chatur ar gaddí dá adhikárí bí hai, par maiṇ guriái dá takhat is chhoṭe putr núṇ, ki sachchá bhagat ar ágiákár hai, dindá háṇ, ar ajj te is dá nám Gurú Harkisan jí hoiá, jo merá sikkh hai uh is núṇ matthá teke. Táṇ Rám Rái nai suṇiá jo guriái dá takht mere pichchhoṇ Harkisan núṇ labbh giá hai táṇ dil vichch bahut hamsos kitá. Ákhde han ki us vele sikkháṇ de sáhmṇe Rám Rái nai ákhiá ki age Harkisan bahut niáṇá hai ar aje tis núṇ sítlá bí nahíṇ tussí, je sítlá te bach jáwegá táṇ guriái karní páwegá. Huṇ Gurú Harkisan jí niáṇí umr vichch hí sikkháṇ núṇ dharm dá updes karan laggá. Ikk din dá jikar hai ki Dillí de pádsáh nai ápṇe musáhbáṇ te puchchhiá ki pichchhe jo Bábe Nának de pakhír suṇíde se huṇ unháṇ vichchoṇ achchhá kauṇ

hai? Musáhbán nai arj kití ki garíb-niwáj hun ikk chhotá jihá bálak Harkisan náme unhán dí gaddí pur suniá jándá hai par suniá hai jo uh chhotí hí umr vichch bahut achchh á kámal pakhír hai. Pádsáh nai kihá ki us núṇ satábí Dillí vichch buláo maiṇ bí us núṇ dekhiá cháhndá háṇ. Ikk khatrí nai jo pádsáh dá díwán sá ar Gurú jí de sikháṇ vichchoṇ hí sadáundá sá utthke arj kítí ki Sachche Pádsáh Harkisan jí núṇ maiṇ liáundá háṇ, iuṇ kahike bahut aswárián nál laíáṇ ar Kíratpur áke Gurú jí de pás pádsáh de saddṇe dá hál jáhar kítá. Gurú us de nál pálkí vichch baiṭhke bahut sárí sangat samet Dillí vichch áe ar us díwán de ghar jo ápṇá sikkh sá ḍerá kítá jáṇ rát paí táṇ Gurú jí núṇ utthe hí sítlá tuss pai. Ajihí sítlá nikalí ki pádsáh dí mulákát di tágat na rahí. Sikkh lok unháṇ núṇ bahut biákal dekhke kahiṇ lagge ki He Gurú, pádsáh áp de darsaṇ dí cháh rakhdá sá us núṇ huṇ kí kahiṇá chahiye? Us vele Gurú nai kihá, pádsáh merá darsaṇ nahíṇ chahindá balak vád karne wáste mainúṇ buláiá sá par huṇ mainúṇ ápṇe sarír rahiṇe dí umed nahíṇ. Us vele Gurú nai tis díwán núṇ kuchh nasíhat ar dharm de savad bolke kihá ki ih merí valoṇ pádsáh núṇ suṇá dewíṇ. Oh savad kaí jagá sikkháṇ díáṇ potíáṇ vichch likhe hoe ar kaíáṇ sikkháṇ de kanṭh bí han. Jáṇ Gurú bahut biákul hoe táṇ sikkháṇ nai puchchhiá He garíb-niwáj tusáḍe pichchhoṇ asíṇ Gurú kis núṇ jáṇiye? Gurú nai sochiá jo bháí Rám Rái nál táṇ karámátáṇ pragaṭ karne de sababb pitá garanj rahindá sá ar hor koí láik nahíṇ disdá guriái dá takht kis núṇ sumhálaṇ? Pher vichár kítí jo Bábá Tegbahádur jo huṇ Bakále náme pinḍ vichch rahindá hai bháweṇ uh jagat de kammáṇ val dhián tá nahíṇ dindá par us te binú maiṇ guriái de láik kise núṇ nahíṇ dekhdá. Ih sochke Bábe Tege dá dhián karke panj paise laler dhartí pur rakhiá ar matthá ṭekke sikkháṇ núṇ kihá ki jáo, tusáḍá Gurú Anandpur de pás Bakále náme pinḍ vichch hai. Oh sabh núṇ dharm de ráh chaláwegá

iún kahike áp sammat 1721 ar san 1664 vichch sarír chhadd giá. Us de vade bháí Rám Rái dí aiun hakíkat hoí ki us núṇ jo mulkháṇ vichch phirne dá bahut saunk sá, phirdá phirdá pahár vichch Ḍehre Ḍún núṇ áiá, utthe us de pás bahut sangatáṇ karámátáṇ laiṇ áundíáṇ síáṇ ar ih bí unháṇ sabhnáṇ díáṇ partítáṇ banháundá rahindá sá, utthe rahinde rainde is nai bahut lokáṇ núṇ sikkh baṇáiá ar jo jo lok tis de sikkh bane unháṇ sabhnáṇ núṇ ápṇe name ráh pur chaláiá. Ih Gurú Govind Singh de vele bí jo daswíṇ pádsháhí kaháundá hai jíundá sá balak us nál kaí bár jhagṛá bí hoiá. Par Gurú Govind Singh is nál kuchch diloṇ vair nahíṇ rakhdá sá, ar ih tis nál hamesáṇ garanj rihá, balak is nai ápṇiáṇ sikkháṇ núṇ sikháliá jo tusíṇ mere binā kisí núṇ matthá nahíṇ ṭekṇá, ar ih bí dassiá jo mere binā koí deví devtá tusáḍe púje de láik nahíṇ. Huṇ táíṇ us dá sikkh jo Rámráiye sadáunde han hor kisínúṇ nahíṇ púide, balak eh jo dasáṇ gurúáṇ de utár hoe han Rámráiye lok kise de ḍehre agge sir nahíṇ jhukáunde.

Ikk bár Rám Rái kisí ápṇe sikkh de káraj nimitt ikk vadí dúnghí guphá vichch baiṭhke jogabhiás dí rít nál tap karan laggá. Jáṇ práṇ, daswen duár vikhe já charhe táṇ pás diáṇ sikkháṇ nai jáṇiá jo Gurú mar giá hai sabhnáṇ sikkháṇ ar masandáṇ nai marne dí gall vichár ke us de sarír núṇ Hindúáṇ dí rít mujab phúk siṭṭiá, ar utthe ikk samádh baṇáke us dá náuṇ Rám Rái dá ḍehrá rakkhiá ar isí sababb te us pahár dá náuṇ Ḍehrá Ḍún karke masáhúr hogiá hai. Itthe baras din pichchhoṇ vadá bhárí melá laggdá ar bahut sádh sant ikaṭṭhe hunde han.

Dohrá.

Jo áiá so jáigá ih supná sansár,
So sukhíá is jagat vichch jin játá Kartár.

BIGHIÁṚ ATE PAṬHORE DÍ KAHÁṆÍ.

Ik Bighiáṛ kise vahiṇdá páṇí vichchoṇ teṇh maṭhí karan jáṇ lagá, táṇ niwáṇ de páse páṇí vichch ik paṭhorá turdá diṭhá. Man vichch vichárià "Bheí, maiṇ ihnúṇ phaṛke khá lawáṇ, par kháṇ wáste pahile koí ihnúṇ ḍhuchar de lawáṇ." Sàdiá, "O luche! jis pání núṇ maiṇ pínáṇ, ihnúṇ kiúṇ hiláuṇá hai"? Os vicháre kihá, "Jí, maiṇ nahíṇ jáṇdá jo merá hiláuṇá tuháṇnúṇ kiúṇ máṛá lagdá hai, páṇí jo sagoṇ tuháḍḍí valon hí áuṇdá hai." Bighiáṛ nai pher ákhiá "Halá? Ih táṇ túṇ náṇ hiláiá saí, par varhá hoyá hai táṇ túṇ maiṇ núṇ gáláṇ kaḍḍiáṇ sán." Os bache nai tharan-tharan kaṇbke ákhiá, Jí vaṛhe núṇ táṇ aje maiṇ jammiáṇ ví nahíṇ sáṇ." Bighiáṛ nai kihá "Halá? Túṇ náṇ kaḍḍiáṇ, tere peo nai kaḍḍiáṇ hoṇgíáṇ; ikko hí gall hai. Bas kar; huṇ mere kháṇ de vele bahut gappáṇ na már; maiṇ núṇ kí loṛ hai?" Innáṇ kahike pher náṇ boliá, ate bache núṇ phaṛke chíraṇ lag piá.

Kaháwat—Joráwarán dá sathíṇ víhíṇ sau.

IKHWÁN UṢ-ṢAFÁ.

Yih faṣl tísre qáṣid ke aḥwál meṇ.

Tísre qáṣid ne jisgharí makkhiyoṇ ke sardár Ya'súb ke pás jákar tamám aḥwál ḥaiwánoṇ ká bayán kiyá, yih tamám ḥashrát-ul-arẓ ká bádsháh thá, sunte hí usne ḥukm kiyá ki háṇ sab ḥashrát-ul-arẓ ḥáẓir hoṇ; bamújib ḥukm ke makkhiyáṇ, machchhar, ḍáṇs, bhaṇge, pissú, bhir, parwáne, gharaẓ jiṫne ḥaiwán chhoṭe jism ke ki bázú se uṛte haiṇ aur ek sál se ziyáda nahíṇ jíte ákar ḥáẓir húe. Bádsháh ne jo khabar qáṣid kí zubání suní thí unse bayán kí aur kahá ki tum meṇ se kaun aisá hai ki wahán jáwe aur ḥaiwánoṇ kí ṭaraf hokar insánoṇ se munáẓara kare? sab ne 'arẓ kí ki insán kis chíz se ham par fakhr karte haiṇ? Qáṣid ne kahá, we is bát ká fakhr karte haiṇ ki qadd wa qámat hamáre baṛe, quwwat ziyáda

rakhte hain, har ek chíz men ḥaiwánon se ghálib hain. Bhiron ke sardár ne kahá ki ham wahán jákar insánon se munázara karenge; makkhiyon ke raís ne kahá ki ham wahán jákar apní qaum kí niyábat karenge; machchharon ke sardár ne kahá ki ham wahán jáwenge; malakh ke sardár ne kahá ki ham wahán jákar abnáe jins ke sharík hokar insánon se guft-gú karenge; isíṭaraḥ har ek is bát par musta'id húá. Bádsháh ne kahá yih kyá hai ki sab be-ta-ammul wa fikr wahán jáne ká qaṣd karte hain.

Pashshe kí jamá'at ne 'arz kí ki ai bádsháh! bharosá Khudá kí madad ká hai, aur yaqín hai ki uskí madad se ham unpar fatḥ páwenge, iswáste ki agle zamáne men bare bare bádsháh ẓálim húe hain, Khudá kí madad se ham unpar hamesha ghálib rahe hain, bárhá iská tajriba húá. Bádsháh ne kahá is aḥwál ko bayán kar. Machchharon ke sardár ne 'arz kí ki insánon men Namrúd bádsháh 'aẓím-ushshán thá, niháyat mutakabbir wa gumráh, ki apne dabdabe aur jáh wa ḥasham ke áge kisí bashar ko khayál men na látá, hamáre guroh se ek pashsha ki niháyat chhoṭá aur ẓa'íf ul-bunyád thá, usne aise bádsháh ko halák kiyá; bá-wujúd jáh wa muknat ke kuchh uská zor na chal saká. Bádsháh ne kahá tú sach kahtá hai. Bhir ne kahá, jiswaqt koí ádmí apne ṣaláhon se durust hokar háth men neza, talwár, chhurí tez lekar taiyár hotá hai, ham men se agar koí bhir jákar use káṭtí hai aur súí ki nok ke barábar chabhotí hai, us waqt kyá ḥál uská tabáh hotá hai, badan phúl játá hai, háth páon sust hojáte hain, ḥarakat nahín kar saktá, balki use apní ḍhál talwár kí bhí khabar nahín rahtí hai. Bádsháh ne kahá sach hai.

Makkhí ne kahá jiswaqt insánon ká bádsháh niháyat ḥashmat wa 'aẓmat se takht par baiṭhtá hai aur darbán chaukídár niháyat ján-fishání aur khair-khwáhí se gird ba-gird uske khare hote hain ki kisí ṭaraḥ ká ranj aur aziyat usko na pahúnche, uswaqt agar ek makkhí uske báwarchí-khán yá já-ẓarúr se nikal kar najásat se tamám jism álúda uske badan aur kapre

par jákar baiṭhtí aur ízá detí hai, hargiz itní qudrat nahíṉ páte ki use bachá sakeṉ. Bádsháh ne kahá yih sach hai.

Machchhar ne kahá agar koí ádmí apní majlis meṉ, yá parde ke andar, yá masahrí lagákar baiṭhe, aur hamáre guroh se koí jákar uske kapṛoṉ meṉ káṭe, kyá beqarár hojátá hai aur ghuṣṣe meṉ ájátá hai magar ham par kuchh zor nahíṉ chal saktá, apná hí sar píṭtá hai aur múṉh par tamáṉche mártá hai. Bádsháh ne kahá yih tum sach kahte ho, magar jinnoṉ ke bádsháh ke sámne in chízoṉ ká kuchh mazkúr nahíṉ hai, wahán 'adl wa inṣáf wa adab wa akhláq wa tamíz wa faṣáhat wa balághat meṉ munázara hotá hai, tum meṉ se koí aisá hai ki in báṭoṉ meṉ salíqa rakhtá ho? Bádsháh kí yih bát sunte hí sab ne chupke hokar sar jhuká liyá aur kuchh na kahá. Ba'd iske ek ḥakím makkhiyoṉ kí jamá'at se nikal kar bádsháh ke sámne áyá aur kahá, Khudá kí madad se maiṉ is kám ke wáste játá húṉ wahán ḥaiwánoṉ ká sharík hokar insánoṉ se munázara karúṉgá. Bádsháh ne aur sab jamá'at ne kahá jis chíz ká túne iráda kiyá hai Khudá us meṉ madad kare, aur dushmanoṉ par tujko ghálib rakkhe; ghuraz ki sab sámán safar ká usko dekar rukhṣat kiyá, yih ḥakím yahán se jákar jinnoṉ ke bádsháh ke sámne jahán aur sab ḥaiwánát anwá' wa aqsám ke ḥázir the maujúd húá.

Yih faṣl chauthe qáṣid ke bayán meṉ.

Chauthá qáṣid jiswaqt shikárí jánwaroṉ ke bádsháh 'Anqá ke pás gayá aur is aḥwál ko bayán kiyá, usne bhí ḥukm kiyá ki tamám jánwar hamáre guroh ke ḥázir hoṉ. Ba-mújib ḥukm ke Giddh, 'Uqáb, Báz, Sháhín, Shíl, Ullú, Túṭí, gharaz sab jánwar gosht kháne wále ki panje aur minqár rakhte haiṉ fílfaur ákar ḥázir húe. 'Anqá ne unse ḥaiwánoṉ ke munázare ká aḥwál bayán kiyá; ba'd uske Shunqár wazír se kahá ki in ḥaiwánoṉ meṉ kaun is amr ke láiq hai? ki wahán usko bhejiye ki insánoṉ se jákar muqábala kare aur apne abnáe jins ke munázare meṉ sharík howe. Wazír ne

kahá in men Ullú ke siwá koí is bát kí liyáqat nahín rakhtá. Bádsháh ne púchhá iská kyá sabab ki uske siwá aur koí is kám ke láiq nahín hai? Wazír ne kahá iswáste ki sab shikárí jánwar ádmiyon se darte aur bhágte hain aur inká kalám bhí nahín samajhte, aur Ullú inkí bastiyon ke qaríb balki aksar puráne makánon men ki wírán hogae hain rahtá hai, zuhd wa qaná'at usmen itní hai ki kisí jánwar men nahín, din ko roza rakhtá aur Khudá ke khauf se rotá hai, rát ko bhí 'ibádat men mashghúl rahtá aur ghafilon ko hoshyár kartá hai, agle bádsháhon ko jo ki mar gae hain yád karke tá-assuf kartá aur inke hasb i hál yih áyat parhtá hai "*kam tarakú min jannátinwwa 'uyúninwwa zuru'inwwa maqámin karíminwwa na'matin kánú fihá fákihína kazálika wa aurasná ha qauman akharín*," hásil iská yih hai ki bágh wa chashme wa zirá'at aur sab ni'maten ki jinke sabab khush rahte the chhor gae, ab málik wahán ke aur log húe. 'Anqá ne Ullú se kahá ki Shunqár ne jo tere wáste tajwíz kí hai tú ismen kyá kahtá hai? usne kahá Shunqár sach kahtá hai, lekin main wahán já nahín saktá iswáste ki sab ádmí mujh se dushmaní rakhte aur dekhná merá manhús jánte hain, aur mujh be-gunáh ko ki unká qusúr maine kuchh nahín kiyá gáliyán dete hain, agar wahán mujhko munázare ke waqt dekhlenge to aur mukhálif ho jáwenge, mukhálifat se phir larái kí naubat pahúnchegí, isse bihtar yih hai ki mujhko wahán na bhejiye. 'Anqá ne phir Ullú se púchhá ki in haiwánon men is kám ke wáste kaun bihtar hai? usne kahá ádmiyon ke bádsháh wa amír báz wa sháhín wa chargh ko bahut piyár karte hain aur ba-khwáhish i tamám háthon par apne bithláte hain; Bádsháh agar un men se kisí ko wahán bheje to bihtar hai. Bádsháh ne unkí jamá'at kí taraf dekhkar farmáyá tumháre nazdík kyá saláh hai? Báz ne kahá Ullú sach kahtá hai magar insán hamárí buzurgí is jihat se nahín karte ki hamko unse kuchh qarábat hai yá 'ilm wa adab ham men ziyáda hai jiske sabab we 'azíz jánte hain, sirf apne fa'ide ke wáste ham se ulfat karte hain, shikár hamárá

chhínkar apne taṣarruf meṉ láte haiṉ, roz wa shab lahw wa la'b meṉ mashghúl rahte haiṉ, jis chíz ko Khudá ne inpar wájib kiyá hai ki 'ibádat kareṉ aur roz i qayámat ke ḥisáb wa kitáb se ḍareṉ unkí ṭaraf kabhí iltifát nahíṉ karte. 'Anqá ne Báz se kahá phir tere nazdík kiská bhejná ṣaláḥ hai; usne kahá mere nazdík yih hai ki Túṭí ko wáháṉ bhejiye, iswáṣṭe ki insánoṉ ke bádsháh wa amír aur sab, chhoṭe, baṛe, 'aurat wa mard, jáhil wa 'álim usko 'azíz rakhte aur us se báteṉ karte haiṉ, jo kuchh yih kahtá hai sab mutawajjih hokar sunte haiṉ. Bádsháh ne Túṭí se kahá tere nazdík kyá ṣaláḥ hai; usne kahá maiṉ ḥáẓir húṉ, wahán jákar ḥaiwánoṉ kí ṭaraf se insánoṉ se munáẓara karúṉgá, lekin maiṉ cháhtá húṉ ki bádsháh aur sab jamá'at milkar merí madad kareṉ. 'Anqá ne kahá tú kyá cháhtá hai? usne kahá mujhe yih manẓúr hai ki bádsháh Khudá se yih du'á máṉge ki maiṉ dushmanoṉ par ghálib rahúṉ. Bádsháh ne ba-mújib uske kahne ke Khudá se madad wáṣṭe du'á máṉgí, aur sab jamá'at ne "ámíṉ" kahí. Ullú ne kahá, ai bádsháh! agar du'á qabúl na ho to be-fáida ranj wa miḥnat hai iswáṣṭe ki du'á agar sab sharṭoṉ kí sáth na howe to uská natíja kuchh ẓáhir nahíṉ hotá hai. Bádsháh ne kahá du'á ke qubúl hone kí sharṭeṉ kyá haiṉ? unheṉ bayán kar. Ullú ne kahá du'á ke wáṣṭe níyat ṣádiq aur khulúṣ i dil cháhiye, jisṭaraḥ iẓṭirár kí ḥálat meṉ koí shakhṣ Khudá se du'á máṉgtá hai usíṭaraḥ du'á ke waqt Khudá kí ṭaraf dhyán rakkhe aur cháhiye ki du'á ke qabl namáz paṛhe, roza rakkhe, gharíb wá muḥtáj se kuchh nekí kare, jo ḥálat ghamm wa alam kí uspar ho janáb i Iláhí meṉ usko 'arẓ kare; sab ne kahá yih sach kahtá hai, du'á meṉ ye chízeṉ ẓarúr haiṉ. Bádsháh ne tamám jamá'at se kahá ki tum jánte ho ádmiyoṉ ne jaur wa ẓulm ḥaiwánoṉ par kiyá hai, ki ye gharíb unke háthoṉ se niháyat 'ájiz húe, yaháṉtak ki hamse bá-wujúd dúr hone ke panáh ḍhúṉḍhí hai, aur ham bá-waṣf iske ki insánoṉ se quwwat wa zor ziyáda rakhte aur ásmán tak uṛte haiṉ par unke ẓulm se

bhág-kar paháṛoṇ aur daryáoṇ meṇ ákar chhipe aur bhái hamárá Shunqár unse bhág kar jangal meṇ járahá, unke mulk ká rahná chhoṛ diyá, tispar bhí unke ẓulm se makhlaṣí nahíṇ páte, láchár hokar munáẓare kí naubat pahúṇchí; agarchi ham itne qawí haiṇ ki ham meṇ se ek jánwar agar cháhe to kitne insánoṇ ko uṭhálejáwe aur ghárat kare lekin nekoṇ ko na cháhiye ki aisí badí kareṇ aur unkí bad af'álí par liháẓ rakkheṇ; dída wa dánista ham ṭaraḥ dete aur Khudá ko soṇpte haiṇ, iswáste ki dunyá meṇ larne wa bhiṛne se kuchh fáida nahíṇ, iská ṣamara wa natíja ákhirat meṇ páweṇge. Ba'd iske kahá kitne jaház aise haiṇ ki bád i mukhálif ke sabab tabáhí meṇ ágae, pas ham unheṇ rú baráh laé, aur kitne bande aise haiṇ ki bád i tund ne kashtiyáṇ, unkí toṛín, we ghoṭe khákar ḍúbne lage, hamne unheṇ kináre par pahúṇcháyá, iswáste ki Ḥaqq Ta'álà hamse ráẓí wa khushnúd ho aur iṣtaraḥ ham uskí ni'matoṇ ká shukr bajáláwen ki usne hameṇ qawí jussa kiyá hai aur zor wa quwuat bakhshí hai, wuhí bahar ṣúrat hamárá mu'ín wa madadgár hai.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س	s		
پ	p	ش	sh		
ت	t	ص	ṣ		
ث	ṯ	ض	ẓ		
ج	j	ط	ṭ		
چ	ch	ظ	ẓ		
ح	ḥ	ع	'		
خ	kh	غ	gh		
د	d	ف	f		
ذ	ḏ	ق	q		
ر	ẕ	ک	k		
ڑ	r	گ	g		
ز	ṛ	ل	l		
ژ	z	م	m		
	zh	ن	n		
			ghuna	n̲	
		و		w or v	
		ہ		h	
		ي		y	

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
ی		à
ي	(Majhúl)	e
ی	(ma'rúf)	í
ی	(diphthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
◌	(diphthong)	au

In rapid writing—not intended for the press—the postrophe for ع may also be omitted.

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules, Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ه mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as ẓila' dafa'

Words having the form جمعه or دفعه are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions, passed at the Meeting on the 25th May 1878; and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUPLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. NOVEMBER 1880. No. 30.

NOTICE.

Notice is given to Members of the Society and others, that the minimum rate of the Society's subscription will be raised from the 1st of January next to Rs. 6 per annum.

We are still anxious to recruit Members from all classes of Society, and we have felt some unwillingness in raising the rate, but the difference is slight; and we believe that all who have paid us Rs. 5 in previous years will be willing to pay Rs. 6 in years to come.

We consider that the maintenance of the Journal as "monthly" is extremely important, but it must be obviou to all that a subscription even of Rs. 6 is insufficient to cover the ordinary expenses of publication.

We therefore repeat our appeal to the wealthier Members of our Society to help us with supplementary donations according to their means.

THE PANJÁB UNIVERSITY.

Our provincial University has never been accustomed to hide its light under a bushel, but during the past few weeks its merits and demerits have been paraded in the columns of the newspapers to an unprecedented extent.

So much dust has been raised, that it is difficult to distinguish the precise points at issue between those who have

memorialized the Viceroy in the name of the Indian Association and those who pose as the champions of Orientalism.

We do not profess to be behind the scenes either of the Panjáb University or of that at Calcutta. In all probability there is room for reform in the case of both Institutions, but we are not now at leisure to criticize the faults of their internal administration.

For the present we content ourselves with a few disjointed expressions of opinion suggested by the recent discussion and based on such facts as are before us—

1. We are as anxious as any one to see the Panjáb University raised to a footing of equality with the other Universities of India. Considerations of various kinds—geographical, ethnological, political and linguistic—all point to the selection of Lahore as the seat of an independent University.

2. As the Panjáb University owes its existence to the zeal of Orientalists, and as it is largely supported by funds contributed by the Native Chiefs, there are solid reasons for *adding* to its instruction and its examinations features of an Oriental character that are ignored at Calcutta and Bombay. In the words of the Viceroy "Oxford" is mainly classical, Cambridge is mainly mathematical, and we do not see why Oriental languages and studies should not have a pre-eminence in Lahore just as a special English education has a pre-eminence elsewhere."

3. Beyond this we cannot yield to the Orientalists. The position of the British Government in India is such that it cannot divest itself of its responsibility as supreme arbiter in all educational matters. If the constitution of the Panjáb University tends to place the *control* of provincial education in the hands of Pandits and Maulavís, the sooner Government

reforms that constitution, or severs its own connection with the University, the better.

4. This line of argument need not apply to the "Oriental College." There is no reason why Orientalists should not have their own way in a *College* founded by themselves, provided that its management be kept entirely apart from that of the University.

5. The conferring of degrees is obviously a function for the University—not for its attached Colleges.

6. The proposal to give the degrees of B. A. and M. A., either or both, or any similar degree suggestive of European culture, to vernacular students wholly ignorant of English, is preposterous. By all means let the University confer Oriental degrees on those who have acquired Oriental culture, but let it avoid imposture in its use of European academic titles. We say nothing, at present, as to primary or elementary instruction ; but with regard to *higher* academic learning we have no hesitation in asserting that not one single branch of such learning can be taught through the Oriental languages *in their present form*. Neither Mathematics nor Philosophy, neither Logic nor Law, neither Physical nor Social Science, can be studied—as they should be by a B. A. candidate—without a good knowledge of English.

7. It is possible for the Panjáb University to impart an Oriental element to its European degrees without committing the absurdity of creating vernacular Bachelors of Arts. In the Oriental subjects of its examinations it can insist on a higher standard than that required by the Calcutta University. Even in English it can insist on the truth—not sufficiently recognised at Calcutta—that English reading and English philosophical and scientific training

are of far greater (educational) value than fluency of English speech or skill in English composition.

8. Our *ideal* of a native scholar is this: First, he should possess a thorough and critical knowledge of one of the Oriental classical languages—Arabic, Persian or Sanscrit. Secondly, he should study English every day of his life—*not* with a view to speech or composition, but with the view of extending his knowledge and enriching his mind from the countless stores of English literature and science. Thirdly, for purposes of speech and composition, he should use his own simple vernacular in preference to the phraseology of the Oriental classics on the one hand, and in preference to English on the other. He should not pretend that the vernaculars of India (in their present state) are on a par with the vernaculars of Europe, but he should regard it as his first duty in life to raise them from their actual degradation to a higher and healthier level.

THE DISCOVERY OF INDIA.

(Concluded.)

The next day, which was Saturday, the 2nd of June, these gentlemen, came in the morning with a better demeanour, saying that as the Commodore had told the King that he had brought his merchandise to the land he should order it to be taken out, inasmuch as it was the custom of that country that whatever ships came to it immediately landed their cargo and also the whole crew, and until the cargo was all sold the merchant did not return to the ship. The Commodore agreed to write to his brother to send the merchandise; they said it was well, and when the merchandise came they would immediately let him go to his ships. The Commodore forthwith wrote to his brother to send him certain things, and he at once sent

them. As soon as they saw them they allowed the Commodore to go to the ships, two men remaining on shore with the merchandise. At this we were all very glad, and gave many thanks to Our Lord for delivering us from such men in whom there was no reason, as though they were brute beasts. We well knew that when the Commodore was in the ships, although some others might remain, they would not do anything to them. * *

* * * *

To prevent the narrative from wearying our readers we abridge the next few pages of the Roteiro, giving portions only in extenso between inverted commas.

Some days passed after Vasco's return to the ships, during which no progress was made in selling the cargo. It was then, by permission of the Zamorin, taken to Calecut itself, and da Gama gave permission to his men to visit Calecut in small parties with a view to sale and purchase. A better feeling seemed to spring up: at any rate so far as the Hindú or so-called Christian population was concerned. The Portuguese who went ashore received hospitality, and many of the natives visited the ships to sell fish, and received presents in return. Among the commodities sold were Portuguese "shirts" and other articles of attire, while among those purchased, cloves, cinnamon, and precious stones were the most important.

In this way passed the months of June and July, and the first ten days of August. Encouraged by the apparent cordiality of the natives Vasco proposed to leave a factor and some assistants in the country to dispose of the remaining merchandise. With this view he sent his Secretary Diogo Diaz with a present to the Zamorin. This step however led to fresh complications. The Zamorin received

Diogo Diaz with marked discourtesy, refused the present, and demanded payment of a considerable sum in cash. On his return from the palace Diaz and his companions were placed under surveillance, and exposed to the same annoyances that Vasco da Gama had experienced two months before. The object of Vasco's enemies was apparently to delay his departure until the arrival of ships from Mecca, when it was hoped they would be sufficiently strong to attack him by sea..

Vasco now resolved on reprisals. For a day or two he took no notice of what had occurred on shore, and even encouraged the natives to visit the ships as before, but on the following Sunday, when six men of rank came to see the ships he ordered their arrest as well as that of twelve other natives. On the following days a demonstration was made as though the ships were about to set sail for Portugal taking their captives with them. This had the desired effect. The Zamorin sent for Diogo Diaz, and in a way apologised for what had occurred, throwing the blame on the Moorish factor. Diaz and his companions were told that they might return to the ships, and the Zamorin dictated a letter to the King of Portugal which Diaz was to take with him. The letter was written by the hand of Diaz himself, on a palm leaf, according to the custom of the country. The contents of the letter were as follows:—

"Vasco da Gama, a gentleman of your household, came to my country. With this I was pleased. In my country there is much cinnamon, clove, ginger and pepper, and many precious stones. The things that I want from your country are gold, silver, coral and scarlet cloth."

Diogo Diaz was taken back to the ships on Monday, the 27th of August, but the merchandise was not returned,

as the Zamorin's people supposed that Diaz would again be sent ashore, to remain as factor after Vasco's departure. This, as we have stated, had been Vasco's intention. Now, however, he did not think fit to allow Diaz to return. He gave up the six men of rank whom he had seized as hostages on Diaz's account, and promised to release the rest of his captives, as soon as the merchandise was returned. Meanwhile, he sent ashore one of his "Discovery Pillars," which the Zamorin had given him permission to put up.

The next day, Tuesday, a Moor from Tunis, who had been friendly to the Portuguese from the beginning, and who had given them information of the intrigues of their enemies, came to the ships, begging to be taken to Portugal saying that all his property had been confiscated, and that his life was in danger at Calecut. He was accordingly taken on board.*

Shortly after the arrival of the Moorish refugee, boats came with a portion of the merchandise, but bickering arose as to how the merchandise and the remaining captives should be exchanged. Each party distrusted the other. The result may be described in the words of the Roteiro :—

"When we perceived this cunning the Commodore told them to take themselves away, that he did not want the merchandise, but would carry off the men to Portugal, and that they were to keep a good look out, for he hoped soon to return to Calecut, and then they would know whether we were robbers as the Moors told them.

On Thursday, the 29th of August, seeing that we had found and discovered what we came in search of—both of

* A fuller account of this Moor is given by other authorities. One Portuguese historian calls him "Monçaide ;" another "Bontaibo." The late Professor Blochmann suggested to us that his true name was perhaps "Mu 'in Saf'd."

spices and of precious stones—and seeing that we were unable to finish matters by leaving the land in peace and as friends of the people, the Commodore with the other Captains held it good counsel to leave and to take the men that we held captive with us, so that—on their return to Calecut (after a visit to Portugal) they might bring about a friendly state of affairs for us. So we set sail forthwith, and departed for Portugal, being all of us very joyful that we had had the good fortune to make so great a discovery.

* * * *

"From this country of Calecut, which is called "India Alta," come the spices which are eaten in the West and in the East, in Portugal, and indeed in all the Provinces of the world. Moreover, from this city called Calecut are exported many precious stones of every kind. There are the following spices in this city of its own production—much ginger and pepper and cinnamon, although the last named commodity is not so fine as that which is imported from an island called "Ceylon," about eight days' journey from Calecut. All this cinnamon comes to this city of Calecut and there is an island called "Melique"* from which cloves come to this city. Here they load the ships for Mecca with spices, and take them to a city near Mecca called Jedda. To this city they take fifty days with the wind astern—for the ships of this country do not go on the bowline. There they unload and pay the Grand Sultan his customs, and then they reload the spices in other smaller ships, and take them up the Red Sea to a place called Turz,† near St. Catherine of Mount Sinai, and here also they pay another customs duty. Here the merchants load these spices on camels hired at four cruzados per head, and take them to Cairo, in ten days; here they pay

* Either "Malacca" or the "Moluccas" must be meant.
† Suez.

another duty. In this journey to Cairo the robbers of that country often attack them—Arabs and others. At Cairo they again put the spices in boats, which go on a river called the Nile, that comes from the country of Prester John of the Lower Indies. They go two days by this river until they reach a place called Rosetta, and here they pay another duty. Then they put them on camels again, and take them in one day's journey to a city called Alexandria, which is a seaport. To this city of Alexandria come the Galleys of Venice and Genoa in search of these spices. It is reckoned that the customs income of the Grand Sultan is six hundred thousand cruzados,* of which he gives one hundred thousand every year to a King called "Cidadym" in order that he may wage war with Prester John." † * * *

The statement of the Roteiro, that Vasco da Gama "departed for Portugal" on the 29th of August, must be understood in a qualified sense. He left Calecut on that date; but instead of crossing the Indian Ocean at once he steered up the coast, touching at the islands of Santa Maria between Bacanor and Baticala, and again at other islands further north, including that of Anchediva near Goa. The islands of Santa Maria were so called by Vasco because he erected his third "padrao," or "discovery pillar," there under that name. His first (under the name of San Rafael) had been put up at the river of the Boõs Sinaes, and his second (named after San Gabriel), had been sent ashore with a view to erection, at Calecut.

During their leisurely progress up the coast, the Portuguese took in water and other supplies, and prepared

* A cruzado is about equal to a rupee.

† The potentate referred to as the "Grand Sultan" was the Mameluke ruler of Egypt. The Turks did not conquer Egypt till a later date.

their ships for the return voyage. At Anchediva they received a visit from the followers of Timoja,—the piratical ruler of Honawar, who in later years became an ally of the Portuguese,—but distrusting their visitors they fired at them, although, says the Roteiro, "they began to cry "Tambaram," saying that they were Christians, for the Christians of this country of India call God, Tambaram."*

Shortly after this incident a man of middle age arrived, very well dressed, with a handsome turban on his head, and a sword in his belt: this man talked good Venetian. He explained that he was in the service of a powerful prince in the neighbourhood, who had no less than forty thousand horsemen,† and he gave the Portuguese to understand that although a Muhammadan in appearance, he was at heart a Christian. There was, however, something suspicious in his manner, so the Portuguese arrested and flogged him, whereupon he confessed that all along the coast the enemies of the Portuguese were seeking to destroy them, and that boats of armed men were lurking in every inlet with that intent, but were awaiting the arrival of a powerful armada from Calecut.

At length, on the 5th of October—a month and six days after their departure from Calecut—Vasco and his companions finally left the shores of India, and commenced their homeward voyage. When they were well out at sea, the Moor who had been flogged made a further confession, to the effect that 'Ádil Sháh's object in sending him to cajole and capture the Portuguese, had been to make use of them as soldiers in his wars against the neighbouring kings.‡

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* Apparently the Hindú salutation "Rám Rám" is referred to.

† 'Ádil Sháh, King of Bijápur.

‡ This so-called Moor was by birth a Jew. He had found his way from the Levant to Bijápur, and had taken service with Adil Sháh. On his arrival in Portugal he was baptised, Vasco da Gama being his god-father. Thence forward he was known as "Gaspar da Gama" or "Gaspar da India." He gave great assistance to the Portuguese in subsequent voyages.

We now give the details of the homeward journey in the words of the Roteiro itself—

" We took so long a time in this crossing (from India back to the coast of Africa), that it occupied three months minus three days. This was on account of the many calms and contrary winds that we encountered. In consequence our people fell ill : their gums growing over the teeth in such a manner that they could not eat, and in the same way their legs swelled, and other great swellings appeared on the body in such a manner that they spread over a man until he died, without his having any other ailment. From this disease,* during the said time, thirty of our crew died, besides as many others who had died before. Those who did the navigation on each ship were some seven or eight men, and these were not so sound in health as they should have been. I assure you that if the crossing had lasted fifteen days longer, there would have been no one to navigate the ships. We were in such an extremity that everything was given up, and in this wretched state we offered many vows and supplications to the Saints for the ships. And the Captains had already decided, if we found a favorable wind so that we might turn back to the shores of India whence we had started, to steer thither. God, however, in his mercy vouchsafed such a wind that in about six days more it took us to the land : with which we were as pleased as though it had been Portugal, because we hoped, with God's aid, to get well there as on the previous occasion. It was Wednesday, the 2nd of January† of the year 1499. As we were near the land and it was night, we tacked in the other direction, and plied to and fro, and when it was morning we turned again in search of the land, in order to know where Our Lord had thrown us.

* Scurvy.

† The Roteiro says "February," but the dates in this part of the narrative are somewhat confused. We incline to the opinion that "February" is a clerical error, and that "January" is meant.

*

We found before us a very large city with houses of several stages. In the midst of the city were several large palaces, and around the city were four towers. This city is built just in front of the sea, and is called Magadoxo. When we were sufficiently close to it we fired many bombards. Then we continued our course along the coast with a very good wind astern, going on by day and plying to and fro by night, for we did not know what distance we had before us to Melinde, whither we wanted to go.

* * * *

On Monday, the 9th of the said month, we anchored in front of Melinde, and the King immediately sent out a long barge with many people on board and with sheep, and with a message to the Commodore that he was welcome, that he had been expecting him for many days. With this message were many other words of friendship and peace. The Commodore sent a man ashore with those who had come, in order that on the following day he might bring oranges which our sick men desired eagerly. In fact he did so, bringing with them many other fruits, but they did not benefit the sick, for the land tried them in such a manner that many of our men ended their days at this place. Many Moors came on board by order of the King, and brought many fowls and sheep for sale. The Commodore, seeing how much he did in honor of us, at a time when we required it, sent a present to the King by one of our men—the one who could speak Arabic—with a message asking for an ivory trumpet to take to the King of Portugal, and also for permission to put up a pillar on the land as a signal of friendship. The King said that he was pleased to do all that the Commodore said, for the love of the King of Portugal in whose service he desired always to remain. In fact he at once sent the trumpet to the

Commodore, and gave orders for the erection of the pillar on the land. He also sent a young Moor who wanted to see Portugal, to go with us: and made strong recommendations regarding him to the Commodore; moreover, he sent word to the Commodore that he was sending that young man in order that the King of Portugal might know how much he desired his friendship.

We remained five days in this place, taking our pleasure, and recovering from the great suffering we had experienced during the crossing, in which we had all been near death. We left again on Friday, in the morning, and on Saturday, the 12th of January, we passed close by Mombaça. On Sunday we anchored off the shallows of San Rafael; and there we set fire to the ship of that name, because it was impossible to navigate three ships with so few men as we were. We passed all the cargo of this ship to the other two which remained to us. Here we remained five days; * and they brought us from a town in front of us, called Tamugata, many fowls, to sell and exchange for shirts and bracelets. On Sunday, the 27th of the said month, we started thence with a very good wind astern: and the following night we plied to and fro. When the morning came we found ourselves near a very large island called Jamgiber (Zanzibar), which is inhabited by many Moors. It is about ten leagues from the main land.

On the first day of February, in the afternoon, we anchored before the island of San Jorge at Mozambique. The next day, in the morning, we went to place a pillar on the island, where we had said mass on the outward voyage. The rain was so heavy that we were altogether unable to light a fire to melt the lead for fixing the cross. So it

* The text says "five days," but the dates given imply that there was a delay of a fortnight in this neighbourhood.

remained without it, and we returned to our ships and started forthwith.

On the third day of the month of March, we reached the Bay of San Bras, where we took in much water, and seals and penguins: some of which we salted down for sea use. On the twelfth day of the said month we started again, but when we were about ten or twelve leagues from the watering place, the west wind blew in such a way that it compelled us to return and anchor in the said bay. When it was calm we went out again, and Our Lord gave us such a good wind that on the twentieth of the said month we passed the Cape of Good Hope. Those of us who reached so far were in good health and brisk, though at times completely benumbed with cold from the severe winds that we found in that country. We attributed our sensation of cold to our having come from a hot country rather than to the severity of the cold itself. We followed our course with a great desire of reaching home, and went on with a wind astern which lasted us a good twenty-seven days, so that it took us well to the latitude of the island of Santiago.* By some of the sea-charts we were not more than a hundred leagues from it, and by some we were close to it; but here the said wind ceased, and that which blew was very faint and against us. Some thunderstorms blew from the shore, so to ascertain where we were we kept as close to the wind as possible; and on Thursday, the 25th of April, we found a depth of thirty-five fathoms. All the day we continued this course, and the least depth was twenty fathoms. We could not see land, but the pilots said that we were in the shallows of the Rio Grande."

At this point, the narrative of the Roteiro, which we have hitherto taken as our guide, comes to an abrupt termi-

* One of the Cape Verde islands.

nation. We know from other sources that Vasco's two ships encountered a severe storm off the Cape Verde islands, and it is probable that this storm in some way or other interrupted the progress of the manuscript, and prevented its author from completing it. Attached to the incomplete manuscript are a few notes to which is prefixed the following explanation: "These names below written are those of certain kingdoms situated to the south of Calecut, and the things which each kingdom has, and what they are worth. This information I obtained with great certainty from a man who knew our language and who came from Alexandria to these parts thirty years ago." The notes conclude with a brief but interesting vocabulary of the language spoken at Calecut. It is remarkable that the information given by the man who had been thirty years in the country (presumably either Mu'ín Sa'íd the "Moor from Tunis," or Gaspar da India the "Levantine Jew"), did not open the eyes of the writer to the distinction between Hindús or Buddhists and Christians, but it was not so. All non-Muhammadan nations between Calecut and the Straits of Malacca are spoken of as "Christians." On this point the Portuguese evidently had a "tête montée." They had come all the way from Portugal to "discover" "spices and Christians," and they were not to be baulked of either commodity.*

We are driven by the abrupt termination of the Roteiro to complete our narrative of Da Gama's voyage from other authors. We have already referred to the occurrence of a severe storm off the Cape Verde islands. This storm separated Coelho's ship from Da Gama's, and on its abatement

* Our readers are aware that there was a Nestorian Church on the Malabar coast—that of the Syrian Christians—centuries before the arrival of Vasco da Gama, but there were no communications between Vasco and these true Christians during his first voyage. At any rate no discrimination was made between them and the Hindús. On his return to India in 1502 Da Gama received a deputation from these Nestorians, and recognised them as a distinct community.

Coelho steered straight from Lisbon under the impression that Da Gama had done so also, and was ahead of him. This at any rate is the supposition most favorable to Coelho's loyalty to his commanding officer ; but some authors are of opinion that Coelho intentionally "stole a march" on Da Gama, in order that he might be the first to report the discovery. The Editors of the Roteiro appear to think that its abrupt termination is explained by this incident. The writer was probably on Coelho's ship, having moved to it when the San Rafael was broken up. Being separated from Da Gama, he could no longer give the details of the Commodore's voyage ; and as to Coelho's movements, he chose to preserve a discreet silence.

Anyhow, Coelho reached the bar of Lisbon on the 10th of July. On hearing that Vasco da Gama had not arrived he proposed, whether seriously or not we cannot say, to go to sea again in search of him. The King, however, who was at Cintra, being informed of Coelho's arrival, ordered him to enter the Tagus, and received from him the gratifying intelligence of Da Gama's great success. Just six years had elapsed since Columbus had entered the same port, flaunting the flag of Spain and reproaching the Portuguese Court with the loss of a continent that might have been theirs had they appreciated his genius.

Meanwhile, Da Gama had been driven by the storm to the island of Santiago. There he made over his own ship to the charge of one of his officers, with directions to sail for Lisbon, while he himself engaged a caravel for Terceira, one of the Açores. The illness of Paolo da Gama, Vasco's brother, was the cause of this change of arrangement. The distance of the Açores from Santiago is almost as great as that of Lisbon ; but the navigation was probably easier, or there were other reasons for taking the invalid there instead of to Portugal. Paolo, how-

ever, died shortly after his arrival at Terceira. It is said that he possessed a specially amiable character, and that his loss was keenly felt by his brother. It was sad that he should die at the moment of triumph, when all the dangers of the voyage seemed to be over.

Having buried his brother Da Gama steered direct for Lisbon, which he reached on the 29th of August. Before entering the city, he held a nine days' devotion at the House of Our Lady of Belem. There too he received visits from all the grandees of the court. The historian Correa tells us that Da Gama's friends induced him to divest himself of the signs of mourning, and that by their advice on the day of his triumphal entry he wore a closely fitting tunic of silk (solia), and a round cap (barrete). His beard was very long, as he had not cut it since his departure from Lisbon. As he landed, he was received by all the nobles of the court, with the Count of Borba and Bishop Calçadilha at their head. These two grandees escorted him to the King, who rose from the throne in his honor. After kissing the royal hands, and after a few words of conversation—the King consoling him for his brother's death—Vasco was conducted to the Queen, with whom the ceremony of kissing hands was repeated. He then presented Nicolas Coelho and others, including the Orientals whom he had brought with him. We are also told that the King and Da Gama attended mass together, and that Bishop Calçadilha preached a sermon before the Court on the grandeur of India. Bull-fights, tournaments, masquerades and other forms of festivity added to the pomp of the occasion; and letters were sent to all the towns and cities of the Kingdom, in order that the public rejoicing might be universal.

In pious gratitude for the success of the enterprise, and as a perpetual memorial of the voyages and discoveries

of Portugal, King Manuel built an imposing church on the site of the hermitage at Belem. This church survived the destruction of the great earthquake, and is still one of the sights of Lisbon.

Vasco da Gama and other members of his family were ennobled, receiving the title of "Don," with permission to quarter the royal arms on those originally belonging to the family. Vasco was also rewarded with a perpetual pension to himself and his heirs of £80 per annum; he received in addition the official appointment of Admiral of the Indian seas, and was allowed certain privileges of considerable pecuniary value in connection with the Indian trade. Some years afterwards he was made Conde da Vidigueira: a title retained by his descendant at the present day. The royal decree conferring the perpetual pension, and the title of "Don," is still to be seen at the Torre do Tombo at Lisbon.

GURU TEGBAHÁDUR DÁ ḤÁL.

Jad Gurú Harkisan jí nai marne de vele Guriáí dí gaddí Tegbahádur de nám chhaḍḍí tad sangat Gurú dá darsaṇ karan laí Bakále núṇ áí. Utthe kaíáṇ Soḍhíáṇ nai ápṇe táíṇ gurú jáhar kítá hoiá sá, par ikk Labáṇe Sikkh nai Gurú Tegbahádur núṇ labbhke matthá ṭekiá ar ákhiá ki He Gurú jí sánúṇ Gurú Harkisan jí nai tusáḍe laṛ láiá hai, huṇ kirpá karke darsaṇ dewo.

Tegbahádur sudáíáṇ wángú duníáṇ te udás ar bahut kharábhál maile bhes vichch rahindá sá. Us dí mátá nai samjháiá ki, He putr tainúṇ Gurú Harkisan jí nai Gurú thápiá hai, huṇ túṇ surt samhál, lok tere darsaṇ núṇ áe han. Tegbahádur, jo sangat de sukháṇ te bahut udás ar saríر de bhogáṇ te vairagwán rahindá sá bolia, ki He mátá mainúṇ sárá jagat jhúṭhá disdá ar is de sukh saṇpat sabh dukhdáí bhásde han, maiṇ Guriáí dí parwáh nahíṇ rakhdá kiuṇki Guriáí bahut dukhdáí chíj hai jáṇ bujjhke máṇ vaḍiáí dí pháhí vichch phasṇá buddhmán dá dharm nahíṇ, mete ih paṇḍ nahíṇ chukkí jáṇdí, kisí hor núṇ Gurú tháp lo. Mátá ar sárí sangat nai bahut minnat nál arj kítí ki He sachche Pádsáh sánúṇ na bhaṭkáu, asíṇ tere binà kis de laṛ laggiye? Tainúṇ bí Gurú Harkisan jí dí agiá moṛní achchhí nahíṇ. Gall káhdí ákhar Gurú Tegbahádur manjí pur baiṭhá ar Guriáí karan laggá. Bakále te turke pher Gurú Mákhowál jo Kiratpur de pás Satluj de kanḍhe pur hai á rihá. Pahiláṇ is dá náuṇ Mákhowál, ar pher Gurúáṇ de rahiṇe de sababb us dá nám Anandpur pai giá. Bháweṇ Gurú Tegbahádur Guriáí dí mañjí par bí baiṭhá par vairág dil te dúr na hoiá sadá duníáṇ te udás hí rahindá rihá, balak is nai jo savad ar slok uchchare han oh ajihe vairág de bhare hoe han jo koí unháṇ núṇ sachche man nál paṛhe us dá man jarúr hí jagat de sukháṇ núṇ tuchchh jáṇke Parmesur de prem val lagg jáṇdá hai. Oh sabh savad Granth Sáhab dí us jaggá vichch

likhe gae ki jo Gurú Arjan jí nai Granth dí bír baṇhne de vele kore patre rakkh lae se. Bháweṇ unháṇ savdáṇ vikhe nám tá Nának jí dá hí páiá hoiá hai, par naume mahil de pate de sababb sabh lok jáṇde han jo eh savad Gurú Teġbahádur de han.

Ikk bár Gurú Tegbahádur ápní istrí ar hor sarbandhíáṇ samet tirthán núṇ giá, jáṇ tírth karke Paṭne sahir vichch á rahe táṇ utthe hí Govind Singh jammiá. Gurú utthe panj chhe baras rahe, ákhar lokáṇ nál kuchh virodh ho paiṇe de sababb pher utthoṇ turke Anandpur á rahe. Gurú Tegbahádur har dam ihí vichárdá sá ki jáṇ Govind Singh siáṇá ho jáwe táṇ Guriáí dí panḍ is núṇ sumbálke maiṇ sukhálá Parmesur dá bhajan karáṇ is dá sadá ih dastúr sá ki naggaroṇ báhar nikkalke jangal vichch phirde rahiṇá.

Ikk bár dí gall hai jo do tin sikkháṇ núṇ nál laike jangalán dá sail kardá kardá Hindustán núṇ chaliá gia. Jáṇ Ágre pahunchá táṇ ikk bágh vichch ṭikke ápṇe hatth dí muhar ar dusálá bajár bhejiá ki is núṇ kisí halwái de rakkhke kuchh bhojan lai áwo. Halwái is khauf nál ki ih chorí dá mál na howe Kutwál pás lai giá. Kutwál uh muhar ápṇe pás laike Tegbahádur de pás bágh vichch áiá, ar puchchhaṇ laggá ki tusíṇ kauṇ ar kitthe te áe ho? Tegbahádur nai ápṇá náuṇ nisán dasske ákhiá ki huṇ Anandpur te sail wáste áiá háṇ. Kutwál nai usí vele Pádsáh Aurangjeb dí val Dillí núṇ likh bhejiá, jo Hindúáṇ dá Pír Gurú Tegbahádur jo Nának-panthí pakhír sadáuṇdá hai achának mere hatth lagg giá hai jo ḥukam howe so karáṇ. Pádsáh Aurangjeb de dil vichch sadá ih cháh rahindí sí jo sárí duníáṇ Musalmání dín kabúl kar lave ; balak us nai unhíṇ diníṇ bahut sáriáṇ Brahmináṇ núṇ kaid kítá hoiá sá, bhaí je pahiláṇ eh lok Musalmán ho jáṇge táṇ hornáṇ lokáṇ de dil vichch áp hí chaump vadh jáwegí. Jáṇ Pádsáh nai ih suniá ki Gurú Tegbahádur phariá giá hai táṇ dil vichch bahut khusí hoiá kiuṇki ih Nának-panthí lokáṇ

díáṇ gallāṇ sunsuṇke pahilāṇ hí inhāṇ núṇ milná cháhandá sá. Usí vele Agre núṇ likh bhejiá ki us núṇ satábí Dilí bhej dio. Gurú Dillí áe táṇ Pádsáh nai unhāṇ nál bahut jhagṛe ar hujjatāṇ kítíáṇ, ar kaí tarāṇ de díní suál karke ákhar ih ákhiá ki, Túṇ sádá dín kabúl kar nahíṇ tá máriá jáwengá. Tegbahádur jo siddhá sádá pakhír lok, ar bhajan vichch garkáb sá us díáṇ gallāṇ dá kuchh uttar na deke ápne man vikhe us dí julamí dekhke hassdá sá kiuṇki uh bahut viddiáwán ar charchá karan nahíṇ jándá sá. Pádsáh nai pher us te karámátāṇ mangíáṇ par uh sabh tarāṇ chupp hí rihá. Ákhar Pádsáh nai us núṇ tihuṇ sikkháṇ samet jihalkháne vichch bhej dittá ar kihá ki jad táíṇ ih dín na kabúl karo chhaḍḍṇá nahíṇ. Jihalkháne jáke pahilāṇ tá Pádsáh bahut lálach de chukká, par jáṇ pher bí tis nai Musalmán hoṇá kabúl na kítá táṇ taklíf deṇí surú kítí. Gurú nai bahut dukkh dekhke Anandpur núṇ Govind Singh val ikk ardás likhí jo asíṇ Musalmánāṇ nai bahut lachár kíte han. Us ardás vichch ikk ih dohrá hí likhiá sá ki " Bal ṭuṭio, bandhan paṛio, rahio na koí upái ; kahi Nának ab oṭ har gaj jiuṇ hoí sahái." Arth is dá ih hai jo bal merá ṭúṭ giá, ar bandhan pai gae han, ar koí upáu chhutṇe dá nahíṇ rihá, huṇ Nának de bachan mújab Parmesur dí oṭ hai, jikkur Visan jí nai dukhí hoe hoe háthí dí sahāitá kítí sí tisí tarāṇ merí bí karegá. Govind Singh ardás paṛhke bahut dukhí hoiá bháweṇ lachárí de sababb áp tá pahunch na sakkiá par ikk chiṭṭhí is de jawáb vichch is matlab dí bhejí ki tusíṇ áp sarb samarthwále ho jo cháho so kar sakkde ho kiuṇki Parmesur tusáḍe sadá ang sang hai. Gurú núṇ jo jo taklifāṇ Pádsáh dí valoṇ mildíáṇ síáṇ uh Parmesur dá bháṇá jáṇke chupp rahindá sá. Us jagá dá dukkh dekhke do sikkh tá bhajj gae, par ikk jo sachchá bhagat sá, uh Gurú de nálon judá na hoiá, balak bár bár ih kahindá sá ki He Gurú merá sir tere agge bikiá hoiá hai, jo terá hál so merá hál, huṇ judá kadí nahíṇ howángá. Jáṇ Gurú utthe Musalmánāṇ nai bahut dukhí kítá táṇ vichá-

riá jo huṇ jíṇṇe dá kuchch ḥajj nahíṇ kiuṇki Pádsáh Musalmán karne wáste bahut jor láuṇdá hai. Is te bád Gurú nai Pádsáh nál kuchch dín dí bábat gallán bí kítíán, bhaí jo Khudá núṇ sárá jagat Musalmán karná manjúr sá táṇ hornán dínán núṇ duníáṇ pur kiuṇ rahiṇ dittá kiuṇki uh jo cháhandá hai so hundá hai. Ihíán jihíán galláṇ suṇke Pádsáh hor bí jal giá, balak agge nálon bí vaḍuík dukkh deṇ laggá. Ikk din Gurú Tegbahádur nai ápṇe nál de sikkh núṇ kihá ki huṇ merí marjí hai jo ápṇe práṇ chhaḍḍ diáṇ so túṇ ápṇe hath nál jad maiṇ ákháṇ merá sir vaḍḍh dewíṇ. Us nai kihá He Gurú mete ih acharaj dí gall kad ho sakdí hai, kiuṇki maiṇ tá tainúṇ ápṇá Tarantáran Parmesur jáṇdá háṇ? Áp dá sir vaḍḍhṇá tá ikk val rihá, balak jo koí mere sáhmṇe tere sir de ikk bál núṇ bí bingá kare, maiṇ us núṇ utthe hí márke ḍherí kar dewáṇ. Gurú nai kihá túṇ ih gall sachch ákhdá haiṇ ar maiṇ jáṇdá háṇ jo terí bhagat ar prít vichch kuchh farak nahíṇ, par túṇ ih gall bí vichár ki Gurú dí ágiá moṛní bí sikkh dá dharm nahíṇ, so ih maiṇ tainúṇ vaḍe prem nál ákhdá háṇ jo túṇ merí ágiá mújab merá sir vaḍḍhke is dukkh te chhuḍá dib, is vichch tainnúṇ kuchh páp nahíṇ laggegá. Sikkh ih gall suṇke kambiá, ar dil vichch kahin laggá, Hái luhuṛá, huṇ maiṇ kí karáṇ, jo ágiá moṛdá háṇ táṇ dharmoṇ jhúṭhá paiṇdá háṇ ar je Gurú dá sir vaḍḍhdá háṇ tad vaḍá bhárá hattiárá baṇdá háṇ. Gurú nai bahut dalílán suṇáke oṛak us te sir vaḍḍhṇá kabúl karáiá. Jáṇ taṛká hoiá táṇ Gurú nai asnán kítá ar Japjí-báṇí dá páṭh karke Parmesur agge matthá ṭekaṇ núṇ sir jamín pur rakkhiá, us vele Gurú nai isárá kítá ki sikkhá ágiyá púrí kar. Us sikkh nai talwár márke sir judá kítá.

Jáṇ Anandpur vikhe Govind Singh núṇ Gurú do marne dí khabr pahuṇchí, táṇ vaḍá sog hoiá, par pher Parmesur de bháṇe par rájí hoke ápṇián chúhṛián núṇ ákhiá ki tusíṇ kisí taráṇ, Gurú dí loth itthe puchán kiuṇki jo asíṇ kisí

amír núṇ athwá kisí ápṇe sikkh núṇ bhejde háṇ táṇ Pádsáhí jihalkháne vichch varṇá nahíṇ ho sakegá, tusíṇ lok garíb ho sambarne de pajj andar varke kamm kar liáwenge. Oh usí vele Dillí núṇ gae ar ghár díáṇ gaddiáṇ vichh chhipáke loth núṇ Anandpur lai áe. Govind Singh unháṇ pur bahut rájí hoiá, balak usí din tinháṇ núṇ thápí dittí ki tusíṇ ajj te Ranghaṛeṭe Gurú ke beṭe hoe. Ih jo Panjáb des vichch huṇ Majabí Sikkh sadáuṇde han so sabh unháṇ dí santáṇ han.

Loth núṇ Anandpur vikhe phúkiá ar vaḍe anand mangal nál utthe ikk vaḍá bhárí ḍehrá baṇáiá ar us dá náuṇ Gurú Tegbahádur dá ḍehrá karke masáhúr hoiá. Dillí vikhe jo Gurú dá sir rihá sá us sir núṇ utthe sikkháṇ nai phúkiá ar us jagá jo samádh baṇáí us dá náuṇ Sís-ganj karke masáhúr hoiá, huṇ utthe bí sangtáṇ darsaṇ karan jáṇdíáṇ ar bheṭáṇ jharáuṇdíáṇ han. Is Gurú Tegbahádur de man vichch Guriáí dí gaddí Govind Singh núṇ deṇí manní hoí sí kiuṇki ih niáṇpuṇe te hí vaḍá chanchal ar chatur malúm hundá sá, ar Tegbahádur jo har dam Guriáí de kamm te udás rahindá sá, cháhandá sá jo Govind Singh kad siáṇá hoke Guriáí sumbhhále ar mainúṇ is bhár te chhuḍáwe oṛak is murád núṇ dil vichch laike hí sammat 1732 ar san 1675 vichch sir kaṭá giá ar Guriáí dí gaddí Govind Singh de hatth áí.

DOHRÁ.

Parmesur ikk sachch hai, mitthiá sabh sansár,
Is supṇe de des vichch, baiṭh na pair pasár.

Persian Poem descriptive of Afghánistán and its Principal Towns.

HIRÁT.

Biyá, bishnau ausáf i shahr i Hirát,
Ki khwáninda khush-dil shawad zín ṣifát.

Biyá, bishnau az chár faṣl i Hirai,
Bahár, o tamúz, o khizán, o zi-dai.

Bahár-ash sarúr i dil i dsotán,
Gulistán zi tásír i ú bústán.

Ba har sú, ki bíní, chaman dar chaman,
Gul o sumbul o lála o yá saman.

Ba faṣl i tamúz-ash, zi har shákh-sár,
Tawán yáft, amrúd o seb o anár.

Khizán-ash zi birg i darakhtán i bágh,
Ba har shákha dárad, hazárán chirágh.

Dav-ash chún ba yakh ḥuqqa-bází kunad,
Zi áb i rawán shísha-sází kunad.

MAZÁRÁT I HIRÁT.

Mazárát i pákán i ezad-parast,
Ki mashhúr o ma'rúf i án shahr hast.

Yake, Khwája 'Abdulla Anṣár hast,
Ki darmándagán rá madad-gár hast.

Doyam hast Sulṭán Mír i Shahíd,
Ki khalq i Hirát-and ú rá Murid.

Siyúm madfan i Sháh i 'Abdul-'azím,
Ki án já-st qabr-ash, zi daur i qadím.

Mazár i Hilálí, sha'ir ki ú,
Ba bázár i shahr ast, dar chár sú.

Amír Dost Muḥammad, hamí madfan ast,
Ki farmán-dih i Kábul o Maiman ast.

Muṣallá ba mábain i án shahr dán,
Baráí ṣalát i namáz ast án.

Darún i musallá-st, gul-dasta chár,
Zi sháhán i sábiq buwad yád-gár.

Digar, Mír Dáúd i 'álí tabár,
Ba farmán i Ḥaqq karda án já mazár.

Chi goyam zi khúbí i ḥammám i ú,
Ki dil me-shawad pák, az nám i ú.

Hawá-yash chunán i'tidál ast o narm,
Ki áb-ash buwad ṣáf, ham sard o garm.

Dar ḥammám i án shahr, bahr i ṣawáb,
Hamesha múbíyá-st, 'aṭr o guláb.

QANDAHÁR.

Zahe Qandahár! án ki nám-ash, chú qand,
Ḥaláwat-dih i kháṭir i arjmand!

Zi khák-ash chi shírín-zubánán i ḥúr,
Ki kardand dar shakl i insán ẓahúr!

Hawá-yash zi jannat khabar yáfta,
Zi 'aṭr i bahishtí aṣr yáfta.

Chi áb ast! áb-ash ki bas khurram ast,
'Azúbat-dih i chashma i zamzam ast.

Zi átish-rukhán i parí chihr i ú,
Chi goyam! ki dil me-barad mihr i ú.

Hawáe bahár-ash, ba har rágh o kisht,
Taráwat-dih i faṣl i Urdí-bihisht.

Tamúz-ash, 'arq-zeb i rúe-nigár,
Chú shabnam, ba gul, mausam i nau-bahár.

Khizán rá nisháne dar án bágh nest,
Ba juz lála o gul, dar án rágh nest.

Zi bas i'tidál-ash ba aiyám i dai,
Na kwáhad tamanná ba-juz jám i mai.

MELA-HÁ, WA MAZÁRÁT.

Azán mela-háí, ki dárad rawáj,
Dar án shahr i farkhunda i khush-mizáj.

Yake mela i Sháh i Mardán buwad,
Ki mulqab ba Sháh i Khurásán buwad.

Doyam mela i pák i Bábá Walí,
Siyúm Sháh-maqṣúd i Abdál 'Alí.

Chahár-um, ba Ḥaẓrat jí i nám-dár,
Ki dar sharq i shahr ast wai rá mazár.

Ba panjum, buwad sair i Koh i nigár,
Ki gulshan shawad, mausam i nau-bahár.

Shashum, mela i Panj-Wáhí, shumár,
Ki án mela báshad ba faṣl i anár.

Ba haftum, buwad mela i 'Íd-gáh,
Ki án mela wáqa' shawad gáh gáh,

Ba hashtum, buwad sair i Chil-dukhtarán,
Dar án já shitáband pír o jawán.

Nuhum, mela i Sháh Wais i qaran,
Ki dárand ikhláṣ i ú mard o zan.

Dahum mela, dar koh i Chil-zína ast,
Ki án mela, dar roz i adína ast.

Digar qabr i Aḥmad Sháh i nám-dár,
Ki Durráníyán rá buwad yád-gár.

Ba shahr andarún, qumbaze sákhta,
Ki súe falak sar bar-afrákhta.

Digar, Khirqa i ján i pák i rusúl,
Dar án shahr bakhshída faiẓ i qabúl.

GHAZNÍ.

Digar, waṣf i Ghazní numáyam bayán,
Diham az buzurgán o páḳán nishán.

Chi Ghazní, ki "Ghaznain" báshad ba-nám,
Buwad khúb o marghúb o nek o muqám.

Digar mauqa' rá, Rauẓa kardand nám,
Ki báshad tamásha-gáh i kháṣ o 'ámm.

Dar án já 'ajab gumbaze sákhta,
Zi har gúna, sang-ash bar-afrákhta.

Darún qabr i Sulṭán i Maḥmúd hast,
Ki raḥmat ba án khusraw i ḥaqq-parast!

Ḥakím i ṣanáe ki bihbúd búd,
Ḥakím i khud i Sháh i Maḥmúd búd.

Ba pahlúe shahr ast ú rá mazár,
Ki bádá ba ú luṯf i Parward i gár!

Digar, qabr i Bahlol i dáná buwad,
Ki dar dánish o fahm yaktá buwad.

Digar, sákhta, do minár i buland,
Ba ḥikmat nawishta, dar án wa'z o pand.

Chunán sákht mi'már i pákíza-kár,
Ki az shash kurohe, buwad ásh-kár.

Digar, chand kárez i kárí buwad,
Hamesha, dar án, áb járí buwad.

SHAHR I KÁBUL.

Digar, qiṣṣa i shahr i Kábul kunam,
Ki dámán i khwáninda pur-gul kunam.

Chi Kábul, chú nám-ash numáyam raqam,
Ḥaláwat chakad, az zubán i qalam!

Nasím i babár-ash, ba har rah-guzár,
Fishánad gul o 'aṯr o mushk i Tatár.

Chi Kábul, ki bas khurram o dil-kushá-st,
Baráe marízán chú dáru-l-shafá-st!

Hawáe, babár-ash chunán mu'tadil,
Ki juz gul na royad az án áb o gil.

Zi áb i rawán o darakhtán i ú,
Zi har gúna áwáz i murghán i ú.

Dil afsurdagán rá musarrat shawad,
Tan i dard-mandán salámat shawad.

Zi sháḍí o 'ishrat dar án bústán,
Hamesha, dil i pír gardad jawán.

Ba farsh i zamurrud, dar án sabza-zár,
'Ajab sáya gusturda bed o chanár.

Farogh i shigúfa, dar án shákh-sár,
Chú gauhar, bar-ámúda dar gosh-wár.

Agar báz furṣat dihad roz-gár,
Yaká-yak kunam, mewa-há-yash shumár.

MEWA-HÁ.

Shurú ' i bahárán baghair i talásh,
Hamí áyad, az koh i Paghmán rawásh.

Chi bi-nawísam az waṣf i har gúna tút,
Niham nám i ú tút, yá bih zi qút.

Digar qism i tút-ash, ki sháh-tút hast,
Ba nazdík sháhán, chú yáqút hast.

Pas az tút, gelás áyad padíd,
Ki makhlúq i Hind-ash shuníd o na díd.

Az án pas, digar zard-álú buwad,
Ki khush-rang o khush-ṭa'm o khush-bú buwad.

Wa zán ba'd-tar qaisí áyad padíd,
Chú rukhsár i Lailí-st surkh o supíd.

Chú án khatm gardad, rasad faṣl i seb,
Ki bínindagán rá buwad dil-fareb.

Wa zán ba'd paidá shawad faṣl i nák,
Musarrat-dih i ján o dil-hái pák.

Chu anjám i amrúd gírad qarár,
Anár áyad az har ṭaraf be-shumár.

Chú ín muntahí gardad, áyad bihí,
Dil i be-dilán rá shawad farbihí.

Azín ba'd, kharbúza áyad ba bár,
Waz-o qand i miṣrí shawad sharm-sár.

Digar, báz angúr áyad ba-bágh,
Ba roz áwurad gauhar i shab-chirágh.

Husainí-st angúr i doyam ba-nám,
Ki dil táza gardad chú uftad ba-kám.

Chú auṣáf i har mewa shud ikhtitám,
Mazárát i nekán, ba-goyam tamám.

MAZÁRÁT.

Dar awwul, qadam-gáh i Ḥaidar buwad,
Ba-zebáí, az khuld bihtar buwaḍ.

Wazán pas, qadam-gáh i 'Abbás i 'Alí-st,
Ki án sher farzand i kháṣ i 'Alí-st.

Digar, panja i Sháh i Mardán 'Alí-st,
Ki dast i Khudá, murshid i har Walí-st.

Digar, turbat i Jábar Anṣár hast,
Ki dar-mándagán rá madad-gár hast.

Doyam chashma i Khiẓr i nek o nihád,
Ki raḥmat bar án rah-bar i khalq bád.

Ba siyúm dar án qabr i Saiyid Walí-st,
Ki án shakhṣ az khándán i 'Alí-st.

Chahárum tamásháe Pír Ḥáẓir ast,
Kushúd i dil, o farḥat i kháṭir ast.

Ba panjum, dar án, qabr i Bábur Sháh ast,
Ki raushan chú rukhsár i mihr o mah ast.

Shashum mela i Saiyid i Mihdí ast,
Ki az bahr i gum-gashtagán hádí ast.

Ba haftum buwad sair i Khwája Ṣafá,
Ki dar koh i Kábul, girift ast já.

Buwad hashtumín, 'Ashiqán 'Árifán,
Az o faiẓ yáband pír o jawán.

Nahum, Mír Dáúd i 'álí janáb,
Ki khalqe az o me-shawad kám-yáb.

Dahum shud, " dah o chár ma'súm " i pák,
Ki khák-ash buwad gauhar i táb-nák.

Digar, mela i Shekh 'Ádil buwad,
Ki án Shekh dáná o fáẓil buwad.

Digar, qabr i Taimúr Sháh rá surágh,
Ba Kábul buwad, lek dar chár bágh.

Digar, qabr i Sháh i Shahídán dar án,
Ki mashhúr, Sháh i Shujá' ast án.

Digar, mela i Khwája Tawwáf hast,
Ki án mela az daur i asláf hast.

Ba Bálá Ḥiṣár, qabr, i Qanbar 'Alí-st,
Ki Qanbar 'Alí ham ghulám i 'Alí-st.

Digar, qabr i Sháh i Shahídán dar án,
Ki dar sharq i Bálá Ḥiṣár ast án.

ZÁMISTÁN I KÁBUL.

Biyá, bishnau az waṣf i armáe ú,
Zi aíyám i barf o tamásháe ú.

Ba Kábul chú dákhil shawad máh i dai,
Khunuk áyad az har ṭaraf pai ba pai.

Shab o roz áyad, chú barf az falak,
Darakhtán shagúfa kunad yak-ba-yak.

Hama koh o ṣaḥrá o khushkí o áb,
Ba poshad ba-rukh chádar i máh-táb.

Kunad raushní, dar hama koh o rágh,
Shah i tíra, az barf, gírad chirágh.

Ba daryá chunán yakh kunad áb-há,
Ki dar pusht i áína, símáb-há.

Zi sardí o ṣiḥat, dar án roz-gár,
Khur o nosh i mardum shawad khush-gawár.

Az án khalq i Kábul buwad tan-durust,
Diler o tawáná o chálák o chust.

Akhír i zamistán ki án yak mah ast,
Tamásháe darwáza i Jubba ast.

Ba har Juma' án já faráham shawand,
Ba 'aish o khushí shád o khurram shawand.

Chu aíyám i ín mela gardad tamám,
Shawad roz i nau-roz, far-khunda nám.

Az án pas chú khatm i zamistán shawad,
Ba Kábul shurú' i baháráṇ shawad.

QALA' I SHER-PÚR.

Yake Sher-púr qala' dar án buwad,
Ki bání i ú Sher 'Alí Khán buwad.

'Ajab "chauní" i khúb mustaḥkam ast,
Ki lashkar dar án khush-dil o be-ghum ast.

Buwad haft gaz 'arz i díwár i ú,
Ki raḥmat ba tajwíz i mi'már i ú.

Bulandí i díwár i ú hasht gaz.
Hama sang-khárá ba ṣad pukht o paz.

Niko-tar ki si simt i ú dar ḥiṣár,
Shamálí ṭaraf áb i dal be-shumár.

Miyán-ash yake koh ruba' i kuroh,
Murabba' ast yak míl bálác koh.

Musallas buwad qala'; darwáza chár,
Na khauf i mukhálif, na bím i fárár.

Gar iqbál i sháh dast-yárí kunad,
Base sál-há páya-dárí kunad.

WAṢF I JALÁLÁBÁD.

Digar, goyam auṣáf i Jallálábád,
Ki arwáḥ i bání i ú shád bád.

'Ajab mauqa' i khurram o dil-kushá-st,
Ki áb o hawá-yash base bá fiẓá-st.

Ba har faṣl sar-sabz o khandán buwad,
Sarúr i dil o ráhat i ján buwad.

Digar, andar án sákhta chár bágh,
Dihad chár bágh-ash zi jannat surágh.

Yake rá ba námand bágh i Wazír,
Doyum hast mulaqqab ba bágh i Amír.

Siyúm bágh, bágh i Ghulám Ḥaidar ast,
Ba faṣl i gul, az gulistán bihtar ast.

Chahárum ki az Sher 'Alí Khán buwad.
Ba har simt i bágh-ash gulistán buwad.

Dar án bágh, ḥammám-há sákhta,
Ba ṣad zeb o zínat ba par-dákhta.

Zi fawwára-há, o zi áb i rawán,
Zi mauj i gul, o nála i bul-bulán.

Zi har gúna khúbí chunánast án,
Tu goí ki bágh i jinán ast án.

'Imárát i 'álí, i kháṭir-nashín,
Ba har bágh chún qaṣr i khuld i barín.

Zi har bágh bágh i digar rá rah ast,
Darází ba taklíf i rah kota ast.

Gul i nargis án já ba ṭarz i nigáh,
Sitáda ba yak pá chú cháwúsh i Sháh.

Shagúfa ba barg i darakhán i sabz,
Chú Rúmí ki poshída khaftán i sabz.

Ba gul-bun 'urús i guláb i suped,
Ba rukh dar-kashída niqáb i suped.

Guláb i digar, án ki surkh ast o zard,
Rukh i gul-parastán i khud zard kard.

Digar, gul ki mashhúr "shabbú" buwad,
Khush-andám o khush-rang o khush-bú buwad.

Chahár ast qism-ash chú gardad padíd,
Banafsh ast o zard ast, o surkh o supíd.

Digar gúna gul án ki zambaq buwad,
Suped, ábí o zard i mutlaq buwad.

Digar gul ki mulaqqab ba Kashmírí ast,
Gul i dígar-ash ham gul i Khairí ast.

Darakhtán i sarw-ash qadd afrákhta,
Ba har sarw báshad base fákhta.

Digar gul ki 'abbásí-ash hast nám,
Ba har búta bisyár girad muqám.

Digar gul ki chambel, o rábel hast,
Azo tel i khush-bú biyáyad ba dast.

GANDUMAK.

Chi goyam zi nekoí i Gandumak?
Nawísam zi khúbí i ú yak-ba-yak.

Baháran hawá-yash chú Kábul buwad,
Hama dasht o koh-ash pur az gul buwad.

Buwad áb i ú sard o sáf o kabúd,
Ki az khurdan-ash táza gardad wajúd.

Ba sharq-ash, buwad koh i Shinwáríyán,
Ba gharb-ash buwad Jigdalik, Pezwán,

Janúbí i ú qaum i Khugyán buwad,
Shumálí i ú mulk i Laqmán buwad.

Tamám shud Chamanistán i Khurásán.

IKHWÁN-UṢ-ṢAFÁ.

Faṣl páṇchweṇ qáṣid ke bayán meṇ.

Páṇchweṇ qáṣid ne jisgharí daryáí jánwaroṇ ke Bádsháh ke rúbarú jákar munázare kí khabar paúṇchái, usne bhí apne tamám tawábi' wa lawáḥiq ko jama' kiyá, chunánchi Machhlí, Meṇḍak, Nihang, Dulfín, Kachhwá waghaira sab daryáí jánwar rang ba-rang kí shakloṇ aur ṣúratoṇ se ba-mujarrad ḥukm ke ḥáẓir húe. Bádsháh ne jo kuchh qáṣid kí zabání suná thá usne bayán kiyá, ba'd iske qáṣid se kahá agar insán apne taíṇ quwwat wa shujá'at meṇ ham se bihtar jánte hoṇ, maiṇ abhí jákar ek dam meṇ sab ko jalá phúṇkdúṇ aur dam ke zor se kheṇch kar nikaljáúṇ. Qáṣid ne kahá we inmeṇ se kisí chíz ká fakhr nahíṇ karte, magar apne taíṇ is bát meṇ ghálib jánte haiṇ ki ham 'aql wa dánáí ziyáda rakhte haiṇ, har ek 'ilm wa fann se wáqif aur bahut sí ṣan'ateṇ aur tadbíreṇ jánte haiṇ, 'aql wa tamíz hamárí sí kisí meṇ nahíṇ hai. Bádsháh ne kahá unke 'ilm aur ṣan'atoṇ ká aḥwál mufaṣṣal bayán kar ki ham bhí ma'lúm kareṇ. Qáṣid ne kahá Bádsháh ko ma'lúm nahíṇ? ki we apne 'ilm aur dánáí se daryá i Qulzum ke andar jákar uskí tah se jawáhir nikálte haiṇ, ḥíle aur makr se pahár par charhkar giddhoṇ aur 'uqáboṇ ko pakaṛ kar níche utár láte haiṇ; isíṭarah apne 'ilm aur dánáí se lakṛiyoṇ ká hal banákar bailoṇ ke kandhoṇ par rakhte aur bhárí asbáb inkí píṭh par ládkar mashriq se maghrib aur maghrib se mashriq tak lejáte haiṇ, tamám jangal aur bayábán ṭai karte haiṇ, fikr wa dánáí se kashtiyáṇ banákar asbáb charháte haiṇ aur daryá daryá líye phirte haiṇ, pahároṇ aur ṭíloṇ par jákar aqsám aqsám ke jawáhir aur soná, cháṇdí, lohá, táṇbá aur bahut sí chízoṇ zamín se khodkar nikálte haiṇ; agar ek ádmí kisí nahr yá daryá yá wádí ke kináre par jákar ek ṭilism 'ilm ke zor se banádewe, phir hazár nihang aur azdahe ákar us jagah jáweṇ maqdúr nahíṇ ke wahán guzar kar sakeṇ magar jinnoṇ ke Bádsháh ke rúbarú 'adl wa

inṣáf wa ḥujjat wa daʻíl ká charchá hai, quwwat wa zor ḥíla wa makr ká kuchh maẓkúr nahíṉ.

Bádsháh ne jiswaqt qáṣid kí zubání yih sab suná, jitne uske gird wa pesh baiṭhe the sab kí ṭaraf mutawajjih hokar kahá ki ab tumháre nazdík kyá tadbír hai? kaun shakhṣ wahán jákar insánoṉ se munáẓara karegá? kisí ne kuchh jawáb nahíṉ diyá, magar Dulfín ki daryá i shor meṉ rahtá hai aur ádmiyoṉ ke sáth niháyat ulfat rakhtá hai, jo shakhṣ ḍúbtá hai usko pání se nikálkar kináre par ḍál detá hai, usne 'arẓ kí ki daryáí jánwaroṉ meṉ se is kám ke wáṣṭe machhlí munásib hai iswáṣṭe ki wuh jism meṉ barí, ṣúrat meṉ achchhí múṉh pákíza, rang sufaid, badan durust, ḥarakat meṉ jald, pairne meṉ ḥadd se báhar, shumár meṉ sab daryáí jánwaroṉ se ziyáda, aulád kí yih kaṣrat ki tamám nadí, nále, daryá, táláb bhar játe haiṉ, ádmiyoṉ ke nazdík uská martaba bhí bará hai, iswáṣṭe ki usne ek bár unke Nabí ko apne peṭ meṉ panáh dí hai aur phir baḥifáẓat unko makán par pahúṉchá diyá, sab ádmiyoṉ ko i'tiqád hai ki tamám zamín uskí píṭh par qáim hai. Bádsháh ne Machhlí se púchhá tú ismeṉ kyá kahtí hai? usne kahá maiṉ wahán kisíṭaraḥ nahíṉ já saktí húṉ aur insánoṉ se munáẓara bhí nahíṉ kar saktí, iswáṣṭe ki mere páoṉ nahíṉ haiṉ ki wahán tak pahúṉchúṉ aur na mere zubán hai ki unse hamkalám húṉ, piyás kí mujhko táb nahíṉ, pání se agar ek dam juda rahúṉ ḥálat tabáh hojáwe; mere nazdík is kám ke liye Kachhwá bihtar hai, kyúṉki wuh pání se judá hokar khushkí meṉ bhí rahtá hai, uske nazdík daryá aur khushkí ká rahná barábar hai, iske siwá badan bhí uská maẓbúṭ aur píṭh sakht hai, niháyat burdbár, aẓíyat wa ranj ká mutaḥammil hotá hai. Bádsháh ne Kachhwe se púchhá ki tere nazdík kyá ṣaláḥ hai? usne kahá yih kám mujhse bhí nahíṉ hosakegá, chalne ke waqt mere páoṉ bhárí hojáte haiṉ aur rasta dúr hai maiṉ kamgo bhí húṉ ki ziyáda kalám mujhse nahíṉ

ho saktá iske wáste Dulfín bihtar hai ; kyúnki wuh chalne men niháyat qawí goyáí kí qudrat ziyáda rakhtá hai. Bádsháh ne phir Dulfín se púchhá ki tere nazdík kyá saláh hai ? usne kahá is amr ke liye Kenkrá munásib hai, iswáste ki páon uske bahut se hain, chalne aur daurne men jald, chungal tez, nákhún sakht, píth mazbút goyá zira-posh hai. Bádsháh ne Kenkre se kahá; usne jawáb diyá ki main wahán kyúnkar jáún, díl daul merá bhadeslá, píth kubrí, súrat nipat zabún, aisá na ho ki wahán merí hansí ho. Bádsháh ne kahá ki terí hansí kyún hogí tere men 'aib kyá hai? Kenkre ne kahá ki we sab mujhe dekhkar kahenge ki yih haiwán be-sir ká hai, ánkhen gardan par, múnh síne men, kalle donon taraf se phate húe, páon áth we bhí terhe, múnh ke bal chaltá goyá surb ká baná hai; sab dekhkar mujhe maskhara banáwenge. Bádsháh ne kahá ki phir wahán jáne ke liye kaun bihtar hai? Kenkre ne kahá mere nazdík Nihang is kám ke wáste bahut munásib hai, kyúnki páon uske mazbút aur chaltá bahut hai, daur men jald, múnh bará zubán lanbí, dánt bahut se, badan sakht, niháyat burdbár, matlab ke wáste intizár bahut kartá hai, kisí chíz men jaldí nahín kartá. Bádsháh ne Magar se púchhá ; usne kahá main is kám ke wáste hargiz munásib nahín hún, iswáste ki mujh men ghussa bahut hai, kúdná, phándná, jis chíz ko páná le bhágná ye sab 'aib hain, gharaz ki sarásar ghaddár wa makkár hún. Qásid ne yih sunkar kahá wahán jáne ke wáste kuchh zor wa quwwat wa makr ká kám na cháhíye, balki 'aql wa wiqár, 'adl wa insáf, fasáhat wa balághat, ye sab chízen cháhíyen. Magar ne kahá mujh men yih koí khaslat aur wasf nahín hai, magar mere nazdík is kám ke wáste Mendak bihtar hai, iswáste ki wuh hakím aur sábir wa záhid hai, rát din Khudá kí yád men tasbíh parhtá aur subh wa shám namáz wa roze men mashghúl rahtá hai ádmiyon

ke gharoṇ meṇ bhí játá hai. Baní Isrá-íl ko nazdík uskí qadar wa manzalat ziyáda hai iswáste ki ek bár usne unke sáth yih sulúk kiyá ki jiswaqt Namrúd ne Ibráhím Khalíl-ulláh ko ág meṇ ḍálá yih apne múṇh meṇ pání lekar ág par chhiṛaktá thá ki ág bujh jáwe aur unke badan meṇ asar na kare ; aur dúsrí bár jabki Músà aur Fir'aun se laṛáí húí usne Músà kí madad kí, aur yih faṣíḥ bhí hai, báteṇ bahut kartá hai hamesha tasbíḥ wa takbír wa tahlíl meṇ mashghúl rahtá hai khushkí wa tarí donoṇ meṇ phirtá hai, zamín par chalná, daryá meṇ pairná yih sab jántá hai, á'ẓá bhí sab munásib haiṇ, sir gol, múṇh achchhá áṇkheṇ raushan, háth páoṇ bare, chalne meṇ jald, ádmiyoṇ ke gharoṇ meṇ játá aur khauf kartá hai. Bádsháh ne Meṇḍak se púchhá tere nazdík kyá ṣaláḥ hai ? usne kahá maiṇ ba sar wa chashm ḥáẓir húṇ aur Bádsháh ká tábi', jo ḥukm kare mujhko qubúl hai, agar waháṇ, jáne ke wáste tajwíz kiyá hai mujhko qubúl hai maiṇ waháṇ apne abná i jins kí ṭaraf hokar insánoṇ se munáẓara karúṇgá, lekin ummedwár húṇ ki Bádsháh merí madad aur i'ánat ke wáste Khudá se du'á mánge iswáste ki Bádsháh kí du'á ra'íyat ke ḥaqq meṇ qubúl hotí hai ; ba-mújib uske kahne ke Bádsháh ne Khudá se du'á máṇgí aur sab jamá'at ne *ámiṇ* kahí ; phir Meṇḍak Bádsháh se rukhṣat húá aur yaháṇ se jákar jinnoṇ ke Bádsháh ke sámne ḥáẓir húá.

Yih faṣl chhaṭe qáṣid ke bayán meṇ.

Chhaṭá páṣid jisgharí hawám ke bádsháh ya'ní kíṛe makauṛoṇ ke sardár Su'bán ke pás gayá aur tamám aḥwál haiwánoṇ ká bayán kíyá usne sunte hí ḥukm kíyá ki sab kíṛe ákar ḥáẓir hoṇ wuhíṇ tamám Sáṇp, Bichchhú, Girgaṭ, Chhipkalí, Súsmár, Makṛí, Júṇ, Chiṇwṭí, Keṇchwe, gharaẓ jitne kíṛe ki najásat meṇ paidá hote aur darakht ke pattoṇ par chalte haiṇ sab ákar Bádsháh ke rúbarú ḥáẓir húe, is kasrat se inká

mujmi' húí ki siwá Khudá ke kisí ká maqdúr nahín ki shumár kar sake. Bádsháh ne jo unkí súraten shaklen 'ajíb wa gharíb dekhín mutá'ajjib hokar ek sá'at chupká ho rahá, phir unkí taraf ta-ammul karke jo dekhá to bahut se haiwán hain, jism chhotá aur za'íf, hawás wa shu'úr bhí kam, niháyat mutafakkir húí ki inse kyá hosakegá; Af'aí wazír se púchhá ki tere nazdík inmen koí is qábil hai, ki munázare ke wáste ham wahán bhejen? ki insánon se muqábala kare, iswáste ki ye haiwánát aksar gúnge, bahre, andhe hain, háth páon kuchh bhí nahín, badan par bál wa par nazar nahín áte, minqár wa changul bhí nahín aur beshtar za'íf wa kamzor hain.

Gharaz Bádsháh ko inke hál par niháyat qalaq wa ghamm húí, be-ikhtiyár dil mein afsos karke ghamm se rone lagá aur ásmán kí taraf dekh kar Khudá se yih du'á mángí, ki ai Khúliq wa Ráziq, tú hí za'ifon ke hál par rahm kartá hai, apne fazl wa ihsán se unke hál par nazar kar, ki tú *arham-ul-ráhimín* hai. Gharaz Bádsháh kí du'á se jitne haiwán ki wahán jama' the niháyat fasáhat wa balághat se báten karne lage.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b	س		s
پ	p	ش		sh
ت	t	ص		ṣ
ٹ	ṭ	ض		ẓ
ث	s̲	ط		ṭ
ج	j	ظ		ẓ
چ	ch	ع		ʻ
ح	ḥ	غ		gh̲
خ	kh̲	ف		f
د	d	ق		q
ڈ	ḍ	ک		k
ذ	ẕ	گ		g
ر	r	ل		l
ڑ	ṛ	م		m
ز	z	ن		n
ژ	zh	ں	ghuna	n̲
		و		w or v
		ہ		h
		ی		y

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zĕr or kasra)	i
اُ	(zamma or pesh)	u
آ		á
ای		á
ای	(Majhúl)	e
ای	(ma'rúf)	í
ای	(diphthong)	ai
او	(majhúl)	o
او	(ma'rúf)	ú
او	(diphthong)	au

In rapid writing—not intended for the press—the postrophe for ع may also be omitted.

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules, Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ẓ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as ẓila' dafa'

Words having the form جمعه or دفعه are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions, passed at the Meeting on the 25th May 1878; and invite donations to the "Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE "C. & M. GAZETTE" PRESS.

THE

ROMAN-URDÚ JOURNAL.

To advocate the use of the Roman Alphabet in Oriental Languages.

PUBLISHED MONTHLY.

Lahore:

PRINTED AND PUPLISHED FOR THE PROPRIETORS AND PROMOTERS AT THE "CIVIL AND MILITARY GAZETTE" PRESS.

1880.

ROMAN-URDÚ JOURNAL.

Vol. III. DECEMBER 1880. No. 31.

NOTICE.

The scope of the Roman Urdú Journal has of late so much expanded that the cost of issue has invariably far exceeded the amount of subscription. The promoters of the Journal have therefore determined to raise the amount of subscription to Rs. 6 per annum, commencing from January 1881. It is hoped that our readers will cheerfully acquiesce in this arrangement and continue to support and encourage us as in the past.

THE ROMAN CHARACTER IN BENGAL.

We reprint in this number of our Journal, extracts from Calcutta contemporaries which encourage us to hope for support from the Lower Provinces of Bengal. One of the extracts, it is true, is an article *condemning* our proposal, but our cause is as much aided by an opponent writing against us as by a friend writing on our behalf. In any case we are indebted to the "Sunday Mirror" for the information that our movement "has been taken up by persons well known in society" in Calcutta.

We commend the letter of Pandit Mahesa Chandra Nyayaratna to the attention of all our readers. It is an independent and scholarly plea for our cause, and needs no supplementary remarks from ourselves.

It is otherwise with the article in the "Sunday Mirror." We cannot allow this to appear without an exposure of some of its fallacies.

The writer begins by assuring us that we have his *entire sympathy*, so far as the *abstract side* of the question is concerned. We confess that we do not appreciate such sympathy. Ours is a practical proposal. We ask the Government of India to teach the Roman character in our vernacular schools side by side with the characters already in use, and to publish a reasonable number of transliterated books in order that the natives of India may judge for themselves as to the advantages and defects of our alphabetical system. We ask for a fair trial of an important educational experiment. If we secure that fair trial we can dispense with "abstract sympathy." If the fair trial be denied us no amount of "abstract sympathy" will console us for our loss. The "Sunday Mirror" proceeds to tell us that our "plan is not a new one; it has often been started, and as often found impracticable." No one asserts that our plan is a new one, but there are no grounds for saying that it has been found impracticable. It has been often "started," if by "started" the "Sunday Mirror" means "suggested;" but it has never been fairly tried.

How can it be expected that individual reformers will effect a rapid revolution in a matter of this kind when they have against them the whole influence of Government as well as the dead-weight of oriental conservatism? If the "Sunday Mirror" will study the history of our movement carefully, he will see that it has been characterized by constant though slow and unobtrusive progress. Each successive advocate of the Roman Alphabet has given the movement a perceptible increase of impetus. Each book, newspaper

and tract that appears in the Roman character does something to secure its gradual extension and eventual supremacy.

Leaving this point in the discussion, we must record our protest against the dogmatic and misleading assertions in which the writer *assumes* the superiority of the Indian to the Roman alphabet. In the first place it is most unfair to speak of *the* Indian alphabet, when the writer is well aware that there are scores, nay hundreds, of characters in different parts of India, the great majority of which are as illegible to him as they are to us. Even if we restrict our remarks to the Nágarí and Bengálí—the two characters with which our opponent may be presumed to be familiar—it is still unfair to speak of *the* Indian alphabet. The difference between Bengálí and Nágarí is far greater than that between German and Roman. It is as marked as that between Roman and Russian. Whatever may be our difficulties in introducing the Roman character throughout India we have the satisfaction of knowing that the Hindús of the Upper Provinces will accept Roman more readily than Bengálí, and that the people of Bengal itself are not more obstinate in refusing our own proposal than they are in rejecting the classical form of Sanskrit. Let this pass. We assume that the "Sunday Mirror" intends its laudatory remarks for Nágarí and Bengálí alike. What is the value of its praise? It says—"The Indian alphabet contains representatives of almost all the sounds that are used to form words. It has some fifty-four letters, including vowels and consonants, and besides these combinations of letters in every possible form. The arrangement is as logical and scientific as the letters themselves are a perfect embodiment of human sound." If the writer had described the Nágarí and Bengálí alphabets as "elaborate and systematic"

he would have been more exact and intelligible than he is in using the words "logical and scientific" As to their being "a perfect embodiment of human sound" the statement is utterly at variance with fact. The unmarked Nágari is less fitted than the unmarked Roman to act the rôle of an universal character. As to vowel sounds it represents those of Indian languages and of Indian languages only. To content ourselves with one instance of this—The French language has three distinct varieties of the vowel "e" and two of the vowel "o." How would the "Sunday Mirror" mark the distinction between é and ê and that between o and ô in the Sanskrit alphabet? As to consonants, the defects of the Sanskrit alphabet are notorious. It contains no representative of "z:" one of the most common of articulate sounds. It lacks the letter "f." It has no equivalent for the "th" of English, for the "j" (Zh), of French for the "'ain," "ghain," "ḥe," "khe" or "qáf" of Arabic and Persain. We are not Bengálí scholars, but we believe we are right in saying that the Bengálí "v" and "w" have the same form as the Bengálí "b" while the letter "r" differs from the other three by a dot only. Similarly, the cerebral "ṛ" is only distinguished from the cerebral "ḍ" by a dot; and "y" is frequently identical in form with "j."

Apart from their system of classification, we find only one indisputable element of superiority in Nágrí and Bengálí as compared with Roman. The distinction between dental and cerebral sounds is clearly marked in all alphabets of Sanskrit origin, whereas it is wholly ignored in the unmarked Roman. This much being admitted, we see nothing else to admire. The invention of a distinct letter to denote each aspirated consonant is a waste of typographical power, and the use of compound letters is, from the

same (typographical) point of view, a vexatious and objectless complication.

Thus far we have protested against the exaggerated pretensions of the Sanskrit and Bengálí characters. It remains to note some of the elements of distinct superiority in Roman. We cannot devote page after page of our Journal to the lengthy repetition of old-standing arguments; we must ask the "Sunday Mirror" be content with a bare enumeration of some of the points on which we lay stress: (1) the fact that, in Roman, the vowels are printed or written in the body of the word without any complication as to initial and medial forms, and without need of a "viráma," (2) the use of capitals and italics, (3) the invariable separation of words by adequate spaces, (4) the flexibility of the Roman as a *written* character. Nágrí and Bengálí letters may be corrupted into script forms of some rapidity, but such corrupt writing is always local and special, and is only legible to experts. There is no generally accepted system of Sanskrit or Bengálí penmanship, capable of uniting the advantages of speed with those of legibility as *good* Roman script does.

As we are going to the press, a report reaches us of the preliminary meeting of the Roman "Akshara Sabhá" in Calcutta.

ROMAN FOR BENGALI.

From the "Sunday Mirror."

We observe that an attempt is being made to establish in Calcutta a branch of the Lahore Roman-Urdu Society, the object of which, as the name implies, will be to encourage by all possible means the substitution of the Roman for the

Bengálí character in future Bengálí publications. The movement, we are informed, has commanded the sympathy of many persons, and has, moreover, been taken up by persons well known in society. From an abstract point of view, the project will strike every impartial observer as interesting. To those that work for human society and strive to bring about the establishment of human fraternity upon the broadest possible basis, the movement may excite the liveliest feelings of hope and sympathy. If all men had one language, and if all men had one alphabet—that would be a grand conception, and we would give everything to attain the realisation of that ideal. We say a common language, with a common alphabet, is worth struggling for by all means. The projectors have, therefore, our entire sympathy so far as the abstract side of the question is concerned. But there is another side to be considered, and it is upon this that we shall particularly dwell in this issue. The substitution of Roman characters for the Bengálí will certainly be convenient to European scholars; but the question is, will the gain be proportionately large? We are compelled to say that in the shape in which it has been presented to us, the proposal strikes us as eminently illogical and unscientific. In the first place, the plan is not a new one; it has often been started, and as often found impracticable. Dr. Gilchrist attempted it before, and upon this subject Horace Hayman Wilson said "Mr. Siddons sent me the brilliant project of substituting the Roman letters for Devanagari—an inferior for a superior body of representative sounds, and an alphabet inconsistent with the genius of the Indian languages. The great comfort in all these absurdities is their impracticability. It is loss of time to object to what will never be—the notion has not even the merit of originality. Look at Gilchrist's Sakoontola Polyglot Fables, &c. Who ever does look at them?" We think every pro-

found thinker and scholar will pass the same verdict. To speak nothing of the genius of the two languages, there is one important fact to be borne in mind, namely, that the Indian alphabet is immensely superior to the Roman, and any attempt made to express Bengálí in the latter, would be to destroy the perfection which characterises our own alphabet. The Indian alphabet contains representatives of almost all the sounds that are used to form words. It has some fifty-four letters, including vowels and consonants, and besides these combinations of letters in every possible form. The arrangement is as logical and scientific as the letters themselves are a perfect embodiment of human sound. What has the Roman to give us in place of this admirable system of sound representation? It would be absurd to think that it could adequately express, by means of its twenty-four letters, all those words which take fifty-four to help their utterance. But, it may be said, the plan has succeeded so far as Urdu is concerned. Granted. Is not the Urdu alphabet, however, as poor as, if not poorer than, the English? It is notorious that many well-known Sanskrit names have been disfigured because of the insufficiency of Arabic symbols to represent them correctly. Those combinations of letters which give to Sanskrit its melodiousness and beauty are unknown in Urdu. Hence it is quite practicable to represent Hindustani in Roman characters. Not so with our Bengálí. It is true that our language has lost many of the original sounds of Sanskrit. Still what remains is enough for us, and we find it a hopeless attempt to represent it in foreign characters. It may be said again that later attempts at Romanising Sanskrit works have been more successful than those which Wilson caricatured. Look to Dr. Muir's Sanskrit Texts, where entire Sanskrit passages are reproduced in the Roman character. The reply to this is obvious. Dr. Muir has not confined himself to the twenty-

four letters of the English alphabet, but has been compelled, like many others, to invent new symbols to make up for the deficiency of the Roman characters. Referring to Mathura Prasad Misr's Trilingual Dictionary we observe that he has brought up the twenty-four Roman letters to fifty-four, embodying almost all the Sanskrit sounds, and three or four which are peculiar to Urdu or Arabic. The question, therefore, comes to the point from which we started. It is certain that if we wish to romanise Bengálí characters, we should add to or invent another than the existing Roman alphabet, the present being wholly insufficient for the purpose in view. The projectors of the Roman Society have published a transliterated list of selected Bengálí words. We observe that in the proposed scheme the difference between the short and long vowels is entirely ignored. *Ishwár* and *ishta* are both spelt with the same *i*. Then again *t* and the dental *t* are beautifully confounded. *Tumi* (you) and *táká* (rupee) are both expressed in a simple *t*. *Das* (servant) and *dak* both begin with a *d*. *Dhaka* and *Dharma* are both in *dh*. The word for *large* is said to be *bara*. We may multiply examples, all which tend to show that the proposed scheme may be convenient to those who have to master the intricacies of our alphabet, but that this supposed convenience will be obtained at the cost of preciseness and scholarship.

ROMANISING THE INDIAN DIALECTS.

From the "Hindu Patriot."

TO THE EDITOR OF THE HINDOO PATRIOT.

Dear Sir,—As agreed I send you herewith for publication a letter addressed to me by the Principal of the Sanskrit College, Pandit Mahesha Chandra Nyayaratna, from which

it will appear that he advocates the use of the Roman character throughout India.

As you are personally aware I am now with the assistance of a few friends doing my best to start in Calcutta a society for the gradual adoption of the Roman Alphabet by the natives of this country. The task which we have set before us is of course of an extremely arduous and uphill character. Under such circumstances the fact that the Principal of the Sanskrit College has openly expressed his concurrence in our views has naturally been to us a subject of earnest congratulation, and we have been very desirous to make known to the native community at large the favorable opinion entertained by so distinguished a scholar and fellow-citizen. I must, therefore, again thank you for granting me so much space in your widely circulating paper. I need hardly state that Pandit Mahesa Chandra Nyayaratna has granted me full permission to make such use of his letter as I may deem advisable in the interests of a cause to which I have been long devoted.

Yours sincerely,

J. F. BROWNE.

55 *Park street, Calcutta.*

SANSKRIT COLLEGE.

Calcutta, 2nd October 1880.

To

J. F. BROWNE, ESQ.,

Judge, Twenty-four-Pargannahs.

Sir,—You were pleased to ask me to express my opinion on the desirability of an attempt to introduce the Roman character in place of the Bengálí, Nágrí, and other characters of India.

To express my opinion on the question and the grounds on which it is formed it will be convenient to consider, *first,* whether it is desirable or not to have one and the same character in use in all the countries of the world or at least over as large an area as possible; *secondly*, if it is desirable to have only one universal character which of all the existing characters has the claim to preference of adoption:

Few, I believe, will be inclined to answer in the negative the first question, *viz.* whether it is desirable to have one and the same character all over the world. The advantages of having only one character in the world are, indeed, almost too obvious to need specification. The questions that are now agitating Behar—whether the Nágrí character ought to supersede the Persian, and, if the Nágrí character ought to supersede it what form of that character, the *Kayathi,* the *Mahajani* or the *Book Nágrí* should be adopted—would be all satisfactorily settled if only one character were adopted in the whole of the civilised world. A Sanskrit scholar is obliged to learn various different characters to arrive at a correct text of a Sanskrit work. On this point I can speak from personal experience. In preparing my edition of the Taittirya Samhita I have had to learn many different characters in which some of the manuscripts are written. Difficulties like these could not exist if only one character had been in use.

One of the greatest advantages that may be expected from the use of one character in all parts of a country like India where there are several languages derived from one parent stock, is that it would tend to make the different languages themselves approach each other more closely when all the Indian languages derived from the Sanskrit, come to be written in one and the same character; it will at once be seen that the difference between them is not so great as

people now suppose. A Bengálí, for instance, who in consequence of his ignorance of the *Nágrí* and *Uriya* characters cannot make out anything even of a short simple letter in Hindi or Uriya will surely be able to understand a good deal of it if it is written in a character which he knows. This will certainly facilitate the acquisition by a native of one province of India of the languages of other provinces, and thus it will be a powerful help to merge (in the distant future, of course) in one great national speech the different provincial languages of India.

It will be as well to point out here a most unaccountable misconception which I have found to exist in the mind of some (and they are men of education and liberal views), that the adoption of a character different from the one that may at present be in use in any country would have the effect of interfering with the language and literature of that country. Characters are only arbitrary signs to represent certain sounds. Any sound can be represented by any conventional mark, and if, therefore, all the sounds of a language are properly represented by the new character adopted, there is no fear whatever that the language or the literature of the country would be injuriously affected by the adoption.

If this misconception is removed the repugnance that is felt to have an old character replaced by a new one is likely to be considerably lessened. And when we calmly consider the advantages that would accrue in the future by the employment of one and the same character by all the different nations of the world—the facility in the acquisition of foreign languages that it would bring about,—the closer union in which it would join peoples of different countries by a readier interchange of their thoughts—and lastly the unity of language that it would help to produce where, as in India, the different languages are closely connected with each other—

we cannot but think that they outweigh the small temporary disadvantages that a change of character must be attended with. Certainly it is not difficult to convince ourselves that national feeling has nothing to do with the question of the introduction of new symbols for the sound of a language. Just as in any art or science we may without compromising our nationality adopt any foreign improvement so may we adopt new symbols of letters if we have reasons to think that the adoption is likely to be of the greatest benefit to us.

I now come to the second question, which of the different existing characters has the best claims to be adopted as the universal character. On this question there is likely to be greater diversity of opinion. I am for the Roman character and my reasons are briefly these. The Roman character is already in use in the most civilised and powerful portion of the world. It is vain to hope that any other, as for instance an Indian character, will ever succeed in replacing the Roman character in Europe and America. Besides the accidental advantage of being a character employed by the most advanced portion of the human race, the Roman character has also some intrinsic advantages. In the ease and rapidity with which it can be written, and in the absence of compound letters it is, I believe, superior to all other characters of the world. The simple fact that it has been found possible to print several Sanskrit works as the *Rik and Yajur Vedas* and *Hindustani* works as the *Bágh-o-Bahár* wholly in the Roman character proves that with the help of certain conventional diacritical marks it is fully equal to do duty for any Indian character whatever. There are scholars in this country who by reading Sanskrit works printed in the Roman character are able to read Sanskrit with as much facility when printed in that character as when printed in the Bengálí or Deva Nágrí character. I

may name Babu Syama Charan Mukkurji, Head Pandit of the Hindu School, who by reading only one Sanskrit work, the *Katha Sarit Sagar* printed in the Roman character, is now able to read Sanskrit printed in that character with the greatest facility. It may also be remarked that so far as India is concerned the fact of her being under English rule necessitates the acquisition of the English language and consequently of the Roman character by a good part of the more intelligent and influential portion of the people of all parts of the country. It is perhaps not too much to say that a knowledge of the Roman character has become almost a necessity if only to read the sign boards of streets and even of native shops in considerable towns. The adoption of the Roman character, therefore, would not occasion so much inconvenience as would be caused by the adoption of any other character, even if that character were an Indian one, as the Bengálí for instance, for people of all parts of India learn the English, but no provincial language is learnt beyond the limits of the province in which it is spoken. There is, moreover, a very strong objection against the adoption of an Indian character, as it would have the appearance of favouring a particular section of the people of India to the detriment of other sections. The introduction of the character in use among the masters of India is obviously free from this objection.

But though the claims of the Roman character were made out never so clearly, the adoption of an alien in place of native characters is sure to evoke a strong opposition. I quite understand and sympathise with the feeling that would prompt this opposition. But we should remember that even patriotic feeling should be under the control of reason so that it does not degenerate into mere sentimentalism, and that true patriotism demands we should be able to do things

that however distasteful at present, are calculated to promote the good of our country in the long run. Besides, nations (as already remarked) often adopt foreign improvements in arts and sciences and even in manners and customs and do not thereby compromise their nationality. I therefore do not see how our nationality would be injuriously affected by the adoption of the Roman character. We should also remember that the loss by such an adoption, if any, would be only provincial and not national (speaking, as we ought to speak, of the people of the *whole* of India as forming *one* nation), but the gain would most emphatically be a national one.

I have thus endeavoured to show that the Roman character possesses certain intrinsic advantages not possessed by any other character in the world, and that under the peculiar circumstances of India it is much better fitted than any Indian character to be the universal character of India.

Before leaving this part of the subject, however, it will be well to advert for a moment to an objection based on the supposed inadequacy of the Roman character to represent all the sounds of the Indian languages. It is said that as the Roman character has not signs for many Indian sounds we shall never succeed in writing an Indian language in that character. This objection rests on the supposition that the Roman character is to be adopted exactly with the powers that it has in English. But it is certainly not to be so. I have already mentioned that oriental scholars of Europe have succeeded in writing Sanskrit as well as Hindustani in the Roman character, and there is nothing to prevent the conventions already introduced by them (or indeed any better convention if such could be devised), to be made use of in writing the Indian languages in the Roman character. It is indeed the opinion of some advocates of the adop-

tion of the Roman character in this country that in transliteration all the phonetic diacritical marks need not always be used, as, on what is called the leading string principal no difficulty will, as a general rule, be found by one acquainted with an Indian language in reading correctly a passage in that language written in the Roman character even without these marks. This question of detail I shall deal with in the sequel, remarking in the meantime that no valid objection can be raised to the adoption of the Roman character on the ground of its inadequacy since that inadequacy can be fully remedied by the introduction of suitable phonetic diacritical marks.

Having attempted to show that the Roman character is best fitted to be the character in universal use in India I shall offer a few remarks on the steps that should be taken to bring about the adoption of that character in this country. It is not my intention to enter fully into the whole question, as it is one of detail and can best be dealt with by a society organised for considering and adopting the best means of introducing the Roman character in the Indian languages. I shall here confine myself to a few points that I consider to be of the most vital importance.

In the first place I must state most distinctly and emphatically that no attempt should be made to make the adpotion of the Roman character compulsory on the people of the country. The attempt to force on an unwilling people an improvement however beneficial to them cannot be either just or politic. Such an attempt would intensify the opposition that an innovation like this is sure to excite (and as a matter of fact I know that the people of the country dislike the innovation very strongly indeed), and thus it would have the sure effect of defeating its object. The change, if ever it should come to take place, must come to

take place very gradually indeed. The promoters of the scheme should for the present only try to persuade the natives of this country that the change would be to them a beneficial one. Students of colleges and the higher classes of English schools should be encouraged by prizes to learn to write with facility their own language in the Roman character. Editions of the most popular works in the several native languages printed in the Roman character might be published and distributed gratis, or sold for very moderate prices, underselling the present cheap editions in the native character. By such means the inconvenience that must attend the adoption of a new character to the men of the present generation should be minimised. I hope that if these steps were taken the hostile feeling with which an innovation is regarded would gradually disappear, and in half a century from this time the Roman character will have quietly supplanted the various characters of the different parts of India.

In the second place I must point out the necessity of commencing operations simultaneously in all the provinces of India. Instead of being an advantage it would be a great misfortune if the Roman character were adopted in one province and rejected in others.

In the third place I must observe that we must confine our efforts to the adoption of the Roman character with the addition of the necessary phonetic marks to enable it to represent all the sounds of the Indian languages without at all interfering with the languages themselves. For instance it is not our business to inquire how a word should be spelt, whether there should be the three different s's palatal, cerebral and dental and the two n's dental and cerebral, the two j's and the like. Our endeavour should be to represent the written language of the people in the Roman character.

When in such an advanced country as England, it has not yet been found practicable or advisable (for there are some very serious objections to the giving up of the historical method for the phonetic method of spelling) to introduce the phonetic system of orthography—and the fact cannot be too strongly stated that the anomalies of the spelling of the Indian languages sink into insignificance when compared with those of the English language—it would be quite a needless multiplying of difficulties to attempt anything in that direction which is sure to be violently resented by the people, and that on some very good grounds. To take the case of the three s's. In Bengáli these letters are pronounced alike. But the different letters should, it may reasonably be thought, be maintained, not only that the etymology of words may not be obscured by the retention of only one of them, but that actual confusion of meaning may not arise in cases where the difference of meaning is at once known by the difference of spelling.

Again, it should be remembered that the Roman character if it should replace all the different characters of India, should have symbols for all the sounds not only of one provincial language but of all the languages of India. This consideration naturally leads us to the question of the diacritical marks. It will be evident from what has been said above that diacritical marks would be necessary to distinguish the letters like the cerebral and dental "n" and the palatal, cerebral and dental "s." With regard to the marks on the vowels to denote that they are long I am fully persuaded that they cannot be done away with. The doing away of them especially in the case of "a" would only throw our orthography into something like the chaos of the English system. It will at once be admitted that these marks cannot be dispensed with in the case of learners, and that even

after one has become proficient in the languages there will always be cases of doubt and difficulty especially when there is a new word, or a word with which one is not familiar. In proper names the absence of marks will cause a confusion that it is difficult to conceive. To give an example. Two villages that adjoin each other, in the Ampta thannah, Howrah District, called Nárít and Narít, can in the Roman character be distinguished only by the diacritical mark on the vowel a; and it may be mentioned that last year when allotments of different sums of money were made to the two villages for village roads by the Road Cess Branch Committee of Howrah it became a matter of difficulty afterwards to ascertain, owing to the omission of the diacritical mark, which sum was meant for which village or whether both the sums were meant for one of the villages only. Practically it will always be difficult to decide when the mark is to be given and when it may safely be omitted. On such a matter different people will always have different opinions. The Ramáyana and the Mahábhárat in the vernacular languages are generally intellible to even boys of seven or eight years old and even ignorant shopkeepers can read them well enough for their own entertainment though of course they do not understand them thoroughly. Now, if these children and shopkeepers had as much knowledge of the Roman character as they now have of their own native character, these popular works would be to them sealed books if they were printed without the diacritical marks. As it is they grope their way into the meaning, but then it would be impossible for them to grope even, they would stumble on every vowel and give up the attempt of reading as hopeless. As however it would not always be easy to decide beforehand for what class of readers a book is intended and to give or omit accordingly the diacritical marks, the rule in printing should be absolute, that the marks on the vowels should

always be given. The same remarks have to be made with regard to the other diacritical marks. The fundamental principle of orthography requires that distinct sounds ought to have distinct symbols and it can by no means be safe to violate this principle. Without distinguishing marks many words differing in meaning would in the Roman character be written exactly alike and the confusion always attending the violation of the principle that every distinct sound ought to have a distinct written symbol would in such cases where the meanings are so different be intolerably augmented.

When to these inherent objections to the omission of the diacritical marks be added the consideration already urged that it would greatly increase the difficulty of getting the Roman character at all adopted by intensifying the hostile feeling with which an innovation is always regarded, as also by strengthening the position of the opponents of the measure, and repelling those who like myself are friendly to it, I scarcely think that any one who has the cause really at heart, would have any objection to use with the utmost strictness the diacritical marks, though it may, for some time to come, occasion some additional trouble and expense in the printing of native works in the Roman character. Endeavours should of course be made to devise means to lessen the trouble and expense of printing in the Roman character with all the diacritical marks; whether that object would be best secured by founding new types or any other means, should certainly be one of the first questions to engage the attention of your society.

I have the honor to be,
Sir,
Your most obedient servant,
MAHESA CHUNDRA NYAYARATNA.

THE PRELIMINARY MEETING OF THE ROMAN AKSHARA SABHA IN CALCUTTA.

A preliminary meeting of this Society was held on Sunday, the 29th November, at No. 55, Park Street, in Calcutta. The chair was taken by Rajah Harendra Krishna Bahadur. The gentlemen present were Pundit Mahesa Chundra Nyayaratna, Ram Sankar Sen Rai Bahadur, Babu Bhagabati Churn Chatterji, Pundit Haraprasad Shastri, Babu Priya Nath Mallik, Babu Bhubun Chunder Mukerji, Babu Dwarkanath Mitra, Babu Kedarnath Roy, Babu Aghore Chunder Hazara, Babu Rakhal Dass Mukerji, and Mr. J. F. Browne.

The object of the meeting was to settle a general scheme of action to be submitted hereafter to the approval of a general meeting of the Society.

Unanimous Resolutions were passed to the effect :—

1st.—That diacritical marks must be invariably used to distinguish the short from the long *a* and to denote the cerebral letters t' d' r' and th' dh rh'.

2nd.—That no diacritical marks were necessary to express the combinations sht and shth as they are invariably cerebral.

3rd—That no diacritical marks were necessary to distinguish the guttural, palatal, cerebral, dental and nasals when combined with consonants of their own class.

4th.—That long *a* should be represented for the present by accented á, and the celebrals t, th ; d, dh ; r, rh ; sh, by the corresponding Roman letters with an apostrophe, thus, t', th' ; d', dh' ; r', rh' ; sh'—and this because the apostrophe could be found in every ordinary Roman fount.

5th.—That the Barga n's, when not combined with consonants of their own class, be represented by the ng', n', and n, respectively.

6th.—That *ânuswâr* be represented by dental *n* except when it precedes a labial, or ends a word, when it should be denoted by the letter *m*.

7th.—That the mark called *Bindu* be retained, as it can be found in every Bengálí fount.

8th.—That the combinations of k and sh, and of j and n cerebral, be represented by ksh and jn, and the combination formed from o, y, and a by w; *e. g.* hawáte.

9th.—That an aì, as distinguished from ai dipthong, be represented by ai, that is, by *a* and *i* with the diæresis sign, *e. g.* haila.

10th.—That the letters chá and chhá be represented by c and ch.

Considerable discussion took place with reference to the following points:—Firstly, as to whether the two Bengálí letters já and yá, should be denoted by j and y respectively, or should be indicated by y alone, or by y' and y, or by y and y'. On the one side etymologically weighty reasons were given for not using j for y. On the other side, equally strong arguments were raised, founded on phonetic grounds, it being urged that as já is always sounded as j, it should be represented by j, and that it was not reasonable to have two symbols for the same sound j. A majority of the meeting held that y' should be used for já, and y for yá. Mr. Browne thought that j should be used for já, and y for yá, but that if y is adopted for both, no diacritical marks should be used, as it would be easy to frame rules showing when it is pronouced as j.

Secondly:—A very similar discussion arose as to the representation of bá when sounded as *b*, and when retaining

more or less the sound of *v*, as in dvár. On the one side it was argued on etymological grounds, that when it stands for the old Sanskrit *petkata* bá, it should be represented by b, and when it stood for the old Sanskrit semi-vowel vá by v. On the other side, it was contended that only those persons who knew Sanskrit could say when the bá stood for bá (*patkata*), or for v (semi-vowel), and that it was unreasonable to use two symbols for the same sound. A majority of the meeting held that *b* should only be used for bá when it represented the Barga bá.

Thirdly :—Whether, having due regard to the principles unanimously laid down by the meeting, as described in the first portion of this minute, diacritical marks should be invariably used, or only used when there was a possibility of confusion, *e. g.* in the cases of "biná" without, and "biná" a lute; "guna" quality, and "guna" gunny; "bán" an arrow, and "bán" springtide; "kula" family, and "kúla" shore.

It was argued on the one side that it would not be always easy to tell when there was a possibility of confusion, and that there would be an absence of completeness in transliteration. On the other hand, it was urged that it would be easy to prepare a list of words in which confusion could occur, that as long as real phoneticism and absence of confusion are secured, unnecessary marks should be dispensed with. A majority of the meeting were of opinion that though (as already decided by the meeting) diacritical marks were always necessary to distinguish a and cerebral t, th; d, dh; r, rh; there was no need absolutely to insist on other diacritical marks being used when no possible confusion could arise.

Owing to the lateness of the hour several other questions of importance could not be discussed, and their consideration was postponed to a second preliminary meeting.

MINUTES OF THE PROCEEDINGS OF THE FIRST GENERAL MEETING OF ROMAN AKSHARA SOMAJ.

The first General Meeting of the Roman Akshara Somaj took place at the Senate House on Friday the 17th December.

On the motion of Mr. Tawney, seconded by Pundit Mohesh Chunder Nyaratna, Rajah Surendra Mohun Tagore was asked to take the chair. He enquired whether it was the intention of the Society, immediate or ulterior, to go up to Government for a legislative enactment for the compulsary introduction of the Roman character. On being assured that the society had no such intention the Rajah took the chair.

The meeting then proceeded to elect the officers of the Society.

Rajah Surendra Mohun Tagore was elected President, Mr. John Beames, Vice President, and Mr. J. F. Browne and Pundit Hara Prasad Shahtree, Pundit of the Hare School, Joint Secretaries of the Society.

The following gentlemen were elected members of a Committee, with powers to add to their numbers :—

Baboo Ram Sunkur Sen Rai Bahadur; Baboo Saroda Churn Mittra, M. A., B. L.; Baboo Dwarkanath Mittra; Baboo Madhu Sudun Das, M. A., B. L.; Pundit Mohesh Chundra Nayaratna; Baboo Rakhal Das Mookerjee; Baboo Aghore Chunder Hazra, B. L.; C. H. Tawney, Esq., M. A.; A. W. Garrett, Esq., Dr. Hœrnle.

The proceedings of the preliminary meeting of the Society were then read to the meeting, and members invited to move such amendments as they might think proper.

Baboo Upendra Chundra Deb proposed that a specimen of the system of transliteration suggested at the preliminary meeting be first circulated amongst the members with a view to their having a better oppertunity of arriving at an opinion respecting the resolutions proposed; Mr. Beames seconded the motion, which was carried unanimously.

Mr. Beames then addressed the meeting on the subject of romanization generally, and pointed out some very interesting philological facts tending to show that certain nasals and sibilants had no actual existence in most languages, although their existence was presumed by the grammarians and the general public. He would ask the members to consider, with reference to the question of transliteration, the necessities of the present time and not those of many hundreds or thousands of years ago.

Baboo Madhu Sudun Dar took exception to some remarks of Mr. Beames as to the non-existence of the cerebral nasal in Uriya, and said that the Uriyas owing to their finer sense of hearing, continued to distinguish between certain nasal intonations which were not phonetically recognized in other languages.

A short discussion on the subject ensued. The President, Rajah Surendra Mohun Tagore, then addressed the meeting in a Bengalee speech, in which he pointed out what should be the general object of the Society. They should not attempt in any way violently to interfere or do away with any existing national alphabet, but merely try by introducing the Roman character as a supplementary or neutral character, to afford the inhabitants of the different provinces of India greater facility for understanding and acquiring each others languages both written and spoken.

Mr. Browne then addressed the members of the Society. He stated that the special object of today's meeting was the election of the Society's officers and committee. Looking to the social position and literary eminence of the native gentleman who had accepted the post of president, the world wide reputation as a philologist of their elected vice-chairman, Mr. Beames the members of the society should, he thought, congratulate themselves on the success with which the so-to-speak inauguration (sanskar) of the Society had been accomplished.

Such feelings of congratulation would also be enhanced by the consideration that the Society would have on its committee such well known scholars as Babu Mohesh Chundra Nayaratna, Dr. Hœrnle, and Mr. Tawney, and so distinguished an alumnus of the university as Babu Saroda Prosad Mittra.

With the help of such distinguished persons he had no doubt that the committee would prove what it ought to be—an effective and not a anominal committee.

Mr. Browne then went on to say that he thought the best and most direct way of furthering the cause of the Society was at once to publish popular books in the Roman character. He himself had made up his mind to publish the well known Bengálee novel *Durgesha nandini*, and he hoped to be able to pass it rapidly through the press.

He had of course obtained the consent of the distinguished author to the proposed publication. Some conversation then ensued between Mr. Tawney and Baboo Mohesh Chundra as to at once publishing the First Arts Sanskrit Course in the Roman character, but no final understanding was arrived at.

After a vote of thanks to the chair, to which the chairman briefly responded, the meeting separated.

Rev. E. Wherry, M.A., is bringing out a comprehensive commentary on the Qurán in English, through Trubner & Co.

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GURU GOVIND SINGH DA HAL.

Ih Gurú Govind Singh niánpuṇe te hí vaḍá chatur sá ar chhoṭí 'umar vichch hí is nai tírandájí dá kamm ajihá sikhiá sá ki is de háṇíáṇ vichchoṇ koí is de barábar tír nahíṇ chalá sakdá sá. Is díáṇ kaíáṇ gallán te malúm hunda hai jo ih Fársí jubán bí jáṇdá sá, bháweṇ Fársí ate Gurmukhí te biná hor viddiá tá is núṇ koí nahíṇ áuṇdí sí par Panḍatáṇ ar Maulbíáṇ ate hornáṇ giáníáṇ dí suhbat de sababb is núṇ charchá vártá karní ajihí aúṇdí sí ki ápṇí takrír nál bahutiáṇ lokáṇ núṇ ápṇí val kar liá sá.

Jad Guriáí dí gaddí pur baiṭhá ar sangatáṇ darsaṇ núṇ áuṇ laggíáṇ, tad is nai apṇe dil vichch ih gall vichárí ki Musalmánáṇ lokáṇ nai mete pahile gurúáṇ ar hornáṇ sádháṇ bhagatáṇ núṇ bahut satáiá hai, huṇ inháṇ sangatáṇ dí maddat nál Turkáṇ te badlá lawáṇ. Pher ih bí vichár kítí ki inháṇ sabhnáṇ sangatáṇ de subháu, Gurú Nának te laike pakhíráṇ varge han, eh juddh jang dí rít nahíṇ jáṇde so mainúṇ ih jog hai ki apṇe nám dá judá panth chaláwáṇ ar unháṇ núṇ sastr viddiá ar rájnít de buhár sikhálke Turkáṇ nál laṛáwáṇ. Ih gall sochke Anandpur te turke panj koh pahár vichch Naiṇá Deví de ṭille pur giá. Pher bhauṇ de andar jáke Deví agge hath joṛke araj kítí ki He Durge maiṇ Turkáṇ te badlá laiṇe wáste panth torná cháhandá háṇ, túṇ mainúṇ sagat bakhs. Iuṇ ákhke Panḍatáṇ núṇ buláiá ar unháṇ de kahiṇe mújab tap karan laggá. Jáṇ tap púrá hoiá táṇ Panḍat lok tis te hom karáuṇ lagge. Sainkṛe maṇ gheu, khaṇd, mewá misṭán agan wichch páke, jáṇ hom púrá hoiá táṇ Panḍatáṇ nai kihá, He Gurú huṇ is vichch balí bheṭ de tháṇ túṇ ápṇe putr dá sir vaḍḍhke charháu, Govind Singh de chár putr se, ikk dá náuṇ Joráwar Singh, dúje dá Fate Singh, ar tíje dá Jujhár Singh, ar chauthe dá Jít Singh sá. Jáṇ Gurú nai tinháṇ díáṇ máíáṇ te balí charháuṇe laí putr mangiá táṇ tin-

hín kihá asín tere panth chaláune te báj áíán, putrán nún márke panth torná sánún manjúr nahín. Ján putr ná labbhá tán pher Pandatán te puchchhiá ki hun bheṭ káhdí deiye? Pandatán hor káse dí bheṭ charháke hom púrá kítá. Ákhde han ki Deví pargaṭ hoí ar ákhiá ki jáh terá panth jagat vikhe tur pawegá.

Pher Govind Singh nai Anandpur áke sabh sangatán kaṭṭhíán karke cháhiá ki dekhán inhán vichchon sachchá kihṛá kihṛá hai? Gurú nai sáríán sangatán nún pukárke ákhiá sánún ikk ádmí dá sir darkár hai, jo koí Gurú dá piárá howe so sánún apná sir dewe. Ih suṇke bahut lok tá bhajj gae ar kaíán de sidak ṭuṭṭ gae par sabhnán vichchon panjáṇ sikkhán nai uṭhke araj kítí ki sachche Pádsáh sádá sir hájar hai, jad cháho vaḍḍh lavo. Unhán panjáṇ vichchon ikk dá náun Dharm Singh, ar dúje dá Sukkhá Singh, ar tíje dá Dayá Singh, chauthe dá nám Himmat Singh, ar panjwe dá nám Muhakam Singh sá. Gurú unhán panjáṇ hí núṇ ikk koṭhṛí vichch lai jáke ákhaṇ laggá ki He piário maiṇ tuháḍe dharm ar sidak te bahut khusí hán kiṇki tusín Gurú de nám pur sir deṇe te inkár nahín kítá, so áo hun maiṇ tuháḍá sachche dharm dí pahul dewáṇ. Unhán panjáṇ hí núṇ asnán karáke pás-o-pás baṭháiá ar pher páṇí vichch patáse gholke tis vichch khanḍá pheriá ar kuchh ápṇe uchare hoe sawaiye parhke, jo Akál Ustut náme pothí vichch likhe hoe han, uh sarbat kuchh tá paláiá ar kuchh unhán de sir vichch páiá, ar kuchch jo bákí rihá us de chhiṭṭe tinhán dí dehí pur máre. Ar pher apṇe hath nál tinhán núṇ thápí deke uchchí awáj nál pukárke kihá "Bolo Wáhgurú jí ká Khálsá, Sirí Wáhgurú jí kí fate," Isí tarán unhán panjáṇ núṇ pahul deke pher isí parkár áp tinhán te pahul laí. Ar pher unhán núṇ ákhiá ki jo koí merá sikkh howe so panjáṇ chíjáṇ núṇ ki jinhán de pahile kakká achchhar boldá hai sadá ang sang rakkhe, arthát 'Kes' 'Kanghá' 'Karad' 'Kirpán' (arthát talwár) ar 'Kachchh,' jo inhán chíjáṇ núṇ tiágegá so merá sikkh nahín howegá. Hor bahut

sáriáṉ sikkháṉ diáṉ rahitáṉ ate rítáṉ rasamáṉ likhke unháṉ núṉ dittiáṉ, ar huṉ sikkh log us likhat núṉ Rahit-námá ákhde han. Us Rahit-náme dá sabh kuchh likhṉá tá itthe virthá hai, par kuchh kuchh gallán ki jinháṉ te mahiram hoṉá opariáṉ lokáṉ núṉ jarúr hai maiṉ itthe likhdá háṉ.

IKHWÁN-UṢ-ṢAFÁ.

Jhíṉgar ke khutbe ke bayán meṉ.

Jhíṉgar ne jo dekhá ki Bádsháh apní ra'íyat aur fauj par bahut sí shafaqat wa mihrbání kartá hai, díwár kí ṭaraf baland hokar apne sáz ko durust karke Khudá kí ḥamd meṉ niháyat khush ilḥání se naghma saráí karne lagá, aur yih khuṭba bahut faṣáḥat wa balágḥat se paṛhá. "Ḥamd wa shukr us mun'imi ḥaqíqí ko láiq hai jisne rú i zamín par anwa' wa aqsám kí ni'mateṉ paidá kíṉ aur apní qudrat i kámila se ḥaiwánát ko zawáya i 'adam se 'arṣa i wujúd meṉ lákar ṣúrateṉ mukhtalif bakhshíṉ, maujúd thá qabl i zamán wa makán ke, aur zamín wa ásmán ke jalwa-gar thá núr i waḥdat se be áláish imkán ke, 'aql i fa'al ko be-tarkíb hayúlá aur ṣúrat ke núr i basíṭ paidá kiyá, balki ek kun ke kahne meṉ parda i nestí se nikálkar sáḥat i hastí meṉ maujúd kar diyá" Ba'd iske kahá "ai Bádsháh! is guroh ke ẓu'f wa ná-tawání par kuchh ghamm na kar, kyúṉki Kháliq inká jisne paidá kiyá aur rizq diyá hamesha khabar-gíráṉ rahtá hai, jis ṭaraḥ ki má báp apní aulád par shafaqat aur mihr-bání karte haiṉ isí ṭaraḥ wuh bhí inke ḥál par raḥm kartá hai, iswáṣṭe ki Khudá ne jiswaqt ḥaiwánát ko paidá kiyá aur ṣúrateṉ shakleṉ har ek kí mukhtalif banáíṉ, kisí ko quwwat 'aṭá kí aur kisí ko kamzor rakkhá, ba'ẓoṉ ko ḍíl ḍaul barí bakhshá aur ba'ẓoṉ ko chhoṭá jism diyá, magar apní bakhshish aur júd meṉ sab ko barábar rakkhá hai, har ek ke muwáfiq asbáb i ḥuṣúl i manfa'at aur álát i dafa' i maẓarrat

ke 'aṭá kíye, is ni'mat meṉ sab barábar haiṉ, ek ko dúsre par kuchh fauqiyat nahíṉ. Háthí ko jabki ḍíl ḍaul baṛá diyá aur quwwat ziyáda bakhshí do dáṉt bhí lanbe lanbe baṉáe ki jinke sabab darindoṉ ke sharr se maḥfúẓ rahtá aur súṉḍ se fáida uṭhátá hai; pashshe ko agar jism chhoṭá diyá to uske badle do bázú niháyat laṭíf wa subuk 'aṭá kíye, jinke bá'iṣ urkar dushmanoṉ se bach rahtá hai; is ni'mat meṉ ki jiske sabab manfa'at uṭháweṉ aur sharr se maḥfúẓ raheṉ chhoṭe baṛe sab barábar haiṉ. Isí ṭaraḥ is guroh ko bhí ki ẓáhir meṉ be-bál wa par naẓar áte haiṉ is ni'mat se maḥrúm nahíṉ rakkhá hai; jabki Khudá ne unko is ḥál par paidá kiyá sab sámán ki jiske sabab manfa'at ḥáṣil kareṉ aur sharr se maḥfúẓ raheṉ baṉáyá, agar Bádsháh ta-ammul karke unke aḥwál ko dekhe to ma'lúm ho ki inmeṉ jo ki jism meṉ chhoṭá aur ẓa'íf hai wuh uṛne meṉ subuk aur be-khauf hai ki har ek gazand se maḥfúẓ rahtá aur manfa'at ḥáṣil karne meṉ iẓtiráb nahíṉ kartá hai. Tamám ḥaiwánoṉ meṉ jo ki jism meṉ baṛe aur quwwat ziyáda rakhte haiṉ we quwwat wa dilerí ke sabab áp se gazand dafa' karte haiṉ, mánand háthí wa sher ke; inke siwá aur ḥaiwán ki jism unke baṛe aur quwwateṉ ziyáda rakhte haiṉ aur ba'ẓe jald daurne aur bhágne ke sabab har ek sharr se maḥfúẓ rahte haiṉ, misl hiran aur khargosh wa himár waḥshí waghaira ke, aur ba'ẓe uṛne ke bá'iṣ makrúhát se panáh meṉ rahte haiṉ mánand ṭairoṉ ke aur kitne daryá meṉ ghoṭa márne se apne táíṉ khaṭre se bacháte haiṉ, jis ṭaraḥ daryáí jánwar haiṉ aur kitne aise haiṉ ki garhoṉ meṉ chhip rahte haiṉ misl chúhe aur chiṉwṭí ke, chunáṉchi Alláh Ta'álà chiṉwṭí ke qiṣṣe meṉ farmátá hai "*Qálat namaltun yá ayyuhannamalu adkhulú masákinákum lá yahtímannakum Sulaimánu wa Junúdahú wa hum lá-yash-'arúna.*" Ya'ní chiṉwṭiyoṉ ke sardár ne sab chiṉwṭiyoṉ se kahá ki apne apne makánoṉ meṉ chhip raho ki Sulaimán aur uskí fauj tumko páoṉ tale mal na ḍáleṉ, ki we wáqif nahíṉ haiṉ; aur ba'ẓe we haiṉ ki Khudá ne unke chamṛe aur

khál sakht banáyá hai jiske bá'iṣ har ek balá se maḥfúẓ rahte hain jiṣṭaraḥ kachhwe, machhlí aur jo daryáí jánwar hain ; aur kitne we hain ki sar ko dum ke píchhe chhipákar har ek gazand se bach rahte hain mánand khár-pusht ke ; aur un ḥaiwánon ke ma'ásh paidá karne kí bhí bahut sí ṣúraten hain, ba'ẓe jaudat i naẓar se dekhkar paron ke zor se urte hain aur jahán kháne kí chíz dekhte hain já-pahúnchte hain misl giddh aur 'uqáb ke, aur ba'ẓe súngh kar rizq apná ḍhúndhlete hain jiṣṭaraḥ chinwtiyán hain. Jabki Khudá ne un ḥaiwánon ko ki nipaṭ chhoṭe aur ẓa'íf hain ḥawás aur asbáb rozí paidá karne ká na diyá apní mihr-bání se miḥnat aur ranj kí takhfíf kardí ; jis ṭaraḥ aur ḥaiwán bhágne aur chhipne kí miḥnat wa mashaqqat uṭháte hain ye is miḥnat se maḥfúẓ hain ; iswáṣṭe ki inko aise makánon aur poshída jaghon men paidá kiyá hai ki koí wáqif nahín ; ba'ẓon ko ghás men paidá kiyá aur ba'ẓon ko dáne men chhipáyá hai, ba'ẓon ko ḥaiwánon ke peṭ men aur kitnon ko miṭṭí aur najásat men rakkhá hai, aur har ek kí ghizá usí jagah baghair ḥiss wa ḥarakat aur ranj wa mashaqqat ke pahúnchátá hai ; quwwat i jáziba inko 'aṭá kí hai jiske sabab ruṭúbat ko khenchkar badan kí ghizá karte hain aur isí ruṭúbat ke bá'iṣ jism quwwat rahtí hai; jis ṭaraḥ aur ḥaiwánát rizq ke wáṣṭe chalte phirte aur gazand se bhágte hain ye us miḥnat wa ranj se maḥfúẓ hain, isí wáṣṭe Khudá ne inke háth páon nahín banáe ki chalkar rozí paidá karen, na múnh aur dánt díye ki kuchh kháwen, na ḥalq hai jiske sabab nigal jáwen, na mi'da hai ki jisse haẓm karen, na anṭriyán aur rode hain ki jismen ṣifl jama' ho, na jigar hai ki khún ko ṣáf kare, na ṭiḥál hai ki khilṭ i saudá i ghalíẓ ko jaẓb kare, na gurda aur masána hai ki peshább ko khenche, na ragen hain ki khún unmen járí ho, na paṭṭhe hain dimágh men jinke sabab durustí ḥawás kí ho ; amráẓ i muzmana se koí maraẓ unko nahín hotá, kisí dawá ke muḥtáj nahín, gharaẓ sab áfaton se ki jinmen bare brre qawí ḥaiwán giriftár hain ye maḥfúẓ hain ; pák hai wuh Alláh jisne apní

qudrat i kámila se inke maṭlab ko járí kiyá aur har ek ranj wa 'aẓáb se maḥfúẓ rakkhá wáste uske ḥamd wa shukr hai ki aisí ni'mateṉ 'aṭá kíṉ.

Jis ghaṛí jhíṉgar is khuṭbe se fárigh húá Su'bán ne kahá Khudá teri faṣáḥat wa balághat meṉ barakat dewe, tú niháyat faṣíḥ wa balígh aur niháyat 'álim wa 'áqil hai. Ba'd iske kahá tú wahán já saktá hai ki insánoṉ se jákar munáẓara kare? isne kahá maiṉ ba sar wa chashm ḥáẓir húṉ, Bádsháh ke farmáne se wahán jákar apne bháíoṉ ká sharík húṉgá. Sáṉp ne usse kahá wahán na kahíyo ki maiṉ Aẓhdahe aur Sáṉp ká bhejá húá áyá húṉ. Malakh ne kahá iská sabab kyá? isne kahá iswáste ki sáṉp aur ádmí meṉ 'adáwat wa mukhálifat be-andáza qadím se hai, yahán-tak ki ba'ẓe ádmí Khudá par bhí i'tiráẓ karte haiṉ ki inko kyúṉ paidá kiyá hai, inse kuchh fáida nahíṉ, balki sarásar maẓarrat aur nuqsán hai. Jhíṉgar ne kahá yih kyúṉ kahte haiṉ; isne kahá iswáste ki inke múṉh meṉ zahr hotá hai, inse siwá i ḥaiwánoṉ ke halákí aur maut ke kuchh fáida nahíṉ, ye sab jahl wa nádání ke bá'iṣ be-húda bakte haiṉ, kisí shai kí haqíqat wa manfa'at se kuchh khabar nahíṉ, isí wáste Khudá ne inko 'aẓáb meṉ mubtalá kiyá hai ḥálánki we sab inse iḥtiyáj rakhte haiṉ, yahántak ki bádsháh aur amír in ḥaiwánoṉ ke zahr ko anguṭhiyoṉ meṉ rakhte haiṉ ki waqt par kám átá hai; agar khúb ta-ammul karke in ḥaiwánát ke aḥwál, aur fáide ko ma'lúm kareṉ aur yih zahr jo inke múṉh meṉ hotá hai uskí manfa'at ko jáneṉ to yih na kaheṉ ki Khudá ne unko kyúṉ paidá kiyá, inse kuchh fáide nahíṉ, aur Khudá par be-húda i'tiráẓ na kareṉ; agarchi Khudá ne inke zahr ko ḥaiwánoṉ ke halák hone ká bá'iṣ kiyá hai lekin inke gosht ko is zahr ke dafa' karne ká sabab banáyá hai. Jhíṉgar ne kahá, ai ḥakím, koí fáida aur bhí bayán kar. Sáṉp ne kahá jiswaqt Khudá ne in ḥaiwánát ko, jinká zikr túne apne khuṭbe meṉ kiyá, paidá kiyá, aur har ek ḥaiwán kí jins ko asbáb aur álát 'aṭá kíye jiske sabab man-

fa'at ko pahuṉchte aur sharr se maḥfúẓ rahte haiṉ ; ba'ẓoṉ ko mi'da garm diyá hai ki chábne ke ba'd ghiẓá haẓm hokar juzw i badan hotí hai, sáṉp ke wáste na mi'da hai ki jis meṉ haẓm ho, na dáṉt hai ki jiske zor se chábe, balki iske badle inke múṉh meṉ garm zahr paidá kiyá hai jiske sabab kháte aur haẓm karte haiṉ, iswáste ki jiswaqt sáṉp kisí ḥaiwán ke gosht ko múṉh meṉ lekar zahr garm uspar ḍáltá hai filfaur wuh gosht gal-játá hai ki yih isko nigaltá hai, pas agar Alláh Ta'álà yih zahr inke múṉh meṉ na paidá kartá to ye káheko kuchh khá sakte? ghiẓá kisí ṭaraḥ muyassar na hotí, bhúk ke máre halák hojáte, koí sáṉp jahán meṉ naẓar nahíṉ átá. Jhíṉgar ne kahá yih bayán kar ki inse ḥaiwánoṉ ko kyá manfa'at pahúṉchtí hai? aur zamín par inke paidá hone ká kyá fáida hai? usne kahá jis ṭaraḥ aur jánwaroṉ ke paidá karne se manfa'at hai usí ṭaraḥ unse bhí fáida ḥáṣil hai. Jhíṉgar ne kahá is bát ko mufaṣṣal bayán kar ; usne kahá jis wapt Alláh Ta'álà ne tamám 'álam ko paidá karke har ek amr ko apní marẓí ke muwáfiq durust kiyá, tamám khaláiq se ba'ẓe makhlúqát ko ba'ẓoṉ ke wáste paidá kiyá aur unke asbáb banáe muwáfiq apní ḥikmat ke, jis meṉ ṣaláḥiyat 'álam kí jání wuhí kiyá ; magar kabhí kisí 'illat ke sabab ba'ẓoṉ ke wáste fasád wa nuqṣán ho játá hai, yih nahíṉ ki Alláh Ta'álà unko is fasád meṉ mubtalá kartá hai. Harchand ki us ke 'ilm meṉ fasád wa sharr har ek amr ká ẓáhir wa báhir hai, magar us Kháliq kí yih shán wa 'ádat nahíṉ hai ki jis chíz meṉ ṣaláḥ wa faláḥ akṣar 'álam kí ho thoṛe se nuqṣán ke líye usko paidá na kare. Bayán iská yih hai ki jis waqt Alláh Ta'álà ne tamám sitároṉ ko paidá kiyá, in meṉ se áftáb ko 'álam ke wáste chirágh banáyá aur uskí ḥarárat ko makhlúqát kí ḥayát ká sabab kiyá tamám 'álam meṉ yih áftáb is ṭaraḥ hai jaise jism meṉ dil hotá hai, jis ṭaraḥ ki dil se ḥarárat i gharízí paidá hokar jism meṉ phailtí hai, aur wuhí sabab zindagání ká hai isí ṭaraḥ áftáb kí ḥarárat se bhí khaláiq ko fáida hotá hai. Ba'ẓoṉ ko jo

kabhí iske bá'iṣ kisí jihat se fasád wa nuqṣán láḥiq hotá hai, Kháliq ko munásib nahín hai ki unke wáste usko mauqúf karke akṣar 'álam ko faiz 'ám aur fáida tám se maḥrúm rakkhe. Yihí ḥál zuḥul wa mirríkh aur tamám sitáron ká hai. ki unke bá'iṣ ṣaláḥ wa faláḥ 'álam kí hai, agarchi ba'ze manḥús sá'aton men garmí yá sardí kí ziyádatí se ba'zon ko nuqsán pahúnchtá hai. Isí ṭaraḥ bádalon ko Alláh Ta'álà khaláiq kí manfa'at ke wáste har ek ṭaraf bhejtá hai, agarchi ba'ze waqt unke sabab ḥaiwánát ko ranj pahúnchtá hai, yá kaṣrat i sailábí se gharíbon ke ghar kharáb ho játe hain. Yihí ḥál tamám darind, charrind, sánp, bichchhú, machhlí, nihang, ḥashrát-ul-arz ká hai ; unmen se ba'zon ko najásat aur 'ufúnat men paidá kiyá hai, ki hawá ta'affun se ṣáf rahe ; aisá na ho ki bukhárát i fásida ke uṭhne se hawá muta'affin ho jáwe aur 'álam men wabá áwe, ki sab ḥaiwán ek bár halák hojáwen, isíwáste ye sab kíre hashrát-ul-arz akṣar qaṣáiyon yá machhlí bechne-wálon kí dukánon men paidá hote aur najásat men rahte hain ; jabki najásat se ye sab paidá húe jo kuchh najásat ká asar thá usko unhon ne apní ghizá kí, hawá ṣáf hogaí, wabá se log salámat rahe. Aur yih chhoṭe kíre bare kíron ke wáste ghizá bhí hain, ki we unko kháte haín ; gharaz Alláh Ta'álà ne kisí shai ko be-fáida nahín paidá kiyá ; jo koí is fáide ko nahín jántá hai Khudá par i'tiráz kartá aur kahtá, hai, inko kyún paidá kiyá? in men kuchh fáida nahín, ḥáláṇki yih sab jahl wa nádání hai ki Khudá ke fi'l par i'tiráz be-já karte hain, uskí ṣan'at wa qudrat se kuchh wáqif nahín. Main ne suná hai ki ba'ze jáhil ádmí yih gumán karte hain ki Alláh Ta'álà kí mihr-bání falak i qamar se tajáwuz nahín kartí ; agar we tamám maujúdát ke aḥwál men fikr wa ta-ammul karen to ma'lúm ho ki 'ináyat wa mihr-bání uskí har ek ṣaghír wa kabír ke shámil hai iswáste ki mubdi fáyáz se tamám makhlúqát par faizán i ni'mat hai, har ek apní isti'dád ke muwáfiq faiz uská qabúl kartá hai.

TRANSLITERATION KEY.

The following is the system of transliteration which we have adopted—provisionally—for the Society's publications. We by no means wish to check further discussion, but it is necessary to adopt some system, provisionally, in order that the Society's work may progress, and that those who are willing to follow our lead may be able to do so.

CONSONANTS.

ب	b		س		s
پ	p		ش		sh
ت	t		ص		ṣ
ث	ṭ		ض		ẓ
ث	s̲		ط		ṭ
ج	j		ظ		ẓ
چ	ch		ع		'
ح	ḥ		غ		gh̲
خ	kh̲		ف		f
د	d		ق		q
ذ	ḍ		ک		k
ذ	z̲		گ		g
ر	r		ل		l
ڑ	ṛ		م		m
ز	z		ن		n
ژ	zh		ں	gh̲una	n̲
			و		w or v
			ہ		h
			ي		y

VOWELS.

ا	(zabar or fatḥa)	a
اِ	(zer or kasra)	i
اُ	(zamma or pesh)	u
آ		á
اے		à
ي	(Majhúl)	e
ی	(ma'rúf)	í
ی	(diphthong)	ai
و	(majhúl)	o
و	(ma'rúf)	ú
و	(diphthong)	au

In rapid writing—not intended for the press—the postrophe for ع may also be omitted.

GENERAL RULES.

I. Subject to such modifications as are indicated by the above key or by subsequent rules, Forbes' Dictionary is recognized as the standard of orthography, and should be consulted in all cases of doubt. The student must, however, remember to substitute "q" where Forbes uses a dotted "k."

II. The symbol "tashdíd" is expressed by doubling the consonant.

III. The imperceptible "h" or ہ mukhtafí at the end of a word is omitted.

IV. The sign "hamza" is generally omitted. When however it may be considered necessary to divide two vowels or consonants in order to ensure their separate pronunciation this should be done by inserting a comma or dash between them.

V. Words having the form ضلع or دفع are written as zila' dafa'

Words having the form جمعہ or دفعہ are written as Jum'a, daf'a.

VI. Words requiring "Tanwín" in the Persian are to be written with "n," without any distinctive mark.

VII. In rapid writing—not intended for the press—all diacritical marks may be omitted, with this exception that the long vowels á í and ú should always retain their distinguishing accents.

VIII. Where foreign words occur, the writer may, at his discretion, retain the original orthography or adopt the phonetic equivalent. If the word has been assimilated—or the writer wishes it to be assimilated—as an Urdú word, it is better to spell it phonetically. If, on the other hand, there is no wish to assimilate the work—as, for instance with the names of persons—the original spelling is preferable. In this case, the word should always be written between inverted commas, to indicate that it is not spelt phonetically.

NOTE.—A key to pronunciation will be found in Forbes' Grammar and also in Holroyd's Tas-híl-ul-kalám.

NOTE.

The objects of this Journal, and of the Society with which it is connected, are explained by the series of Resolutions passed at the Meeting organising the Society, and by the Statement of Reasons, both of which were published in the first number of this Journal.

We ask all who are interested in the movement to give us their support. Those who may wish to join the Society are requested to send their names, with the Subscriptions for the year, Rs. 5, to P. Scott, Esq., Secretary, *Roman-Urdú Society*, Lahore. Members will receive a copy of the Journal. Friends in England are asked to send their subscriptions (and any literary contributions with which they may favor us) to our English Secretary, F. Drew, Esq., Eton College, Windsor.

We also call attention to No. 6 of the Resolutions, passed at the Meeting on the 25th May 1878 ; and invite donations to the " Transliteration Fund."

There are many sympathisers with the movement who have not yet sent in their names and subscription. We trust that they will now do so, and that they will also help us by canvassing for fresh members, and by circulating our Journal among both Europeans and Natives in the stations where they reside.

Contributions on any of the various subjects connected with transliteration, translation and education generally, are earnestly solicited from Members of the Society.

PRINTED BY RAM DASS AT THE " C. & M. GAZETTE" PRESS

Sáhib i Ghairat shikáyat karte hain, ki Hindústán kí Musalmán ri'áyá ne huzúr Malika i mu'azzama i Qaisar i Hind kí khidmat men dar-khwást kí thí, ki Rús ke bar-khiláf Sultán-ul-mu'azzam ko madad dí jáwe, iske jawáb men Gavarnmant i janáb mamdúha ne yih kiyá ki jazíra i "Cyprus" apne qabza men kar liyá. Yih shikáyat durust nahín. "Lord Beaconsfield" sáhib ká 'azm i bi-l-jazm thá, ki ba-pás i khátir i Musalmánán i Hind Sultán ko madad dí jáe, lekin sirf "Lord Gladstone" sáhib iske mukhálif ho gae, is liye sáhib mauşúf ká iráda multawí rahá. Jazíra i "Cyprus" par qabza karne men Sultán ká kuchh nuqsán nahín húá. Ba'd waqa' i kharch i intizám ke jo rúpiya mad i tanfir men rahegá wuh Sultán ke hawála kiyá jáwegá. 'Aláwa iske, jab Rús ne Bátúm wa Qárş par qabza kar liyá thá, to ihtimál balki yaqín thá, ki wuh Sultán ke háqi mulk par dast i ta'addí daráz 'kartá, aur usko báwá ká mál samajh baiththá. Gavarnmant i Inglisbiya ne barí dánish-mandí kí, ki uskí barakát kí nigrání ke wáste jazíra i mazkúr par qabza kar liyá. Mazíde-bar-án, shart yih qarár pái hai, ki jab Rús Bátúm wa Qárş ko chhor de to saltanat i Inglishiya fauran jazíra i "Cyprus" ba-ghair kisí 'uzr ke Sultán ke hawála kar degí. Pas Gavarnmant i Inglishiya ká jazíra i mazkúr par qabza karná sar-á-sar hikmat hai. Is par ta'n karná be-já hai. Albatta "Lord Gladstone" sáhib ká "Montenegro" aur Yúnán kí pás i khátir se Sultán par dabáo dálná záhiran maşlihat se khálí ma'lúm hotá hai, aur iská sabab yihí ma'lúm hotá hai, ki "Lord" sáhib ká khiyál is taraf rujú' ho gayá hai, warna pahle wuh khud Tarkí ko madad-gár the.

Hathyáron ke wápas diye jáne aur "Press Act" ke mansúkh karne aur "Parliament" men dákhil karne kí jo darkhwást sáhib i Ghairat ne kí hai bahut ba-já hai. Hindústán kí ri'áyá Gavarnmant kí aisí mutí' hai, ki kisí saltanat kí aisí nahín. Koí saltanat rú i zamín par aisí na páoge jiskí ri'áyá shora-pusht na ho. Hindústán kí ri'áyá ghayat daraja kí muti' hai. Uske huqúq púre púre usko dene cháhiyen.

Phir yih shikáyat kí hai, ki Rája Sochet Singh wáris i riyásat i Chamba ko uske haqq se mahrúm kiyá gayá hai, aur tín baras se wiláyat men taklifen uthá rahá hai.

Haqíqat men yih shikáyat ba-já hai. Pahle bhí ham kaí daf'a likh chuke hain, ki uská haqq usko diláná cháhiye. Lekin chúnki ek daf'a hukkám i má-taht se ghalatí ho chukí hai, ab uská rafa' karná mushkil ho gayá hai. Munsif-mizáj ádamiyon ká yih kám nahín, ki apní ghalatí par ittilá' pákar uskí isláh na karen.

HINDUSTAN KI ŞAN'AT.

Guzashta hafta jis waqt t'aziye uthe the, ham ne ek t'aziya dekhá thá jo patthar ká baná húá thá. Túl uská koí sát inch hogá, aur isí miqdár par 'arz samajh lijiye. Yih ek chau-pahal fánús men rakhá thá. Sárá kám sang i marmar ká thá aur já ba-já 'aqíq samáq i rukhám aur sang i músá se gul-kárí kí gaí thí. Ek barí 'álí-shán 'imárat men jo taqsím honí cháhiye sab maujúd thí. Har ek kám ká jawáb sháista taur se páyá játá thá. Jo nazákat aur şafáí aur dil-farebí 'ayán thí uske bayán se zabán i qalam wa qalam i zabán qásir hai. Ek qudrat i Bárí ká namúna thá. Kisí Dillí-wále ustád ká banáyá húá thá.

Guzashta sál men bhí ham ne ek ta'ziya dekhá thá, jo kisí Lakhnawí ká banáyá húá thá. Uská kám bandish ká thá. Marghol, mihráb, táqche sab ..... kí khapánchon ke the. Un par safed roghan-dár kághaz mandhá húá thá. Kághaz hí kí jáliyán thín. Aisá ma'lúm hotá thá, ki ba-'ainihí háthí-dánt ká baná húá hai. Yih Táj-ganj kí naql utárí gaí thí. Názirín qiyás kar sakte hain, ki aisí 'imárat ká kháka utárná aur phir kághaz ká kám kaisá mushkil hai.

Gharaz is bayán se yih hai, ki hamáre Hindústán men bhí şan'at wa dast-kárí a'lá qism kí maujúd hai. Lekin afsos, ki ham us ko aise masraf men isti'mál karte hain, jis se hamárí mu'ásharat men kuchh bhí bihtarí wa taraqqí nahín ho saktí. Yih fann jiská ham ne zikr kiyá aisá nahín hai, ki 'ámm log iskí qadr o manzilat karen. Aise şannáán i kámil-faun kí qadar şirf hákimáhon ke darbár men húá kartí hai, so hamárí Gavarnmant kí hukúmat ke usúl hí aise hain, ki jab tak qabúliyat i 'ámma hásil na kí jáe, aise şannáon ko koí púchhtá hí nahín. *Jo shakhş kisí fann men imtihán dede, fauran bare se barí 'uhda usko de diyá játá hai,* khwáh usko tajriba ho yá na ho. Agar insáf kiyá jáe, to aise chábuk-dast dast-káron ke maujúda tajriba ko 'izzat kí nazar se dekhná cháhiye.

Hindústániyon ko lázim hai, ki wuh aisí şan'at wa dast-kárí men kamál paidá karen, jo mulk ke kár-ámad hon aur adná a'lá ko unkí ihtiyáj ho, warna aisí şan'at jisko koí na púchhe şání' hí ká wabál i ján hai.

Lahore—"Civil and Military Gazette" Press.

"EXTRA" I

PANJÁBÍ AKHBÁR I LÁHAUR.

Muwarrikha i 25 "December," San 1880.

AKHBÁR I GHAIRAT KÁ "REVIEW."

Yih akhbár Fársí zabán meṉ ſi-l-ḥál "London" meṉ járí húá hai. Iská pahlá parcha maṭbú'a i 12 "November" san 1880 hamáre daftar meṉ mauṣúl húá hai. Iská málik wa aḍiṭar 'Abdu-l-rasúl nám Hindí shakhṣ hai. Yih akhbár mahíne meṉ do bár sháí' húá karegá. "London" meṉ iskí sálana qímat áṭh rúpiya hai aur mamálik i ghair meṉ das rúpiya. Jo zabán áj-kal Írán wa-ghaira meṉ sháí' hai aur faṣíḥ khiyál kí játi hai, wuhí zabán iskí hai. Ma'lúm hotá hai iská likhne-wálá fann i waqái'-nigárí se ba-khúbí wáqif wa máhir hai; magar yih insáf kí bát hai, ki wáqi'i umúrát ko iẓhár meṉ, shokh-kalámí aur dilerí se kám letá hai. Hamárá 'aqida to yih hai, ki iẓhár i má-fi-ẓ-ẓamír meṉ garmí hargiz rawá na rakhní cháhiye, warna ek dánish-mand ádamí par maghlúb-ul-ghaẓabí ká ilzám átá hai. Maghlúb-ul-ghaẓab ádamí go kaisá hí ḥaqq par ho, apní ḥaqqíyat ko logoṉ ke diloṉ par muassir karne meṉ kám-yáb nahín ho saktá. Ham ṣáḥib mauṣúf se dar-khwást karte hain, ki wuh hamárí iltimás par ghaur farmáweṉ.

Ham gail meṉ akhbár i mazkúr ke chand fiqrát ká khulása likh kar "review" khatm karte hain.

Pahle maẓmún meṉ ṣáḥib i akhbár ne un logoṉ kí tardíd kí hai, jo Sulṭán-ul-mu'aẓẓam par chand-dar-chand ilzám lagáte hain; khuṣúṣan akhbár i Ittiḥád maṭbú'a i Fráns aur akhbár i An-Nahla maṭbú'a i "London," jo Sulṭán ke mazhabí 'aqáid par nukta-chíní karte hain, unká jawáb diyá hai. Chunáṉchi An-Nahla kí 'ibárat yih hai. *I'lamú anni suls-ul-láhi fi wujúbi ta'atikum lí.* Ya'ní Sulṭán-ul-mu'aẓẓam manáli karte hain ki, "ai qaum yád rakho main alláh ká sulṣ húṉ, is báb meṉ ki merí iṭá'at tum par wájib kí gaí hai." Ghairat iská jawáb detá hai ki, "Tamám zamána jántá hai ki Sulṭán-ul-mu'aẓẓam Sunní mazhab rakhte hain aur muttaqí aur parhez-gár hain, wuh kyoṉ aisá kahne lage. Agar yih fiqra kisí 'Isawí mazhab kí nisbat likhá játá to kuchh ta'ajjub na thá, kyoṉ-ki wuh khud taslís ke qáil hain, aur mazhab i Islám ká masala tauḥíd hai. Pas yih nukta-chíní sar-á-sar be-já hai." Haqíqat meṉ yih jawáb bahut ma'qúl hai. Kisí Musalmán kí zabán se aise alfáẓ nahín nakal sakte. Chi jáe-ki Sulṭán-ul-mu'aẓẓam ke múṉh se aisí khuráfát ṣádir ho. Agar wáqi'i aisá hotá to Shaikh-ul-Islám wa dígar 'ulamá ſi-l-faur Sulṭán kí ma'zúlí ká fatwá de dete.

Dúsre maẓmún meṉ ahl i Islám kí ḥálat i zár par afsos kiyá hai, aur gháyat daraja ká ranj ẓáhir kiyá hai, ki un meṉ báhamí ittifáq nahín. Is afsos meṉ ham bhí muttafiq hain, balki tamám zamána ke muhaẓẓab wa sháista Musalmán is be-ittifáqí par afsos karte hain. Agar in meṉ báhamí ittifáq hotá to 'ulúm i mu'ásharat meṉ wuh aur qaumoṉ ke barábar hote. Yaháṉ to yih ghaẓab hai, ki har ek Musalmán juzwí masáil ke jhagṛe meṉ giriftár hai, jiská natíja yih hai, ki jo shakhṣ ziyáda-tar pá-band i sharí'at hai, wuhí ziyáda-tar isí meṉ giriftár hai. Is se ṣábit hai, ki Musalmán sharí'at kí khábiyoṉ se ágáh nahín, aur apní ná-dání se sharí'at ko bad-nám karte hain. Ṣáḥib i Ghairat ne ná-ittifáqí dúr karne ke wáste yih mashwara diyá hai, ki Makka i mu'aẓẓama yá Baghdád meṉ ek madrasa qáim kiyá jáe. Khiyál to bahut achchhá hai, magar yih kuchh zarúrat nahín ki Makka i mu'aẓẓama meṉ ho yá Baghdád meṉ. Hindústán ke wáste Madrasatu-l-'ulúm i Musalmánán ('Alí--garh) káfí hai, basharte ki uskí púrí púrí madad kí jáe, aur uskí zarúríyát ko kámil taur par rafa' kiyá jáe. Tín hafta húe, ham ne risála i Ishá'at-ul-sunnat ke zamíma ke "review" meṉ in maqáṣid par bahs kí thí, aur akhír meṉ likhá thá ki Musalmánoṉ ko báham muttafiq honá zarúrí hai, magar yih bhí zarúrí hai, ki jis Gavarnmanṭ ke sáya i 'áṭifat meṉ unká ján o mál maḥfúẓ hai aur apní mazhabí rusúm ázádí ke sáth adá karte hain, uske qánún ká adab ẓarúr malḥúẓ rakhná cháhiye.

Guzashta jang i Rúm o Rús ke wáqi'át kí zail meṉ likhá hai, ki Rús ká yih da'wá thá ki main 'Isáiyán i "Belgaria" ko Sulṭán kí dast-burd se ázád karáne ke liye áyá húṉ, mulkgírí se main kuchh gharaẓ nahín rakhtá, aur ákhir meṉ Bálúm aur Qárs par qabza kar liyá. Khair, Tarkí meṉ to wuh 'Isáiyoṉ ko ázád karáne áyá thá, Bukhárá, Samarqand, Khawá meṉ kaun se 'Isáí the jinká ázád karáná manẓúr thá. Be-shakk yih shikáyat wájibí hai. Rús Musalmánoṉ ká díṉ dushman hai. Tarḥ ṭarḥ ke bahánoṉ se Musalmánoṉ kí dil-ázárí kartá hai.

Ṣáḥib i Ghairat ká yih qaul bhí durust hai ki, Gavarnmanṭ i Inglishiya ne apní pálisí badal dí, aur jis saltanat ko wuh ghásib aur ẓálim samajhtí thí usí kí hawá-dár ban gaí. Be-shakk Gavarnmanṭ i Inglishiya ko yih bát sháyán na thí. Hindústán meṉ sarkár i Angrezí kí Musalmán ri'áyá páṉch karoṛ se ziyáda hai. Jo shakhṣ unká dushman ho uske sáth rábiṭa i muḥabbat qáim karná khiláf i maṣliḥat hai.

Is hafta Lála ṣáhib mausúf ke chhoṭe bháí ke hán farzand i arjumand paidá húá. Gharíb o ghurabá ko khairát kasrat se dí gaí. Bárish kí bahut zarúrat hai. Abr roz átá hai, magar barastá nahín. Chár shakhs Rahím Bakhsh kí qatl men mákhúz hokar daura-supurd húe.

JAMMÚN—14 "*December*" *san* 1880.

6 "December" san 1880 ko janáb Mián Partáb Singh ṣáhib bahádur walí-'ahd i Riyásat wa Díwán Gobind Saháe ṣáhib mu'tamid i a'lá barát se bahut jaldí wápas hokar phúl chunne ke waqt pahunche ; chunánchi us roz phúl Mahá-rání ṣáhiba ke Ganggá jí ko rawána kiye gae. Hazár-há rúpiya kí paushákeṇ wa rásán wa-ghaira Mahá-rání ṣáhiba ne pun wa dán kín, balki Mahá-rání ṣáhiba arází wa mewa-ját wa bághát bhí sanklap karáe gaí thín. Gharíb o ghurabá ko yih sab dán taqsím kar diyá gayá hai. Hafta i guzashta men taḥrír húá thá, ki ba'd satra roz ke ḍola Mián Rám Singh ká dákhil hogá, so yih tajwíz ba-ḥukm i Srí Mahá-rája ṣáhib bahádur multawí húí, aur shádí nahín húí, balki barát maqám i Kothla taḥsíl i Núr-púr se wápas ṭalab húí hai, aur is hafta men Jummún pahunchne-wálí hai.

Ek 'umda yih bát húí hai, ki is mulk men qadím se yih rasm thí ki koí khándán i shahí se guzartá thá to Hindú log apne sar ke bál aur rísh wa-ghaira mundwádete the ; isko janáb Srí Mahá-rája ṣáhib bahádur ne mauqúf karke ḥukm de diyá hai, ki jo darbárí ho wuhí apní khushí aur marzí se rísh wa-ghaira mundwáe, 'ámm ri'áyá ko is rasm men sharík hone kí kuchh zarúrat nahín. Be-shakk, yih tajwíz 'umda húí hai. Kyon na ho? jahán Díwán Anant Rám ṣáhib bahádur jaise madáru-l-mahámm hon. Díwán ṣáhib bahádur bare láiq aur Angrezí taḥzíb se ba-daraja i kámil máhir hain, aur is zamána kí sháistagí se kull wáqifíyat a'lá daraja kí rakhte hain. Ham hamesha ri'áyá i Jammún wa Kashmír ko dekhte hain, ki wuh in Díwán ṣáhib ke 'umda 'umda intizámon se aur unke rafáh i 'ámm ke púre púre madad-gár hone se khush hai. Yihí wajh hai ki ṣáhibán i Yúrapín bhí unke maddáh hain.

Sarak i Jammún wa Siyál-koṭ az ḥadd kharáb wa marammat-talab hai, jahán gárí par sawár honá bahut mushkil hai. Ḥukkám i Siyál-koṭ ko mutawajjih honá cháhiye. Bárish kí zarúrat hai. Hom kiryá janáb Mahá-rání ṣáhiba ke liye bahut sá asbáb wa zewarát wa-ghaira achárj ko diyá gayá hai, jiskí tafṣíl pahunchne par ham áyanda taḥrír karenge. Áj-kal Panjáb se akṣar sardárán wa raísán ke mu'tabar wáste 'uqr-khwáhí ke riyásat men pahunch rahe hain.

'UHDA I "PRESS COMMISSIONER."

Guzashta hafta Anjuman i Panjáb ke ek jalsa men is mazmún par baḥs kí gaí thí, ki 'uhda i "Press Commissioner" ba-ḥál rahná cháhiye yá nahín. Arkán i Anjuman aur ba'z hamáre ham-'aṣron kí yih ráe hai, ki 'uhda i maẓkúr ba-ḥál rahná cháhiye. Magar hamárí ráe men yih 'uhda sar-á-sar fazúl hai. Gavarnmant ne jo yih 'uhda qáim kiyá thá us se yih gharaz thí, ki jang ke zamána men jo ek mad khabar-rasání kí barh gaí hai uská kám ma'múlí afsaron ko na karná pare, is liye ek záid 'uhda-dár muqarrar kar diyá aur is ṣúrat men kám halká ho gayá. Ab jo khabaron kí bharmár nahín rahí aur amn ká zamána á gayá to kyá zarúrat hai, ki ek fazúl asámí rakhí jáe aur ek maḥkama ká be-fáida ṣarf uṭháyá jáe? Jaisá ki ba'ẓ logon ká khiyál hai, "Press Act" ke sáth is 'uhda-dár ko kuchh ta'alluq nahín aur na wuh akhbáron ká nigrán hai ; balki uská kám yihí hai ki zarúrí-ul-ishtihár khabaren akhbáron ko de diyá kare. Gavarnmant zarúrí khabaren pahle ba-taur i khud akhbáron ko de diyá kartí thí, ab bhí waisá hí karná cháhiye. Ab "Press Commissioner" ká kám aisá halká ho gayá hai, ki siwáe 'alálat i ṭab' i ḥuzúr Vesráe ke aur koí khabar unke pás se nahín átí. Aise khafíf mu'ámala ke wáste hazáron rúpiya máh-wár ká kharch gawárá karná be-fáida hai. Aise mu'ámalát ab dar-pesh nahín hain jinse 'ámm ri'áyá ko ittilá' denā zarúrí ho.

"THE SIKH"

Ham muddat se Panjáb men ek aise Angrezí Akhbár ke ijrá kí zarúrat dekhte hain, jiská intiẓám Hindústániyon ke háth men ho aur jo munáṣib aur ma'qúl taur par hamárí zarúraton ko Gavarnmant par záhir kar sake. Agarchi Panjáb men Angrezí Akhbár pahle se járí hain, lekin, chúnki unke aḍítar Angrez hain, is liye wuh kuchh ba-ḥa'iṣ i 'adam i wáqifíyat i ḥálát aur kuchh ta'aṣṣub ke sabab hamáre liye kuchh ziyáda fáida nahín pahunchá sakte ; balki ba'z mauqa'on par unkí qalam se aisá kuchh nikal játá hai ki ulṭá hamáre liye taklíf yá kam se kam hamárí dil-ázárí ká bá'iṣ hotá hai.

Ham Khudá ká lákh lákh shukr adá karte hain, ki ákhir uske faẓl se hamárí murád púrí hoí nazar átí hai. Ham ne abhí akhbár i mutaẓakkira i 'unwán ke 'yakum "January" san 1881 se járí hone ká Angrezí men ek ishtihár (Prospectus) dekhá hai, *jis men wa'da kiyá gayá hai*, kí yih maẓhabí parcha nahín, balki ismen siyásta taur par "Political" maẓámin aur khabaren hongí.

Khárijan ham ko ma'lúm húá, ki is akhbár ká ihtimám Amrit-sar ke ek Sikh Ráis, jo Angrezí 'ilm i adab men maháratá i támma rakhte hain, karenge ; aur kaí ek muhazzab Hindú, Musalmán wa-ghaira is akhbár kí imdád karne par ámáda hain. Pas ham kah sakte hain ki yih akhbár wáqi'í mufíd i ahl i mulk hogá.

Yih aur khushí kí bát hai, ki qímat is akhbár kí bahut halkí hai, ya'ní nau rúpiya 'alá-wa maḥṣúl. Jo log ba-á'iṣ kam-bizá'atí ke girán-qímat akhbár nahín mangá sakte unhen is akhbár se púrá púrá fáida uṭháne ká khúb mauqa' mil gayá hai. Ham yaqín karte hain, ki agar ihtimám men koshish kí gaí to yih akhbár chand roz men raunaq pakaṛ jáegá. Khudá kare ishtihár ke muwáfiq yakum i "January" ko járí ho !

Ráqim,

B. R.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

PANJÁBÍ AKHBÁR I LÁHAUR.

Muwarrikha i 18 "December," San 1880.

JAI-PUR—10 "DECEMBER" SAN 1880.

Jo kuchh taghaiyur wa tabaddul pichhle dinoṇ waqú' meṇ áyá thá wuh guzárish kiyá gayá thá, uske ba'd maḥkama i band-o-bast takhfífan bi-l-kull barkhást kiyá gayá; aur Sundr Lál vakíl i Pancháyat i Ajanṭí ká náib, wa Sheo Lál joshí názim i Shekháwáṭí, wa Ab-ul-Ḥasan názim i Dosa, wa Chandú Lál, taḥṣíl-dár i Koṭ-qásim, ki yih taḥṣíl bhí ba-manzila ek nizámat ke hai, manqúf húe. Inkí jagah Mír Ẓamír 'Alí sar-rishta-dár i ṣígha i Kalakṭarí i Kaunsil náib vakíl, wa Mír Aḥmad 'Alí sábiq supraṇḍanṭ i Girái názim i Shekháwáṭí, wa Seṭh Chándan Mal, muntaẓim i sáirát názim i Dosa, wa Muḥammad Wazír 'Alí Khán sábiq názim i Shekháwáṭí taḥṣíl-dár i Koṭ-qásim muqarrar húe. 'Alá-wa inke Qásim 'Alí afsar i thána i sawáe Jai-púr náib supraṇḍanṭ i Girái, wa Jauharí Lál sakriṭarí i ṣígha i ṣauj, wa Intizám-ud-dín vakíl sakriṭarí i ṣígha i Kalakṭarí i Kaunsil, wa Shankar Dat sar-rishta-dár i ṣígha i Kalakṭarí, wa Rám Saháe vakíl sar-rishta-dár i ṣígha i mutafarriqát i Kaunsil, wa Lála Jawálá Saháe muhtamim i khán.-shumárí wa mardum-shumárí 'iláqa i ráj muqarrar húe.

Ṣáḥib Ajanṭ bahádur ko chúṇki kám kí kasrat se mu'ámalát i ráj meṇ ghaur karne kí furṣat kam miltí thí, is liye bi-l-fi'l tá tajwíz kisí dúsre asistanṭ wa-ghaira ke, ajanṭí ká kám Kaptán Barn ṣáḥib bahádur supraṇḍanṭ i Pulís i Relwe ke supurd ho gayá hai. Ṣáḥib Ajanṭ bahádur ko ab kámil furṣat ghaur i mu'ámalát i marjú'a i ráj kí ho gaí hai. Ghálib hai ki iská natíja 'umda ho.

Suná gayá hai, ki Barhmá-chárí jí, jo apne áp ko Mahárája ṣáḥib ká Gurú mashhúr farmáte haiṇ, balki unko yahán tak iddi'á hai, ki Mahá-rája ṣáḥib ko "ráj merí hí du'á se ḥásil húá hai," ab 'anqrib yahán se jáne-wále haiṇ. Mahá-rája ṣáḥib bahádur unkí durusht-goí wa sakht-kalámí se ná-ráz ho gae haiṇ. Ba-zabán i khud to unko chale jáne ko, liházh wa murúwat se, kuchh nahíṇ kahá, magar ba-ẓarí'a i ṣáḥib Ajanṭ bahádur kahlá diyá hai, ki yahán se chale jáeṇ. Ab tak unkí khúrák meṇ qarib tera sau rúpiya ke ṣarf húá hai. Yih rúpiya khazána se diyá gayá thá. Kághaz, biná-bar i manzúrí, ṣáḥib Ajanṭ bahádur ke rú-ba-rú pesh húá to manzúr na farmáyá, aur kahá ki, "Ráwal ṣáḥib ne yih rúpiya diláyá hai wuhí apne ghar se deṇge, warna pahle hamárí manzúrí ḥásil kyoṇ na kí." Ráwal ji, ki us waqt maujúd the, khámosh ho rahe kuchh jawáb na diyá.

Ba-taqríb i Muḥarram muḥibbán i ahl i bait ke yahán majliseṇ hotí haiṇ, magar ba-sabab i tashwish wa be-iṭmínání, ki har ek ko apní apní rozí wa roz-gár ká khadsha wa andesha dar-pesh hai, chandán raunaq nazar nahíṇ átí.

Chechak ká niháyat zor hai. Akṣar jawán-'umr aurát ko bhí im-sál sítla niklí hai.

JODH-PÚR—1 "*December*" *san* 1880.

Partáb-nagar ẓil' i Iṭáwa se ba-taqríb i adá i rusúm i nisbat i Mahárájá Srí Ẓálim Singh jí ṣáḥib jis qadr sámán i tika áyá thá, Mangsar budí 9 ko ba-maqám i Ráj-maḥal ba-musarrat i tamám majma' i kháṣṣ o 'ámm meṇ maqbúl wa manẓúr húá.

Panḍat Náráin Saháe jí ṣáḥib ke musta'fí hote hí ḥukkám i 'adálat-háe má-taḥt kí be-já kár-rawáí hone lagí. Masalan, ḥákim i apíl i 'adálatain ne Magan Ráj mudda'í ke muqaddame meṇ, muddaá'aliah par jurmána kiyá, phir ná-zebá ṭaur se mu'áf kar diyá. Ek apíláṇt ko ḍigrí kar ke de dí aur makán banwá diyá, phir raspáṇḍanṭ ne ákar khúdá jáne kyoṇ-kar unko ámáda kiyá ki baná banáyá makán girwá diyá.

Áj-kal tajwíz hai, ki ek Kaunsil qáim kareṇ, jis meṇ ṭth Hindú aur chár Musalmán honge. Mambarán i Kaunsil ke liye sháyad qánún-dání wa tajriba-kárí wa mulkí wáqifíyat kí sharṭ wa zarúrat nahíṇ hai. Is liye anfár i mál-dár kí med-wárí kasrat se hai.

Parsoṇ ya'ní Mangsar budí 12 ko Mahá-ráni ṣáḥiba aur Ráni ṣáḥiba ne ba-pá-bandí i mazhab ḥusn i 'aqídat se bhatarní) kí, ya'ní ádhá aṣáṣ-ul-bait brahman ko gáje báje ke sáth khairát meṇ diyá gayá. Is meṇ zar wa zewar wa párcha wa zurúf wa-ghaira ḥattá ki miṭṭí ke bartan aur járob tak sab kuchh shámil hai.

Sháyad sarkárí ṭaur par tákíd hai, ki relwe kí shákh Jodh-púr tak zarúr banáí jáwe. Yaqín hai, ki tera lákh rúpiya kharch hogá. Ba-sabab qarz-dárí ke yahán to naqdí ke lále pare húe haiṇ, rúpiya hai kahán? ki jawáb 'izzat ke sáth diyá jáe. Hamárí dánist meṇ agar bi-l-fi'l Páli tak relwe baná dí jáe, jis meṇ ghálíban chár lákh rúpiya ṣarf hogá, to kuchh muzáiqa nahíṇ; aur likh diyá jáe ki ba'd muláḥaza nafa' o nuqsán ke phir áyanda wáste banwáne aur barháne relwe Jodh-púr tak ke ghaur kí jáwegí.

AMRIT-SAR—16 "*December*" *san* 1880.

Ṣáḥib Dipṭí Kamishnar bahádur daura par chale gae. 13 i ṣadr ko mela 'ashra i Muḥarram ká berún i darwáza i Rámbágh bahut dhúm-dhám se húá. Dipṭí Inspakṭar i Kotwálí, jo intizám meṇ maṣrúf thá ghore par se gir paṛá aur uskí lát ṭúṭ gaí aur wuh sakht majrúḥ húá. Mardum-shumárí kí barí koshish ho rahí hai. Ṣáḥib-záda i Lála Bhajan Lál ṣáḥib mambar i kameṭí kí shádí máh i Mágh sammat 1937 ko muqarrar húí hai, jiskí dhúm-dhám abhí se shurú' ho gaí hai.

shákh bhí ho, jin se Musalmánoṇ ko dunyawí kamálát kí 'izzat wa shaukat ḥásil ho ; nau muslim aur lá-wáris laṛkoṇ kí parwarish kí kafálat kí jáe, tá-ki wuh pádriyoṇ kí ta'lím wa tarbíyat meṇ na áweṇ ; jab yih jawán hoṇ aur ḥaqq o bátil kí tamíz kareṇ, us waqt unko ikhtiyár diyá jáe ki jis maẓhab ko cháheṇ qabúl kareṇ, Shí'a baneṇ yá Sunní, Ḥanafí hoṇ yá Sháfi'í, koí jabr un par na kiyá jáe. Agarchi ba-liháẓ us idbár ke, jo qudrat ne Musalmánoṇ par názil kar rakhá hai, aisí anjuman ká qáim honá muḥál naẓar átá hai, magar Khudá ko agar manẓúr ho to kuchh mushkil nahíṇ. Islám meṇ bahattar firqa haiṇ, sab ek-dúsre ke khún ke piyáse, ḥasad wa bughẓ ke bhare húe. Sachh kahte haiṇ :—

Haftád o do fariq ḥasad se 'adad se haiṇ,
Apná hai yih fariq ki báhar ḥasad se haiṇ.

Iftiráq i ummat be-shakk ḥasad ká naṭíja hai, warna shári' ne to ek hí ráh batáí hai. Dekhiye, ṣáḥibán i Angrez bá-wujúde-ki maẓhab ke liháẓ se kaí firqoṇ par munqasim haiṇ, koí "Roman Catholic" hai, koí "Protestant," koí dahriyá wa-ghaira; magar dunyawí umúr meṇ sab muttafiq haiṇ, koí ek-dúsre par ḥarf-gírí nahíṇ kartá, maẓhabí umúr meṇ bhí barábar koshish karte haiṇ, ḥasb i ḥausala sab chanda dete haiṇ, aur tamám rú i zamín par mishan rawána karke dín kí manádí karte haiṇ. Natíja is ittifáq ká yih hai, ki tamám rú i zamín meṇ koí qaum inke barábar ásúda nahíṇ, aur jo taraqqí 'Isawí maẓhab ne kí hai kisí maẓhab ko aisá farogh ḥásil nahíṇ. Afsos hai ! ahl i Islám ne tamám shar' ká khulása yihí nikálá aur isí ko apná farẓ samjhá, ki ek-dúsre ko ḥiqárat kí naẓar se dekheṇ aur báham la'n o ṭa'n kareṇ. 'Ilm i ma'ásh se to mutlaqan máḥrúm hí haiṇ, 'ilm i ma'ád meṇ bhí bi-l-kull nákára aur khám haiṇ. Ittifáq meṇ qaum kí 'izzat hai. Isí risála kí peshání par Kalámu-l-láh sharíf kí yih áyat likhí hai :—*Wa lá tanázi'ú fa tafshilú wa tazhaba ríḥukum.* Ya'ní ápas meṇ mat jhagṛo, ismeṇ past ho jáoge aur tumhárí 'izzat játí rahegí.

Yih jo Maulaví ṣáḥib ne mashwara diyá hai, ki já ba-já wá'iẓ aur manádí karne-wále muqarrar kiye jáweṇ, be-shakk bahut 'umda tajwíz hai. Magar jo aise hí wá'iẓ paidá húe jaise ki abhí ham ek barzurg-wár ká ẓikr kar chuke haiṇ, to ba-jáe ittifáq ke ikhtiláf baṛhegá aur hazároṇ muqaddame faujdárí ke khaṛe honge. Khush-khulq ḥalímu-l-ṭab' honá wá'iẓ ká pahlá farẓ hai. Isí ṭarḥ Gavarnmanṭ ke qánún kí 'izzat wa ta'ẓím karná bhí uská muqqaddam kám honá cháhiye. Aisí kameṭiyoṇ ko cháhiye ki taqrír o taḥrír meṇ ẓarúr sarkárí qánún ká adab mad i naẓar rakheṇ. Jo qaum Gavarnmanṭ ke qánún kí 'izzat nahíṇ kartí wuh khud apní ján kí dushman hai. 'Afiyat isí meṇ hai ki har waqt insán taḥzíb wa sháistagí ko mad i naẓar rakhe. Ham du'á karte haiṇ, ki Khudá Musalmánoṇ ko báhamí ittifáq aur ma'ásh wa ma'ád kí taraqqí karne kí taufíq 'ináyat farmáwe.

KHATT.

Janáb ṣáḥib muhtamim i Panjábí Akhbár i Láhaur salámat.

Taslím ke ba'd iltimás hai, ki yih chand suṭár ba-umed i indiráj i akhbár irsál kartá húṇ, umed hai daregh i tawajjuh na farmáwenge.

Jab ṣáḥibán i Angrez kí ṭaraf se kisí Hindústání raís kí 'izzat wa ta'ẓím hotí hai to merá dil niháyat hí khush hotá hai, aur kyoṇ na ho, a'lá afsar hoṇ aur ham logoṇ kí khátir-dásht aur dil-joí ko muqaddam samjheṇ ! Is waqt merá mudda'á yih bayán karná hai, ki janáb srí Rája Harbans Singh ṣáḥib bahádur wálí i Skekhúpura wa raís i a'ẓam i Láhaur ne jo farzand i arjumand kí khushí kí taqríb meṇ jalse kiye the un meṇ ṣáḥibán i Angrez bhí tashríf láe the, khuṣúṣan muṣáḥibán i ḥuẓúr janáb Nawwáb Gavarnar Janral bahádur aur muṣáḥibán i janáb ṣáḥib Kamaindar-in-chíf bahádur raunaq-afroz húe the. Rája ṣáḥib bahádur kí jánib se bhí umúrát i ta'ẓímí akmal wa atam ṭaur par 'amal meṇ áe. Átish-bází raqs o sarod wa-ghaira sab maujúd the. Khuṣúṣan Dakan kí tamásha-gar kampní ne aisá 'ajíb o gharíb tamáshá dikháyá ki tamám ahl i maḥfil dang ho gae. Ṣáḥibán i mamdúḥ ne farmáyá ki "aisá tamáshá ham ne kabhí nahíṇ dekhá." Fi-l-ḥaqíqat 'ajíb tamáshá thá. Ek ádamí dúsre par aur dúsrá tísre par is ṭarḥ khará thá ki tínoṇ ek jism ma'lúm hote the. Unke badan meṇ lachak aisí thí ki goyá haḍḍí unke badan meṇ muṭlaq na thí. Rája ṣáḥib bahádur walí i Faridkoṭ, Rája ṣáḥib Lambagiráoṇ, Sardar Bikrmán Singh ṣáḥib, K.C.S.I. aur janáb "Mr. Brandreth" ṣáḥib bahádur Jaj Chíf Korṭ bhí rasm i mubárak-bád adá karne ke wáste tashríf láe the. Ṣáḥibán i mamdúḥ ke liye khás jalse mun'aqid kiye gae the ; aur Riyásatoṇ kí jánib se bhí hanslí aur kaṛe áe haiṇ. Rája ṣáḥib ne apne mulázimoṇ aur Shekhúpura ke zamín-daroṇ ko khil'at wa in'ám diye haiṇ.

Jab Jwálájí ke darshan ko tashríf le gae the to ba-mújib Jalandhar-paiṭh ke har ek jagah rúpiya ṣarf farmáyá aur khúb dil khol kar faiyází ẓáhir kí. Ba-sharṭ i furṣat 'anqríb pothí i mazkúr ká tarjama khidmat meṇ irsál karúṇgá, tá-ki yátriyoṇ ke liye dastúr-ul-'amal ho.

Yih bát bhí ẓáhir karne ke láiq hai, ki janáb Rája ṣáḥib ne akṣar ghurabá wa fuqará kí rasadeṇ muqarrar kar dí haiṇ tá-ki ṣáḥib-záde ke wáste du'á i khair wa darází i 'umr meṇ maṣrúf raheṇ.

Ráqim,
POHLU MAL,
"HEAD CLERK,"
Rája ṣáḥib bahádur.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

PANJÁBÍ AKHBÁR I LÁHAUR.

Muwarrikha i 11 "December," San 1880.

ZAMÍMA I RISÁLA I ISHA'AT-UL-SUNNAT KA "REVIEW."

Yih zamíma ek mukhtasar risála hai. Sola safha kí iskí zakhámat hai. Ismen targhíb dí gaí hai, ki jamí' ahl i Islám ma'ásh wa ma'íd ke umúr men báham muttafiq hokar kár-rawáí karen ; aur yih jo juzí ikhtiláf hain, ya'ní Shí'a, Sunní, Hanafí, Sháfi'í, Muwakhhid, Ghair-muqallid (yá 'urf i 'ámm men Wahábí), Muqallid wa-ghaira kí qaid, isko raf' karden. Be-shakk yih 'umda tahrík hai. Kyá yih bát sháyán hai, ki do shakhs, jo tauhíd aur risálat ke qáil hain, aur Khudá aur Rasúl par ímán rakhte hain aur juziyát men muttafiq nahín (masalan Shí'a wa Sunní, ki donon tauhíd wa risálat men muttafiq hain aur is bábat ikhtiláf rakhte hain, ki khiláfat bilá fasl kiská haqq hai) ek dúsre par la'n ta'n karen? Shárí' ne aise usúl qáim kiye hain, jin men ham-dardí i insání ká púrá púrá haqq adá kiyá gayá hai. Shárí' ne tákíd kí hai, ki pánchon waqt kí namáz jamá'at se parho ; ek shakhs tín din tak jamá'at se ghair-házir rahe, uská hál daryáft karo ; agar safar men gayá hai to uske 'ayál o atfál kí khabar-gírí karo ; agar bímár hai to uskí 'iyádat karo ; maiyit ke sáth jáne ko aur namáz parhne aur dafn karne ko farz i kifáya thairáyá ; 'Idain kí namáz adá karne ke liye, shahr kí qaid lagáí tá-ki dehát wa qasbát ke log ek-dúsre se rú-shinás hon ; 'umr bhar men ek daf' hajj farz kiyá tá-ki sab log, jo mukhtalif mamálik se áen, ek-dúsre se rú-shinás hon. Yih usúl sirf is liye qáim kiye hain, ki ek-dúsre kí ham-dardí ká josh paidá ho, aur umúr mu'ásharat men báham madad-gárí karen. Magar afsos hai, ki ahl i Islám in fawáid par ghaur nahín karte, balki bar-khiláf iske ek-dúsre par la'nat malámat karte hain. Ghair mazhab ke log in par farmáishí qahqahá uráte hain. Bahut se ashráb aise bhí hain, jo 'alá-l-t'lán aur sar i bázár dúsre mazáhib kí tauhín karte hain. Mudda'á unká yih hotá hai, ki logon ko apne mazhab men dákhil karen ; hál-án-kí 'shar' ke rú se yih bát bil-kull ná-jáiz hai, chunánchí isí risála men likhá hai, ki mazhab men ikhtiyár dená cháhiye. Ya'ní kisí mazhab ke qabúl karáne men majbúr na karná cháhiye. Isí masala kí táíd men likhá hai ki, *Qála-l-láhu ta'álà afa anta tukrihu-nása hattà yakúnú mominín*—Yúnis rukú' i 10. Ya'ní kyá tú jabr kartá hai logon par, ki Musalmán ho jáwen? *Wa qauluhú ta'álà, lá ikráha fi-d-dín. Qadd tabaiyana-r-rushdu min-al-ghaiyi*—Baqar rukú' i 34. Ya'ní dín men jabr nahín hai, hidáyat gumráhí se mutamaiyaz ho chukí hai. Jab Khudá yún farmátá hai, to kyá zarúrat hai, ki sar i bázár ek mazhab kí tauhín kí jáe aur apne mazhab men láne ko wáste kisí ko majbúr kiyá jáe? Ham ne ba-chashm i khud dekhá hai ki ek buzurg-wár, jinká nám Muhammad Akbar hai aur chand roz húe Dihlí se tashrif láe hain, Láhauri darwáza ke báhar bázár men wa'z karte hain aur logon ko nasíhat karte hain, ki Muwahhid ('urf i 'ámm men wahábí) ban jáo aur taqlíd chhor do. Khair apne mazhab ke i'lán men har shakhs mukhtár hai, magar ta'ajjub to yih hai, ki hazrat ke akhláq aise hamída aur atwár aise pasandida hain, ki 'ulamá i salaf ko bidún gáli-guftár ke yád hí nahín karte. Kaf daf' danga hote hote rah gayá. Khud hazrat kí zabán i mubárak se záhir húá, ki áp Dihlí se inhí kartúton kí badaulat nikále gae hain aur pánch sau rúyiya ke muchalka par rihá hain. Lutf yih hai, ki bár bár fakhríya muchalka ká nám zabán par láte hain. Farmáiye, aise log fakhr i Islám ho sakte hain? Nahín, hargiz nahín. Balki inhí ko nang i Islám kahná cháhiye, jo Islám kí 'azmat wa shaukat ko khák men miláte hain. Maulaví Ulfat Husain sáhib Dihliwí Shí'a mazhab rakhte hain, magar unkí koshish hamesha isí amr par rahí, ki Shí'a aur Sunní juzí ikhtiláfát se qat' i nazar karen aur báham barádarána sulúk rakhen ; chunánchí kaí risála isí mazmún ke chhapwá bhí chuke hain. Názirín ko yád hogá, ki ham Panjábí Akhbár men in risálon par "review" bhí likh chuke hain. Ab Maulaví Abú Sa'íd Muhammad Husain sáhib Láhauri muhtamim i risála i Isha'at-ul-sunnat is taraf mutawajjih húe hain. Inká manshá hai, ki ek anjuman qáim kí jáe, aur já ba-já uskí shákhen hon. Kám uská yih ho, ki usúl i Islám wa ummahát i ímán kí já ba-já munádí ho, aur jis tarh 'Isá já ba-já wa'z karte hain, atráf wa aknáf men sachche Islám ko isha'at dí jáe. Jo i'tiráz ghair mazhab ke log Islám par karte hain unkí tardíd sháista wa muhazzab alfáz men kí jáe, kisí kí tauhín na ho ; bastiyon aur shahron men Islámí madrasa qáim hon, aur unke sáth 'ulám i ma'ásh ya'ní san'at wa dast-kárí kí

Panjáb ke báshande hain aur Panjábí zabán hamárí mádarí zabán hai, isko agar ham Fársí ḥurúf meṉ likheṉ (jaise ki Hír Wáras Sháh wa-ghaira chhapí húí kitábeṉ maujúd hain) to ghair mulk ke báshande to dar-kanár ham khud hí usko ṣáf aur ṣaḥíḥ nahíṉ parh sakeṉge. Farmáiye, iskí kyá wajh hai? Zabán to wuhí hamárí mádarí zabán hai, rasmu-l-khatt bhí wuhí hai jiske likhne parhne meṉ ham mashsháq hain, phir yih diqqat hameṉ kyoṉ pesh átí hai? Kyá yih Fársí rasmu-l-khatt ká qusúr nahíṉ? Likhne se gharaz to yihí hai, ki dúsrá shakhs be-taammul parh sake. Jab yih fáida ḥásil nahíṉ to likhne se fáida hí kyá? "Sir Charles Trevelyan" ṣáḥib Gavarnar i Madrás ká ba'd tajriba ke yih qaul hai, ki, "Main ba-ḥálat i Gavarnarí i Madrás awwal hí awwal jadíd Pulís ke qáim karne kí taraf mutawajjih húá. Is Pulís meṉ 'alá-wa un Musalmánoṉ ke jinkí zabán Urdú thí, mulk i Dakan kí chár zabáneṉ, ya'ní Támal, Taligo, Kanárpas, Maláyáyam (Maláyá kí zabán) bolne-wále ashkháṣ páe játe the, aur is bá'is i diqqat hotí thíṉ. Is diqqat ke rafa' karne ke wáste yih 'umda aur sahl tadbír qarár dí gaí, ki aisí raporteṉ khwáh kisí zabán meṉ hoṉ Roman ḥurúf meṉ likhí jáyá kareṉ. Pas isí ṭarḥ ke dastúru-l-'amal murattab húe." Aur dekhiye; Fársí ḥurúf ke siwá Hindústán meṉ kaí qism ke ḥurúf murawwaj hain, maṣalan Hiudí, Mahájaní, Landa, Dogrí, Púralá, Gurmukhí, Shikárpurí wa-ghaira. Yih ḥurúf aise hain, kí khud likhne wálá bhí apne likhe húe ko parhegá, so kabhí ṣáf na parh sakegá, balki ruk ruk ke parhegá; aur ghairoṉ ká yih ḥál hai, ki ek shahr kí taḥrír sau pachás kos ke rahne-wále hargiz nahíṉ parh sakeṉge. Áp suwál kareṉge, ki jab in ḥurúf meṉ yih nuqs hai, to yih murawwaj hí kyoṉ húe? Main 'arz kartá húṉ, ki Fársí ḥurúf go ba-nisbat in sab ḥurúf ke (ṣirf Fársí Urdú zabán ke wáste) 'umda aur qábil i nawisht-khwánd the, magar in meṉ likhne parhne kí maháraṭ paidá karne ke liye kaí sál dar-kár hain, aur yih ḥurúf ek do mahíne meṉ síkhe já sakte hain. Ná-chár tijárat-pesha log sahal samajh kar inhíṉ ko síkh lete hain, aur saikaroṉ diqqateṉ uṭháte hain. Agar yih log Roman meṉ maháraṭ páidá kareṉ, to inṣáf se farmáiye inko kaisí sahúlat ho. Roman ḥurúf ká síkhná bhí chandán dushwár nahíṉ; utní dí der meṉ yih ḥurúf síkhe já sakte hain jitní der meṉ yih Hindí wa-ghaira ḥurúf. San 1878 'Ísawí ká zikr hai, ki mere ek Írání dost ne mujh se sháyad ek hí hafta meṉ Roman ká likhná parhná síkh liyá thá; aur Safar-náma sháh i Írán ká likhná shurú' kar diyá aur achchhá likhá. Likhte likhte khatt bhí sanwar gayá.

Báqí rahá kachahriyoṉ aur sarkárí daftaroṉ meṉ iská riwáj. Iskí bábat hamárí "Society" ko na iṣrár na inkár; magar fáida se wuh bhí khálí nahíṉ. Iske fawáid ham "October san 1878 ke Panjábí Akhbár meṉ ba-jawáb i taḥrír i Mírzá Sulṭán Aḥmad likh chuke hain. I'áda bá'is i tawálat hai; aṣl dekh leṉá cháhiye.

5. Roman meṉ hamárí Eshiyáí zabánoṉ ká khún kyoṉ hone lagá? Kyá Roman meṉ maghribí zabáneṉ likhí jáeṉgí? Yih 'ajab i'tiráz hai, ki ek mufíd rasmu-l-khatt se kisí zabán ká khún hojáe! Zabán ká khún jab hotá jab Eshiyáí zabáneṉ ḥurúf i Roman meṉ na likhí játíṉ kosí aur ajnabí zabán likhí játí, aur Eshiyáí zabáneṉ tark kar dí játíṉ. Háṉ, yih kahte to be-já na thá, ki Eshiyáí rasmu-l-khatt ghair-mufíd ṣábit hone ke sabab be-farogh ho jáeṉge. Ham to yih kahte hain, aur fi-l-ḥaqíqat hai bhí yúṉ hí, ki jab Roman kí ṭufail Angrez Eshiyáí zabánoṉ se ziyáda máhir ho jáeṉge, to wuh 'umda Angrezí kitáboṉ ke tarjame Eshiyáí zabán meṉ karne lag jáeṉge, aur dunyá bhar ke 'ulúm o funún in hí Eshiyáí zabánoṉ meṉ Roman ke ṣadqa se á jáeṉge. Pas Roman taḥrír Eshiyáí zabánoṉ ko zinda karne-wálí hai, na unká khún karne-wálí. Agar Roman járí na kí játí to kyá 'ajab thá, ki ek din wuh bhí á játá ki tamám khatt o kitábat aur taqrír o taḥrír aur dafátar ká kám Angrezí hí meṉ hotá. Us waqt áp farmáte, ki Eshiyáí zabánoṉ ká khún ho jáwegá, to kuchh muzáiqa na thá.

6. Apká yih i'tiráz bhí be-aṣl hai. Áp taslím karte hain, ki Angrezoṉ ká hamárí Eshiyáí zabánoṉ se náwáqif honá hamáre unke mukhallà-bi-l-ṭab' mel-miláp meṉ hárij hai, aur mulkí mu'ámalát meṉ pechídagiyáṉ ḍáltá hai. Ham jawáb nambar 5 meṉ ṣábit kar chuke hain, ki Roman ḥurúf kí tarwíj kí bunyád Eshiyáí zabánoṉ ke zinda karne ke liye hai, phir kyoṉkar áp kah sakte hain? ki Roman "Society" in pechídagiyoṉ ko barháná cháhtí hai. Angrezoṉ ko jo Eshiyáí zabánoṉ meṉ kamál ḥásil nahíṉ hotá, iskí wajh yihí hai, ki wuh Fársí ke rasmu-l-khatt ko, jo gorag-dhande se bhí barh kar pechída hai, be-zarúrat waqt zái' kar ke ḥásil nahíṉ karná cháhte. Jab unko Eshiyáí zabánoṉ ke ḥásil karne ká sahl ṭariqa háth ájáegá, to wuh khud ba-khud usko ikhtiyár kareṉge, aur mukhallà-bi-l-ṭab' ham se mel-miláp aur bát-chít kareṉge.

7. Is fiqra meṉ ṣirf ta'aṣṣub aur haṭ-dharmí se ápne kám liyá hai. Roman ke fawáid meṉ se yake az hazár wa andake az be-shumár main bayán kar chuká húṉ. Ta'aṣṣubát ká jawáb denáa main 'abas samajhtá húṉ.

Merá mazmún barh gayá, ab main Mírzá Malkam Khán ṣáḥib saffír i Írán kí khulása i taqrír par ise khatm kartá húṉ, jo unhoṉ ne "Mr. Drew" ṣáḥib ke "Lecture" i Roman par mubáḥasa hone ke waqt kí thí. "Ai ṣáḥibán! Yih amr, jiskí nisbat áp fi-l-ḥál bahs karte hain, tamám mulk i Eshiyá kí áyandá ḥálatoṉ ke wáste niháyat mufíd aur aham hai. Ham log ba-khábí jánte hain, balki hameṉ is se ranj paidá hotá hai, ki dar-mayán mamálik i Yúrap wa mamálik i mashriqí ke kitná bará tafáwut hai. Mamálik i maghribí kí ratnaq wa khush-ḥálí mamalik i mashriqí par fauq rakhtí hai. Is tafáwut i 'aẓím ke asbáb, jo hamáre wáste ba-manzila maṭlúbat ke hai, agar talásh kiye jáeṉ to yih amr pukhta taur par ṣábit hotá hai, ki wajh is tafáwut kí na to ikhtiláf i mazhabí hai aur na yih ki aqwám i mashriqí bi-l-ṭab' wa bi-l-jibilat hí kam liyáqat hain, balki sab se barí yih sabab hai, aur mumkin hai ki ṣirf yihí ek wajh ho, ki hamáre rasmu-l-khatt ká yih natija húá. Hamárá rasum-l-khatt ek muhíb chíz hai, jo hamáre gale meṉ qismat ne ḍál dí, aur joṉ joṉ zamána guzartá gayá, yih bhí hidáyát i díní wa mu'ámalát i shar'í kí ṭarḥ mustaqill wa mustaqím hotí gaí. In aiyám meṉ be-shumár pechídagiyáṉ aur mushkileṉ isí rasmu-l-khatt kí, hamárí kitáboṉ aur hamárí kull nawishtját ko is ṭarḥ jakre húe hain, ki jab tak yih rasmu-l-khatt tabdíl na kiyá jáwegá mumkin nahíṉ hai ki mamálik i mashriqí taraqqí páweṉ."

Báqí fawáid Roman ke phir likhe jáweṉge *inshá-alláhu-ta'álà*. Yih bhí iltimás hai, ki "October" ke Panjábí Akhbár ko phir muláḥaza kareṉ aur zarúr kareṉ.

Ráqim,
Roman "Society" ká ek
"Member"
KISHN GOPÁL SHAIDÁ,
Az Gujránwála.

Lahore—"C. & M. Gazette" Press.

"EXTRA" I

"PANJÁBÍ" AKHBÁR I LÁHAUR.

Muwarrikha i 4 "December," San 1880.

ROMAN "SOCIETY" AUR AWADH AKHBÁR.

Awadh Akhbár ne Roman ḥurúf kí taḥrír par chand i'tiráz kiye haiṇ, jo mere nazdik fi-l-wáqi' us par 'áyad nahíṇ ho sakte ; isliye maiṇ unke jawáb dene kí mubádarat kartá húṇ. Maiṇ munásib samajhtá húṇ, ki pahle un i'tirázoṇ ká khulása likhúṇ, phir unká nambar-wár jawáb dúṇ, tá-ki mubaṣṣiroṇ kí ṭab' khalṭ-malṭ se mushawwash na ho.

Awadh Akhbár ke i'tirázoṇ ká nambar-wár khulása.

1. Dúsrí zabán ke asmá wa a'lám ká dúsre ḥurúf meṇ likhne ká qá'ida pesh-tar hí járí hai, Roman kí takhṣíṣ kyá hai ?

2. Roman un hí ke ḥaqq meṇ mufíd hai, jo zabán i Urdú aur unke ḥurúf se wáqif hoṇ. Ek nau-wárid wiláyatzá Angrez, jo Urdú Fársí nahíṇ jántá, Roman se kuchh fáida nahíṇ uṭhá saktá jab tak ki Urdú Fársí se wáqifíyat na paidá karle ; aur jab Urdú Fársí se wáqifíyat ḥáṣil ho gaí, to phir Roman maḥz be-súd aur 'abas hai.

3. Roman ke parhne meṇ kháse likhe parhe Angrezídán bhí 'ájiz á jáenge.

4. Kahíṇ kahíṇ kháṣṣ mauqa'oṇ par Roman ká mufíd honá dúsrí bát hai, magar uskí 'ámm tarwíj achchhi nahíṇ aur ham uske mukhálif haiṇ.

5. Roman se hamárí Eshiyáí zabán ká khún ho jáegá.

6. Hamárí fáṭih qaum i Yúrapín kí ulu-l-'azmí ká muqtazá to yih hai, ki wuh Urdú Fársí zabán meṇ bhí kámjil maháraṭ paidá kareṇ. *Unká mukhtalif* alsana *i murawwaja i Hind se wáqif na honá hamáre aur unke* makhallá-bi-l-ṭab' *mel-jol meṇ hárij hai, aur mulkí mu'ámalát meṇ pechídagiyáṇ parne ká bhí yihí sabab hai.* Kyá ab Roman "Society" yih cháhtí hai, ki Angrez Roman ḥurúf par takya lagá kar Eshiyáí zabánoṇ ke ḥáṣil karne ká iráda na kareṇ, aur peshtar jo wuh kisí qadar koshish Eshiyáí zabánoṇ kí taḥṣíl meṇ karte haiṇ wuh bhí ghárat hojáe, aur Hindústániyoṇ, Angrezoṇ ká rahá sahá mel-miláp bhí játá rahe, aur mulkí mu'ámalát kí pechídagiyáṇ aur barh jáeṇ ?

7. Kisí Angrez ká Roman ḥurúf meṇ koí spích yá "address" parh denà máya i fakhr i Yúrapín nahíṇ ho saktá ba-muqábala iske, ki wuh apní aslí zabán meṇ wuhí spích dewe.—*Tamma kalámuhú.*

JAWÁB.

1. Roman ká nayá qá'ida kaun kahtá hai, wuhí puráṇa qá'ida hai ; magar ab uskí takmíl húí hai, aur ba-nazar uske mufíd hone ke uskí tarwíj meṇ koshish kí játí hai. Ma'lúm nahíṇ áp uskí takhṣíṣ se, kyá murád rakhte haiṇ ?

2. Yúṇ na kahíye ki Roman unhí logoṇ ke ḥaqq meṇ mufíd hai, jo Urdú Fársí zabán aur ḥurúf jánte haiṇ, balki yúṇ kahíye ki Roman ká isti'mál wuhí kar sakte haiṇ jo Urdú Fársí zabán samajh sakte haiṇ ; kyoṇ-ki jab zabán se kuchh bhí wáqifíyat ḥáṣil húí, to Roman ká fáida sáth hí ma'lúm hone lagá. Ḥurúf to yihí mánús aur apne ḥurúf honge, zabán ajnabí thí wuh bol-chál meṇ ágaí. Nae sar se Urdú ke qá'ide aur pahlí dúsrí kitábeṇ parhní na parṇ. Kisí zabán ká síkhná uske aslí aur murawwaja ḥurúf síkhne par munḥaṣar nahíṇ. Jis Angrez ko yih ma'lúm hogá, ki "water" ko pání kahte haiṇ, jab wuh Roman meṇ "pání" likhá dekhegá fauran samajh jáegá ki yih "water" hai. Aisá hí "áb" agar Roman meṇ ham is ṭarh likheṇ—"áb"—aur ek nau-wárid Angrez ko yih batlá deṇ ki "áb" "water" ko kahte haiṇ, to usko kyá zarúrat hai, ki wuh Fársí ḥurúf hí ká muṭálaj rahe ?

Jab Urdú, Fársí, 'Arabí kí kitábeṇ Roman meṇ likhí jáeṇgí to jisko is zabán kí taḥṣíl ká shauq hogá, wuh ba-nisbat iske ki Fársí aur 'Arabí ḥurúf, jinká kuchh aur chhor hí nahíṇ síkhe, Roman meṇ bahut ásání se in kitáboṇ ko parh legá. Maṭlab wa ma'ní samajhná maqṣúd hai, so yih donoṇ rasmu-l-khaṭṭoṇ meṇ yak-sán ḥáṣil hai. Al-batta farq yih hai, ki Fársí ḥurúf kí mushkilát aur pechídagiyáṇ usko diq na kareṇgí, aur jitne 'arṣa meṇ ki wuh Fársí ḥurúf meṇ ek kitáb parhtá, Roman meṇ likhí húí kaí ek kitábeṇ parh legá. Maṭlúb zabán síkhná hai, na ḥurúf síkhná, so yih Roman meṇ ba-khúbí ḥáṣil hai. Pas ápká yih qaul ki, "jab Urdú Fársí zabán síkhí gaí to phir Roman ḥurúf maḥz be-súd aur 'abas haiṇ," bátil ṭhahrá.

3. Angrezí ko Roman se kuchh nisbat nahíṇ. Pas yih i'tiráz hí fuzúl hai.

4. Áp Roman ke achchhá hone ke wáste kháṣṣ kháṣṣ mauqa'oṇ ko mustasná kar gae. Ápká to yih da'wà thá, ki kisí súrat meṇ bhí Roman mufíd nahíṇ, áp iskí tarwíj ke mukhálif to haiṇ, magar mukhálifat kí wajh ek bhí na likhí. Khair mujh se sun líjiye, ki hamárí "Society" ká manshá kyá hai ? "Society" ká yih manshá hargiz nahíṇ hai, ki tamám daftaroṇ aur bahamí nawisht-khwánd meṇ yak-lakht Roman járí kí jáe, aur Fársí rasmu-l-khaṭṭ qaṭ'an mauqúf wa matrúk ho. Balki uská yih manshá hai, ki Fársí ba-dastúr járí rahe, aur yih Roman bhí kháṣṣ fáidoṇ ke wáste, jo Fársí rasmu-l-khaṭṭ se mumkinu-l-ḥuṣúl nahíṇ haiṇ, ráij kí jáe. Roman ke fawáid ká imtiḥán ṣirf hamárí wujúhát i lisání par hí munḥaṣar nahíṇ, balki Gavarnmanṭ aur mulk usko ba-tadríj riwáj dekar uske fáidoṇ ká imtiḥán kare, aisá na ho ki yih Roman bá-wujúd 'umda aur mufíd rasmu-l-khaṭṭ hone ke táq i nisyán meṇ parí rahe, aur kisí ko khabar na ho ki maujúda qá'ida i Eshiyáí ke siwá aur bhí koí rasmu-l-khaṭṭ dunyá meṇ maujúd hai yá nahíṇ, jiská fáida akmal wa atam ho. Agar ham mubálagha kareṇ to yih kah sakte haiṇ, ki Fársí nasta'líq rasmu-l-khaṭṭ, Fársí Urdú zabán ke wáste qaríban muktafí hai ; magar yih bhí sáth hí kahná pareगá ki ṣiḥḥat i talaffuẓ ke wáste hargiz iktifá nahíṇ karṭá, aur Fársí Urdú zabán ke siwá koí ṭísrí zabán is meṇ likhná cháho to kabhí durust likhí aur parhí na jáwegí. Ham

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Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018